

AN
EXPOSITION
WITH
Practical Observations

CONTINUED
Upon the Fourth, Fifth, Sixth and Seventh Chapters of the Book
OF

J O B:

BEING
The Substance of Thirty five Lectures, delivered at *Magnus*, near the Bridge, LONDON.

By JOSEPH CARYL, *Minister of the Gospel.*

James, Chap. 1. Ver. 2, 3, 4.

My brethren, count it all joy when ye fall into divers temptations.

Knowing this, that the tryal of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

L O N D O N,
Printed by *M. Simmons* next dore to the *Golden Lyon* in
Aldersgate-street, 1671.

AN
EXPOSITION

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LONDON
Printed by M. Sturmont next door to the Golden Lion in
St. Dunstons Church, 1671.



To the Christian

READER.

TO

Those chiefly of this CITY, who
have been the Movers, and are the Pro-
moters of this Work.

Sirs,



Our continued care and labour of love, engages a like degree of both, for the growth of this Infant-work. And therefore (though in the midst of manifold diversions) these pieces are ventur'd out. We live in an Age (O that we could live it) wherein the hand of Providence works gloriously, yea terribly: Having then, got three or four steps further into this Book of Providence, it will not be unseasonable, to shew you the Prints of them. Especially seeing this History of Jobs affliction, looks so like a Prophecy of ours; and (almost in every line) gives us some lineament of our present troubles and distempers, of our hopes and fears.

In the three former Chapters we had a Narrative of the case, and of those occurrences out of which the Question here debated receives it's state. As also the bringing together of the Interlocutors, or persons maintaining this discourse: As we may alwayes observe in the writings of the Ancients,

A

whether

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whether Natural, Moral or Divine, which are composed into Dialogues or Disputes.

This great Divinity act (one of the greatest surely and most solemn, I think the first that ever was held out, in such a formality, in the world) is principally spent, upon that noble problem, How the justice and goodness of God can be salved, while his providence distributes good to the evil, and evil to the good. A Question started and touched in many books of the holy Scriptures; but is here (ex professo) purposely handled: First, in a very long Disputation, between Job the Respondent, and his three Friends Opponents; Then in a full determination, first, by Elihu an acute and wise, then by God himself, the most wise and infallible Moderator.

The Method here observed is after the manner of the Schools (Pro and contra) every one of the four disputants, having his several opinion; and each one his arguments in favour of his own. Which, yet, are not presented in that affected plainness of the Schoolmen, with their down-right (videatur quod sic, probatur quod non) This I affirm, this I prove, this I deny, this disprove. The Pen-men of the holy Ghost never discuss Questions so, no, nor any of the old Philosophers. This covert carriage of their opinions, and close contexture of their arguments, Answers, and Replies about them, render the Book somewhat dark and obscure to the Readers meditation. And therefore, it will be a design not unprofitable (if that end offer'd at, may be attained) briefly to draw them forth, and set them before you in a more open light. And doubtles, what they hold, and by what mediums they manage their proofs, may (by the blessing of God upon serious thoughts and frequent reviews) be made out to a very great plainness.

Towards which, it is observable, that there are many shreds of the same colour and substance, mixt and interwoven by the Disputants throughout this whole Discourse. And,

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And, that, though the three Opponents with one consent, set up Job, as their common mark to shoot at; yet they take up very different standings, if not different levels, varying each from other in some things, as well as all (upon the main) from him.

The reason of the former is this, because there are some common principles, wherein they all agree: which, if we abstract, with what is spoken in the illustration of them, taking in also those conclusions, which springs from them as their first born: then the remainder will shew us that proper and distinctive opinion, which each of them holds about this grand question of Providence; the events and distributions whereof, seem so cross-handed in giving trouble and sorrow to godly men, joy and prosperity to the wicked.

There are three principles, wherein Job concurs with his three friends; and a fourth, wherein they three concur against him. The three, wherein all four agree, are these:

First, That, all the afflictions and calamities, which befall man, fall within the eye and certain knowledge of God.

Secondly, That, God is the Author and efficient cause, the orderer and disposer of all those afflictions and calamities.

Thirdly, That, in regard of his most holy Majesty, and unquestionable Sovereignty, he neither doth, nor can do any wrong or injury to any of his creatures, whatsoever affliction he layes, or how long soever he is pleased to continue it upon them.

These three principles and such conclusions, as are immediately deducible from them, are copiously handled and insisted upon by them all. In pursuance whereof they all speak very glorious things of the Power, Wisdom, Justice, Holiness and Sovereignty of the Lord. In proclaiming every of which Attributes, the tongue of Job like a silver Trumpet, lifts up the name of God so high, that he seems to drown the

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sound of the other three, & makes their praise, almost, silent.

But Jobs three friends proceed to a fourth principle; which, He utterly denies, about which, so much of his answer, as is contradictory to their objections & rejoinders, wholly consists. That, their fourth principle seems to be bottom'd up-
on two grounds.

First, That whosoever is good, and doth good, shall receive a present good reward, according to the measure of the good he hath done; and, That whosoever is wicked, and doth wickedly, shall be paid with present punishment, according to the measure of his demerits.

Secondly, That if (at any time a wicked man flourish in outward prosperity; yet, his flourishing is very momentary, and suddenly (in this life) turnes to, or ends in visible judgments. And, That, if (at any time) a godly man be wither'd with adversity, yet, his withering is very short, and suddenly (in this life) turnes to, or ends in visible blessings.

Upon these two grounds or suppositions, They raise and build their fourth principle, from which, They three make continual batteries upon the innocency of Job. We may conceive the position in this frame.

That whosoever is greatly afflicted, and is held long under the pressure of his affliction, that man is to be numbred with the wicked, though, no other evidence or witness appear or speak a word 'against him. Hence,

The peculiar opinion of Eliphaz rises thus; That all the outward evils, which over-take man in the course of this life, are the proceeds of his own sin, and so from the process of Gods justice. He gives us this sence, for his in express termes, Chap. 4. 8. They that plow iniquity and sow wickedness reap the same; which he applies personally to Job (Chap. 22. vers. 5, 6.) Is not thy wickedness

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edness great, and thine iniquities infinite, Thou hast taken a pledge from thy brother for nought, and stripped the naked of their cloathing, &c. *The whole scope of his speech bends the same way; and is, as if he had said, to Job; Though thy carriage hath been so plausible among us, that we are not able to accuse thee of sin, yet these judgments accuse thee, and are sufficient witnesses against thee; These cry out with a loud voice, that thou hast taken a pledge from thy brother for nought, &c. Though we have not seen thee act these sins, yet, in these effects we see thou hast acted them; The snares which are round about thee tell us, thou hast laid snares for others, and he that runs may read how terrible, how troublesome thou hast been to the poor, in the terrours which have seiz'd thy spirit, and in the troubles which have spoyl'd thee of thy riches.*

Bildad the Shuite speaks second; His opinion is not so rigid, as that of Eliphaz. He grants, that afflictions may fall upon a righteous person, yet so, that if God send not deliverance speedily, if he restore him not quickly to his former estate and honour, then (upon the second ground of the fourth principal) such a man may be censured, cast and condemned as unrighteous. That such was Bildads judgment in this case, is clear Chap. 8. 5, 6. If thou wert pure and upright, surely now he would awake for thee, and make the habitation of thy righteousness prosperous, Though thy beginning was small, yet thy latter end shall greatly increase; and vers. 20. 21. Behold God will not cast away a perfect man, &c. till he fill thy mouth with laughing, and thy lips with rejoycing. As if he had said, I cannot assent to my brother Eliphaz, affirming, That every man afflicted, is afflicted, for his wickedness, I (for my part) believe and am perswaded, that a godly man may be afflicted for the tryal and exercise of his graces, &c. But then I am assured, that
God

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God never lets him lie in his afflictions, for, as soon as he cries and calls, the Lord awakes presently, makes his habitation prosperous again, and increases him more than ever. I grant the Lord may cast down a perfect man, but, he will not (in this life) cast him away; no he will speedily fill his mouth with laughing, and his lips with rejoicing.

Zophar, the third Opponent differs from the two former in this great controversy, affirming, That, the reason of all those afflictions, which press the children of men, is to be resolved into the absolute will and pleasure of God; that, we are not further to enquire about his wisdom, justice or mercy in dispensing them his counsels being unsearchable, and his wayes past finding out. Thus he delivers his mind (Chap. 11. 7. 8.) Canst thou by searching find out God? Canst thou by searching find him out to perfection? It is as high as Heaven, what canst thou do? Deeper than Hell, what canst thou know? Vers. 12. Vain man would be wise, though man be born like a wild Asses colt. In the rest of his speech he comes nearest the opinion of Bildad, vers. 14, 15, 16. and gives out as hard thoughts of Job, as either of his brethren, numbring him among the wicked, and assigning him the reward of an hypocrite (Chap. 10. 29.) This is the portion of a wicked man from God, and the heritage appointed unto him by God.

These (I conceive) are the Characteristical Opinions of Jobs three Friends, about his case. All consistent with those four principles, which they hold in common, all equally closing in the censure and condemnation of Job, though in some things dissenting and falling off from one another.

But what thinks Job? or how doth he acquit or extricate himself from these difficulties? very well, His sentence is plainly this.

That The providence of God, dispences outward prosperity

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prosperity and affliction so indifferently to good and bad, to the righteous and the wicked, that no unerring judgment can possibly be made up, of any mans spiritual estate by the face, and upon the view of his temporal. He declares this as his opinion, in clear, resolute and Categorical termes (Ch. 9. ver. 22, 23.) This is one thing, therefore I said it, He destroyeth the perfect and the wicked, if the scourge slay suddenly, he will laugh at the trial of the innocent. Which opinion hath no quarrel at all with any of those three principles, held by Job joyntly, and in consort, with his three friends, but only with their fourth: which he throughout refuses as Heterodox and unsound in it self, as uncomfortable to the Spirits, and inconsistent with experiences of the Saints. In the Strong hold and Fort-royal of this holy truth, Job secures himself against all the assaults, and scatters all the Objections of his Opponents: resolving to maintain it to the very death; he will lay his bones by this position, say his unkind friends, what they can against him, and let the most wise God, do what he pleases with him.

That, he was a sinner, he readily grants; that, he was an hypocrite, he flatly denies.

That, the Lord was righteous in all his dealings with him, he readily grants. That, himself was ^{un}righteous, because the Lord had dealt so with him, he flatly denies.

How perfect soever he was, he confesses, that, he needed the Free-grace and mercies of the Lord to justify him, but withal asserts, that he was perfect enough, to justify himself against all the challenges of man.

In these acknowledgments of his sinfulness, and denials of insincerity. In these humblings of himself before God and acquittings of himself before men: in these implorings of mercy from the Lord, and complainings of the unkindness of his brethren, the strength of Jobs answer consists, and the specialities of it may be summ'd up.

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'Tis true that through the extremity of his pain, the anguish of his spirit, and the provocation of his friends, some unwary speeches slipt from him. For which, Elihu reprov'd him gravely and sharply, of which, himself repented sorrowfully and heartily, all which, the most gracious God pass'd by and pardon'd freely, not imputing sin unto him.

Thus (Christian Reader) I have endeavour'd (as heretofore of the whole Book, so now) to give a brief account concerning the Argumentative part of it: and to represent how far in this great Controversie, the Answerer and his Objectors agree in judgement, and where they part.

If this discovery administer any help, as a Thred to lead your meditations, through the many secret turnings, and intricacies of this dispute, the labour in drawing it out is abundantly satisfied. And if any further light, subservient to this end, shall be given in from the Father of lights, that also in it's season may be held forth and set upon a Candle-stick.

What, is now received, together with the textual Expositions upon this first Undertaking between Eliphaz and Job, I leave in your hands: praying for a blessing from on high, to convey truth home to every heart; desiring earnest prayers for the Spirit of grace and illumination to be powred out, according to the measure of the gift of Christ, upon

April 28

1645.

Your very affectionate Friend
and Servant in this

work of the Lord

Joseph Caryl.



AN
EXPOSITION
UPON THE
Fourth, Fifth, Sixth, and Seventh
Chapters of the Book of
JOB.

JOB, Chap. 4.

Verse 1. *Then Eliphaz the Temanite answered and said.*

2. *If we assay to commune with thee, wilt thou be grieved?*

But who can with-hold himself from speaking?

3. *Behold thou hast instructed many, and thou hast strengthened the weak hands.*

4. *Thy words have upholden him that was falling, and thou hast strengthened the feeble knees.*

5. *But now it is come upon thee, and thou faintest, it toucheth thee and thou art troubled.*

6. *Is not this thy fear, thy confidence, the uprightness of thy ways and thy hope.*



JOB'S complaint ended in the former Chapter: in this a hot dispute begins. *Job* having curs'd his day, is now chid himself. And he had such a chiding, as was indeed a wounding, such as almost at every word, drew blood; and was not only a Rod upon his back, but a Sword at his heart. *Job* was wounded first by Satan, he was wounded a second time by his

Wife, a third time he was wounded (not as it is spoken in the Prophet, *in the house of his friends*, but) in his own house by his friend; these last wounds are judg'd (by good Physicians in soul afflictions) his deepest and sorest wounds.

Then Eliphaz the Temanite answered and said.

Eliphaz, being (as is supposed) the elder and chief of the three, first enters the list of this debate with *Job*: concerning whose name, person and pedigree, we have spoken before at the eleventh Verse of the second Chapter, and therefore referring the Reader thither, for those circumstantial of the speaker, I shall immediately descend unto the matter here spoken.

If we assay to commune with thee, wilt thou be grieved? &c.

The whole discourse of *Eliphaz* may be divided into three general parts.

1. The Preface
 2. The Body
 3. The Conclusion
- } of his Speech.

The Preface of his speech is contained in the second Verse, *If we assay to commune with thee, wilt thou be grieved? &c.*

The body of his speech is extended through this fourth and to the last Verse of the fifth Chapter: It consisteth especially of two members, or two sorts of matter, in which *Eliphaz* deals with *Job*.

The first is reprehensory, by way of conviction and reproof.

The second is exhortatory, by way of counsel and advice.

First *Eliphaz* reprehends *Job*. This work of reprehension begins at the third Verse of this Chapter, and is continued to the end of the fourth Verse of the fifth Chapter. And to shew that he did not reprehend him upon passion, he grounds this reprehension upon reason, and strengthens his reproof with Arguments. And there are four reasons, or special Arguments, which *Eliphaz* takes up to make this reprehension convincing; the naming of them will give light to the whole before we come to particulars.

The first Argument is contained in the words I have read to the end of the sixth Verse. And it is taken from the unsuitableness of his present practice, to his former precepts.

Or from the inequality of the course, he now took under affliction, to the counsel he had given others under affliction.

His

His second Argument beginning at the seventh Verse and carried on to the twelfth, is grounded upon a supposed inequality of Gods present dealing with him, in reference to his former dealings with godly men.

Eliphaz thought thus, surely *Job* is an Hypocrite, otherwise God would have dealt with him, as with an innocent; Remember (saith he) *I pray thee, who ever perished being innocent*; I will convince thee by all examples, by whatsoever is upon Record, in the History of all Ages, that thou art an Hypocrite, a wicked person; for see if thou canst find an instance in any Story, of an innocent person perishing. That is his second Argument.

His third Argument is continued from the twelfth Verse to the end of this fourth Chapter; and that he might make the deeper impression upon *Jobs* spirit, he brings it in with a dreadful Preamble: a Vision from God, at once terrifying and instructing him, thus to reason down the pride of man. The Argument it self is couched in the seventeenth verse. It is drawn from an evidence of presumption in all such, as shall dare to implead Gods justice, or plead their own: as if *Eliphaz* had said, surely thou art a proud and a wicked person, for there was never any godly man upon the face of the Earth, no nor any Angel in Heaven, that durst be so bold with God as thou hast been; *Shall mortal man* (saith he) *be more just then God? shall a man be more pure then his Maker? Behold he put no trust in his servants, and his Angels he charged with folly.*

His fourth Argument begins at the fifth Chapter, and ends with the fourth verse; and it is taken from the unlikeness of *Jobs* carriage under his afflictions, to that which any of the Saints in any age of the World did ever shew forth under their afflictions. He that carries himself so, as none of the Saints ever carried themselves, gives an evidence against his Saintship. *Call now to the Saints*, either those now living upon the Earth, or search the Records concerning all the Saints that ever lived, consider, and see whether thou canst observe or read any parallel of thy complaints, and unreasonable expostulations. So much for the sum of his convictions.

Then *Eliphaz* turns himself to admonition and exhortation in the following part of the fifth Chapter: and there are two Heads of his admonitory exhortation.

First he admonishes him, to seek unto God and to call upon

him, verse 8. *I would seek unto God, and unto God would I commit my cause.* I give thee no other counsel then I would take my self. If I were in thy case, I would not stand thus complaining and cursing my day, but this I would do, *I would seek unto God, and unto God would I commit my cause.* This admonition is enforced by divers Arguments to the seventeenth verse.

The second head of his exhortation beginneth at the seventeenth verse, and it is to prevaile with him, patiently to bear, and quietly to accept his affliction, or the punishment of his iniquity: in pursuance of this he shews him many benefits and blessings attending those who graciously comply with the correcting hand of God upon them. *Behold (saith he verse 17) happy is the man whom God correcteth, therefore despise not thou the chastning of the Almighty;* he concludeth all from his certain knowledge and infallible experience of what he had said (verse 27.) *Lo this, we have searched it, so it is;* back'd with a warranty, that if he obey, his own experience shall quickly teach him this truth; *Hear it, and know thou it for thy good.*

So much concerning the Division or Parts of this first speech or dispute made by *Eliphaz* in answer to the former complaint, powred out by *Job* against the day of his birth, and the night of his conception, in the third Chapter.

The six verses (lately read) contain (as I said before) the first Argument: we have the Preface in the second verse, and the Argument it self in the four following. The point which *Eliphaz* desires to prove and clear is this; that *Job* was guilty of hypocrisie, of close hypocrisie at the least, if not of gross hypocrisie. The medium or reason by which he would prove it, is the unsuitableness of his present practise to his former Doctrine. His actions under sufferings contradict what himself hath taught other sufferers. And this speaks him guilty. The Argument may be thus formed.

That mans religion is but vain, and his profession hypocritical, who having comforted others in, and taught them patience under affliction, is himself (being afflicted) comfortless and impatient.

But *Job*, thus it is with thee, thou hast been a man very forward to comfort others and teach them patience, yet now thou art comfortless and impatient.

Therefore thy Religion is vain, and thy profession is hypocritical.

Is not this thy fear? Here is a goodly religion indeed, a proper peece of profession: and such is thine, this is all thou art able to make out. Thus you have the Logical strength, or the Argument contained in the words. We shall now examine them in the Grammatical sense of every part, as they lye here in order. And first for the Preface.

If we assay to commune with thee, wilt thou be grieved? but who can with-hold himself from speaking?

The words import, as if *Eliphaz* had said thus unto *Job*, we thy friends have all this while stood silent, we have given thee full liberty and scope to speak out all that was in thine heart; let it not grieve thee, if we now take liberty to speak our selves: and indeed a necessity lies upon us to speak. Two things *Eliphaz* puts into this Preface, whereby he labours to prepare the mind of *Job*, readily to hear and receive what he had to say unto him.

First, he tells him that he speaks out of good will and as a friend to him. *If we assay to commune with thee, wilt thou be grieved?* Pray do not take it ill, we mean you no harm, we would but give you faithful counsel, we speak from our hearts, not from our spleen, we speak from love to thee, let it not be thy grief.

Secondly, he shews that he was necessitated to speak: as love provokes, so necessity constrains, *Who can with-hold himself from speaking?* either of these considerations is enough to unlock both ear and heart to take in wholesome counsel. What ear, what heart will not the Golden key of love, or the iron key of necessity open to instruction? when a friend speaks, and he speaks as bound, when kindness and duty mix in conference, how powerful!

If we assay, or try. The word signifies properly to tempt, either for good or evil; and because in temptation, an assay or experiment is made of a man, how bad or how good he is; Therefore the word is applyed to any assaying or experimenting of things or persons. *This very word is winning and gaining upon Job.* We will but try a little if we can do thee any good, or bring lenitives to thy sorrows, we will not be burthen some or tedious; we will but *assay to commune with thee.* The word notes serious speaking. The place where God communed with his people, in giving answers from Heaven, is expres'd by this word, 1 Kings 6. 19. *The Oracle he prepared in the house within, &c.* or the communing-place where God spake,

נסה
Tentavit in bonum vel in malum, periculum fecit, experius est.

רבי
Allyum quasi Oraculum vel loquutorium dictum, quod Deus inde responsa daret.

תנח
Fessus corpore
vel anima, in-
sanivit, furit.

תסו
Claudit, coarctat
1 Kings 8 35.

Gal. 6. 1.

Wilt thou be grieved? The word signifies to be extreemly wearied, even unto rage or fainting. Here *Eliphaz* seems to hint at *Jobs* former distempered speeches. If we speak, wilt thou promise us not to fall into such a fit of passion, as even now thou wast in. And yet whatsoever comes of it, or howsoever thou takest it, I must discharge my duty and my conscience; therefore he adds, *Who can with-hold himself from speaking?* That is, no man can with-hold himself from speaking in such a case as this: to hear thee speak thus would even make a dumb man speak; Christ saith in the Gospel, *If these should hold their peace, the stones would cry:* there is such a sense in these words: If we thy friends should hold our peace, when thou speakest, thus, the very stones would cry out against thee for speaking and against us for holding our peace. The Hebrew word translated *with-hold*, signifies to shut up a thing so as that it cannot come out: It is applyed to the locking up of the Clouds that they rain not; to the holding in of fire that it cannot break forth; *Jer. 20. 9.* where the Prophet very elegantly fits it to the restraining of speech, which is the very point in hand. *His word was in mine heart as a burning fire shut up in my bones, I was weary with forbearing.* So it implyes that the friends of *Job*, had as it were a fire in their bosoms, which they could no longer restrain, they were as Clouds full of water, full of dew and rain, they were not able to suspend themselves from dissolving and showring upon *Job*, both reproof and counsel, advises and exhortations.

We may observe from this Preamble, *That it is wisdom to sweeten reproof with friendly insinuations.* Reproof is a bitter Pill; it is a wholesome yet a bitter Pill, and there is need to wrap it up in Gold and Sugar, that pleasing both eye and pallas it may be taken down the better. It is the Apostles counsel to his *Galatians*, *Brethren, if a man be overtaken with a fault, ye that are spiritual restore such a one in the spirit of meekness.* The word *restore*, is an allusion to the Art of Chirurgery, in setting a bone out of joynts; soft words and a soft hand fit the Patients mind to endure that painful operation. By falls into sin, the soul breaks or dis-joynts a bone, he that will set such a mind must handle it gently. We may observe the holy skill of some of the Saints in prayer, preparing God for receiving of Petitions, by prefaces and humble insinuations (as it were) getting within him. Thus did *Abraham*, *Gen. 18.* when he prayed for *Sodome*, *Let not my Lord be angry, if I who am but dust and ashes speak unto thee.* There is such

such a spiritual art in winding a reproof into the bosome and spirit of a man, *Let it not trouble thee that I thus speak, take my words in good part; if we assay to commune with thee wilt thou be grieved?*

Secondly, observe, *That it is no easie thing to bear reproof.* To take a reproof well is as high a point of spiritual wisdom, as to give it well. When we reprove the sin, we should love the man; but there are few men who can love their reprovers. You know what is said in the Prophet, *They hate him that reproveth in the gate.* Reproofs are usually entertained with hatred, and ill taken by evil persons; reproof is not alwayes taken in good part, by those who are good. It is but need to have some way made for its due entertainment, by the best temper'd spirits. *Wilt thou be grieved?* it may be wearisome and troublesome unto thee, but I pray let it not.

Thirdly, observe from the Preface, *That in some cases it is our duty to speak and reprove whether men are troubled or no.* How should I be pleased if thou wouldest receive my speech in good part? but I cannot with-hold my self from speaking, though thou art displeased; take it how you will, I must speak, these reproofs must out. When we see plainly that God is dishonoured, and that the soul of our brother is greatly endangered, we must then speak (as God chargeth the Prophet) *whether they will hear, or whether they will forbear.* In such cases we must adventure to save men *Ep. Jude v. 23* by fear, plucking them out of the fire.

Lastly, observe, *That when the heart is full it is a very hard thing, not to give it vent at the lips by speaking.* When the heart is full of matter, the tongue will be full of words; the tongue must bring forth the treasures that are laid up in the heart: *Who* (saith Eliphaz) *can with-hold himself from speaking?* The Prophet Jeremiah, Chap. 20. 9. thought to stifle the message of God in his heart, *I said I will not make mention of him, nor speak any more in his name,* he began to take up a resolution to with-hold himself from speaking, but (saith he) *his Word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay, I could not hold it any longer.* So the Apostles, *Acts 4. 19. We cannot but speak that which we have heard and seen,* it is impossible for us, *The Lord hath spoken, who can but prophesie?* *Amos 3. 8.* that is, who can withhold himself from prophesying when once the Lord bids him speak. Words are the conceptions of our mindes,

minds, and when our thoughts are form'd and organized as it were, and grown to perfection, when those children come to the birth, a little strength will bring them forth; Or rather, great strength cannot keep them, from being brought forth. It is as possible for her that is with child to with-hold the birth, as it is for those that have pregnant conceptions, or an errand from God, to with-hold themselves from speaking. When *David* kept silence (it is a strange connexion) he roared, *Psal.* 32.3. When he held his peace from good, his sorrow was stirred, *Psal.* 39.2. Pangs took hold on him as upon a woman in travel, which made him roar. His heart waxt hot, and the fire burned, till he spake with his tongue. He was then delivered. Our English phrase of *Delivering a mans mind*, may hit this sense well. *Their hearts are barren, whose mouths are alwayes shut. Who can with-hold himself from speaking?*

But what is it that he could not forbear? He could not forbear to tell him, that (as he supposed) he acted against his own principles. *Behold thou hast instructed many, and thou hast strengthened the weak hands, &c.*

*Ecce doctorem
egregium!
Ecce medicum
aliorum qui se-
ipsum curare
nesciat.*

Behold] This word is sometime used in a way of derision, as *Gen.* 3. 22. where God saith concerning *Adam*, *Behold the man is become as one of us*, do you not see what a God he is? how like a God he looks? so, *Behold thou hast instructed many*, (some make that the sense) see now your great Teacher, your learned Doctor; he that hath been so forward and busie in teaching others, see in what disorder, how uncomposed he is himself, he would needs physick his Neighbours, but knows not how to cure his own distempers.

But rather take it by way of asseveration. *Behold*, as if he should say, this is a thing clear and certain, all that are about thee can witness it, that thou hast instructed many, and that thou hast strengthened the weak hands. But how art thou changed? thou art not like the man thou wast.

*1 Indoctos doce-
re.
2 Torpentes ex-
citare.
3 Labentes eri-
gere.
4 Maestos con-
solari.*

Here are four special acts of spiritual charity, so we may call and distinguish them. First, instructing of the ignorant; secondly, encouraging of the weak and sloathful; thirdly, supporting of those that are ready to fall; and fourthly, comforting those that are ready to faint. In these four duties *Job* had been very conversant.

1. Instruction of the ignorant; *Behold thou hast instructed many.*
2. Encouragement of the weak and sloathful, *Thou hast strength-*

ned the weak hands 3. Supportation of the weak, *Thy words have upholden him that was falling.* 4. Consolation of those who were ready to faint, *Thou hast strengthened the feeble knees.*

Here you see the four uses, which *Job* made in his counsells; 2 Tim. 3. 16. First, of instruction; Secondly, of Exhortation; Thirdly, of Admonition; Fourthly, of Consolation; *Job* was a perfect Preacher, he applies the word to all the services and ends of it, respecting the several conditions, tempers, or distempers, of those with whom he had to doe.

Further, some take the three latter to be, but as explications or branches of the first; *Behold thou hast instructed many*, namely, concerning the nature of afflictions, and their duty in the bearing affliction; yea thou hast instructed them so farre, that thou hast strengthened the weak hands, upholden those that were falling, and strengthened the feeble knees.

I come now to the opening of the several expressions.

Thou hast instructed many.] The word which we translate instructed, signifieth both to correct and to teach; and the Hebrews give the reason of it, because usually with instruction, correction is joyned: and so the same Greek word signifies both to teach and to chasten: As there is a voice of the Rod, instruction in correction, so a Rod sometimes goes with the voice, correction is helpful to instruction: In either or both the senses, we may understand it here, *thou hast instructed many*, thou hast taught and directed, thou hast (where need was) chastened and corrected many.

רוי
Erudit, castigavit ut patres & preceptores solent pueris Responder Græcorum μά-
θεν docere
verbis & ver-
beribus:

Many] We have heard in the first Chapter, that *Job* prayed for his Children, for his Sonnes and Daughters; but now we see *Jobs* piety extended further then his own children. Yea, the word may well be carried out beyond his own family. He prayed for his children, and not only did he pray for them, but also teach and instruct them, and not only them, but others, he enlarges his School, he instructs many; it is an indefinite word, a word of number without a number. *Jobs* School of ho'y discipline was a large one, he set up his School where ever he came; he was an universal Teacher, an Apostle of the old World; *thou hast instructed many,*

דביל
Debilis, laxus, hinc Rephaim significat mortuos, ex quo in illis amittit robur & vires naturales elinguerunt.

And thou hast strengthened the weak hands.]

The word signifies, *Remiss bands, or the hands that hang down loose and lax.* Hence by a Metaphor it notes one, that is negligent

*Manus lasse
& dejecta bra-
chia partinent
ad habitum aut
molliter aut
segniter ambu-
lantis, aut eur-
vere non va-
lentis.
E contra vero
adducere bra-
chia, manus
comprimere,
fortiter stare
sibitos, strenue
currentis est.*

or idle; a man with his hands hanging down, and his armes loose, is the emblem of idleness or of sadness. *Thou hast strengthened the weak hands*: that is, those that were idle or grieved, negligent or dejected. Hence the word (*Rephaim*) is used, to signifie those that are dead; and the reason is, because all strength, natural vigour and activity depart, when life departeth: Giants also are expressed in the Hebrew by this word, because they are such dreadful persons that their very aspect or sight terrifies the spirit, makes the hands hang down, and the knees of beholders feeble: they called those mighty men, *weake*, from that effect wrought upon others: because they made others weak and tremble at their approaches. Hence, when *Goliath* the Giant challenged and defied the Hoast of Israel, it is said, that all the men of Israel, when they saw the man, fled from him, or fled from his face (he overcame them with his looks) and were sore afraid, 1 *Sam.* 17. 24.

This weakness of hands (as we find instanced in Scripture) arises four wayes.

First, from sloth and idleness (as we noted before) some have strong heads, but they have weak hands, they are sufficiently instructed, but they cannot act, or they are unactive, and an unactive man is a weak-handed man.

Secondly, weakness of the hands cometh from fear; and so that phrase, *to strengthen the hands*, notes encouraging of a person, as *Zech.* 8. 9, 13. *Fear not, let thy hands be strong*, that is, let not fear weaken thy hands: and *Jer.* 38. 4. the Princes came to the King, and begg'd of him that *Jeremiah* might be put to death, and they give thereason from this, *For (say they) he weakneth the hands of the men of war that remaine in the City, and the hands of all the people*, that is, he discourages them, makes them believe they shall never be able to stand out against the King of *Babylon*, but that he shall certainly take the City; this is called weakning of their hands: So *Isa.* 35. 3. *Strengthen ye the weak hands, and confirm the feeble knees, say to them that are of a fearful heart, be strong, fear not*. So ye see weakness of the hands is caused by fear; when the bands of the heart are dissolved (as it were) and loosened by fear, the hand must needs be dissolved and loosened from labour; the hand is not able to work at all, when fear works much upon the heart.

Thirdly, weakness of the hands ariseth from irresolution, when a man is not resolved what to do, not settled upon a business, then his hands are weak. Hence it was the counsell of *Achitophel* to *Ab-
salom*

salom, that he should go up upon the house top, in the sight of all Israel, and abuse his fathers Concubines; and he giveth the reason of it, *then* (saith he) *shall the hands of all that are with thee be strong*; his meaning is, then they will be so resolved to stick to thee, that they will doe their utmost; he grounds his counsel upon the present irresolution of the people, he doubted whether *Abfalom's* party would adhere cordially to him or no, therefore (saith he) doe an act which may render thy self and all that are with thee irreconcilable to the King; this will unite them to thee, and their hands will be strong. If once they be out of hope to be receiv'd into the Kings favour, thou maist be out of fear, that they will return to the Kings obedience. In any lawful and good design it is best to raise up resolution, and ingage it to the highest. *Where the heart is strongly resolved, the hands will act strongly.* The reason why men are slow and dull in great undertakings, is, because they are off and on, full of neutrality and indifferency, in what they undertake. Unsettled spirits can never settle actions. *A double minded man is unstable* (and weak-handed) *in all his wayes.*

Lastly, there is a weakness of the hands (which is I conceive most proper to this place) arising from sorrow and grief; from the weight and burden of affliction, or from a sudden surprise of trouble. As it is said of *Balthazar* (*Dan. 5. 6.*) who seeing the hand-writing upon the plaister of the wall, presently *changed countenance, and his thoughts troubled him, so that the joynts of his loynes were loosed, and his knees smote one against another.*

Thou hast strengthened the weak hands; that is, those whose hands are weak by reason of manifold trials & tribulations: thou hast spoken words to them, which have been as sinews to their hands, and strength unto their joynts. In this sense the Apostle uses both the expressions of the Text, *Heb. 12. 6.* where having treated about the nature of afflictions, together with the fruit and benefit of them, he concludes thus, *wherefore lift up the hands which hang down, and the feeble knees*; as if he should say, it is probable that affliction hath made your hands hang down, that sorrow and grief have loosened your spirits and your loynes too, therefore now be of good cheer, *lift up your hands that hang down, and the feeble knees.* This Symptome or effect of sorrow is elegantly described, *Ezek. 7. 17.* where the Prophet having shewed that many should mourn as *Doves of the Valleys*, adds, *all hands shall be feeble, and all knees shall be weak as water.*

*Columbis pro
cantu gemitus
est & inama-
num murmur.
Sicut in Ezek.*

Thy words have upheld him that was falling.] Some afflictions lie so hard and heavy upon us, that they doe not only weaken, but cast down: *Job* stood ready to uphold such as were ready to fall; timely advice may catch a man before he is quite down, and prevent his fall.

from כָּסַח
כָּסַח
Impingere &
quod sepo Con-
sequitur rueret,
cadere.

The word which we translate *falling*, signifies in its first sense, to stumble or strike the foot against a thing, and so it is put for that which is the consequent of stumbling, *falling*: he that strikes his foot or stumbles at a thing, is in danger of a fall. So *Isa.* 40. 30. *The young men shall utterly fall*, it is this word, but doubled, *falling they shall fall*, that is, they shall utterly fall. There is a threefold falling mentioned in Scripture.

in nra magna-
tiam Pra-
cipue significat
peccata & qua-
lis, a magis &
magis, ad
vs. bum pre-
ter cadere cum
scil. ultra re-
dam justitie li-
na: & limas,
de erratis et
am levioribus
usurpatur, magis
in compositi no-
minis sensum.

1. There is a falling into sin, *Gal.* 6. 1. *If a man be overtaken in a fault*: that word (like this Hebrew in the Text) signifies, a fall taken by stumbling or tripping upon any thing, that lyes in the way. In this sense we understand the fall of *Adam*, the fall of *Angels*, and the falls of the *Saints*.

2. There is a falling into affliction, a falling into trouble; So *Prov.* 24. 16. *The just man faileth seven times a day*; that is, he meets affliction at every turn, he falls into trouble almost at every step. Seven times a day, is very often in the day, or often every day.

3. There is a falling under trouble. And of persons falling so we are chiefly to understand this Text. Many fall into trouble, who yet (through the strength of Christ) stand firmly under trouble. Others no sooner fall in, but they fall under it. The shoulders of some, are not able to bear a light affliction, and the afflictions of others are so heavy, that no shoulders are able to bear them; the back breaks, the spirit sinks under the load.

To such as these *Job* lent his hand, his shoulders: his counsel was as a staffe in their hands, as ligaments to their loynes and knees. *Job* was well skild in setting props and buttresses of holy advice, to such tottering souls. *Thou hast upheld him that was falling*. We may take the words in all, or either of these three interpretatins, yet most properly of the latter.

כָּרַךְ
Genu quod flo-
di solet in be-
nedictionibus
& salutationi-
bus.

Thou hast strengthened the feeble knees. The Hebrew word for a knee, signifies (in the root) to bless or to pray, because in blessing and praying for one, or in saluting, we use to bow the knee. And here, what we translate *the feeble knees*, is word for word *the bowing knees*; because when knees bow and buckle or double under

der us, it proceeds from weakness and feebleness, hence the bowing knee is called the feeble knee, *Dan. 6. 5.* it is said of *Belshazzar*, his knees smote one against the other; he fainted, his spirits sank within him, then his knees (as a symptome of his fear) beat one against another. The hanging down of hands, notes a kind of despair in regard of present evils; and feeble quaking knees, seeme to referre to some expected evil. Taking the words with that difference, *Jobs* work of love appears more full; he not only upheld in present troubles, but labour'd to strengthen against such as were to come *Tbou hast instructed many*, and instructed them many, even all these wayes. We may note,

First, *That to teach, instruct, and comfort others, is not only a mans duty, but his praise*, for here *Eliphaz* speaks it in a way of commendation, though with an intent to ground a reproof upon it. *Job* himself speaks of what he had done in that kind, as a defence of his own innocence, *Chap. 29. vers. 21 &c.* *Unto me men gave ear and waited, and kept silence at my counsel; after my words they spake not again, and my speech dropped upon them; and they waited for me as for the Rain, and they opened their mouth wide, as for the latter Rain.* This was his practise, and this was the praise of *Job*. That which the Apostle speaks as a special qualification or gift of a Bishop, *1 Tim. 3. 2.* is an excellent, a noble qualification in any person, of what rank or degree soever, *to be apt to teach.*

Μακρὸν &

Secondly, Consider who *Job* was; he was a holy man, one that had much acquaintance and communion with God. Now though his friends mistook what was in his heart, yet they hit right upon his practise; and we knowing both what his heart was, by the testimony of God: and what his practise was, from the testimony of men, may ground a second poynt upon it. *That such as know God in truth and holiness, are very ready to communicate the knowledge of God unto others.* They who know God themselves, are desirous that others should know God too. *David* (*Psal. 51. 13.*) promiseth and professeth, that he would communicate his experiences of Gods love, in pardoning his sin, when he had tasted the sweetness of a pardon. *Then will I teach transgressors thy wayes, and sinners shall be converted unto thee*: when my heart hath learned more of God, others shall learn more of God from my mouth. This is spiritual charity, and it is the most excellent and noblest charity of all. Charity to the soul is the soul of charity,

Quæ autem est
certior eleemo-
syna, quod ma-
jus opus misere-
ricordiæ, quam
docere rudes
sognes ad bene-
agendum exte-
mulare, laben-
tem erigere,
maſtos conſo-
lari.

charity

Job 29 15.

charity to the better part, is the beſt charity. In this ſence alſo *Job was eyes to the blinde, and feet to the lame*, by guiding them to ſee, and by directing their feet to walk in the wayes of God. To give knowledge is better then to give Gold. Inſtruction is the higheſt almes.

Gen. 18. 17,
18, 19.חנניה
Gen. 14. 14.
Prov. 22. 6.

Thirdly, if we conſider *Job* (of whom all this is affirmed) as he was a great rich man, we may note thus much; *That honourable and great men, looſe nothing of their honour and greatneſs by deſcending to the inſtruction of others, though their inferiours.* Some think it belongs only unto Miniſters to inſtruct; What, we inſtruct. They reſent it as a diſparagement: they truſt out that work wholly into the hands of others. Where ſhall we find an *Abraham* (a great Prince in his time) of whom God gave this Teſtimony, *I know him that he will command his children, &c. and they ſhall keep the way of the Lord:* and becauſe he was willing to teach others, God condeſcends to teach him: *Shall I hide from Abraham that thing which I doe.* They receive moſt knowledge, who are moſt ready to impart it. And we find before this, *Abraham* ſo ſucceſſful in teaching, that he had an Army of ſcholars in his houſe. The Text ſaith, when he prepar'd for that expedition to reſcue his Nephew *Lot*, that he armed three hundred & eighteen of his trained, catechized, or inſtructed ſervants. The word ſignifies, to train in the Principles of Religion, as well as in the poſtures of war: being the ſame uſed in the Book of Proverbs, for teaching a child the firſt elements of holy knowledge. And that place of Genēſis may very well comprehend both.

Fourthly, obſerve, *That charity, eſpecially ſpiritual charity, is very liberal and open-hearted.* *Job* inſtructed not only his own, but he inſtructed others, he inſtructed many; he did not confine his doctrine and his advice to his own walls, but the ſound thereof went whereſoever he went: he inſtructed many. And if *Job*, who had no ſpecial, no direct calling to it, were a teacher of many: what ſhall we think of thoſe, whoſe calling & buſineſs it is to teach, and yet not teach any at all? their trade, their profeſſion is to teach, yet they are ſo far from teaching many, that they teach none, & which is worſe, they hinder teaching, they ſtop the mouth of the teacher, & (if they can) the ear of the learner, they take away the key of knowledge. They neither open the door themſelves, nor ſuffer thoſe that would. This is the very ſpirit of wickedneſs. And bleſſed be God, whoſe mighty power hath ſo graciouſly caſt out and diſpoſſeſt

diſpoſeſt ſo many places of the Kingdom of theſe wicked ſpirits.

Further, taking thoſe other parts of his inſtruction, as they reſpect perſons afflicted, who are here deſcribed by *weak hands, and feeble knees, ready to fall, unable to ſtand.*

Obſerve firſt, *That ſore afflictions doe exceedingly indiſpoſe for duty.* Sore afflictions make weak hands and feeble knees. The weak hand and the feeble knee are (as I ſaid before) emblems of one unfit for any buſineſs; unfit to work, unfit to walk; when the hand is weak and the knee is feeble, what is a man fit for? Great ſufferings unfit us for action. Hence it is that the Lord moderates the afflictions of his people, ſweetens the bitterneſs, and takes off the oppreſſing weight of them. God promiſeth to come *Iſa. 57. 16.* *with reviving, and that he will not contend for ever with his people.* Why? A principal reaſon is, *Leſt their ſpirits ſhould fail before me, and the ſoules which I have made.* Leſt the ſpirit ſhould fail; that is, leſt they ſhould fail in their duties: the ſpirit cannot fail in the eſſence of it, the ſpirit is of an eternal conſtitution; but it faileth in the duty often. And if afflictions lie too hard and too long upon a people, their ſpirits fail, their faith fails, their courage failes, their labours cannot be laborious, to carry on & carry out their work. Therefore when *Job* ſaw any under afflictions, he endeavour'd to put courage into their hearts, and ſo ſtrength into their hands.

Secondly, In the general we may note further, *That the words of the wiſe have a mighty power, ſtrength, and prevalence in them.* You ſee how efficacious the words of *Job* were; *Job's* inſtructions were ſtrengthenings, thou haſt ſtrengthened the weak hands & feeble knees; his words were as ſtays to hold them up, that were ready to fall: *Eliſhaz* doth not only ſay, thou didſt inſtruct many, & in inſtructing thou didſt intend, it was thy deſign & aim to ſtrengthen the weak hands, but he ſpeaks of what *Job* had effected & wrought; thy words put linews into the hands and knees of men that were weak and ready to fall, thy words were as props to hold and bear up the ſpirits of thoſe that were ſinking. Words wiſely diſpenſed, and followed with the bleſſing of God, what can they not doe? God doth the greateſt things in the World by a word ſpeaking? as at the firſt he made the world it ſelf by a word ſpeaking; ſo he hath done the greateſt things, & wrought the greateſt changes in the World by a word ſpeaking. When a word goes forth cloathed with the authority and power of God, it workes wonders. How
hath

hath it raised up sinking spirits? how hath it made the fearful undaunted, and the weak-hearted courageous? God by his word in the mouth of a weak man overthrows the strong holds of sin, and by a word brings every thought of man, into subjection to Jesus Christ. By a word he stops the mouth of blasphemy, and evil speaking; by a word speaking he makes a man deny himself; by a word he opens the eyes of the blind, and makes the lame to run and leap like a Hart, in the way of Holiness.

2 Cor. 1:4.

And I could wish that the word which I now speak, might (through the blessing of God) have such an effect upon your spirits. O that it might strengthen all weak hands and feeble knees, O that it might uphold all who are ready to fall; we are cast upon knee-feebling, hand-weakening, yea, heart-weakening times: the sight of those things which our eyes doe see, and the hearing of those things which our ears do hear, cause many to fear, and the spirits of some to fall. Now a word invested with commission from God, to go and comfort, will master all our sorrowes, and dispell all these fears. If the Lord breathe upon a word, that word will breathe lively activity into a very carcass. Look to those many and gracious promises, made to those that mourn, and comfort will flow in. Promises are the treasures of comfort: promises hold the Churches stock, they are the patrimony of believers; it is their priviledge and their honour, to be called *beirs of the promise*. While Christ and the Promise lives, how can Faith dye, or languish, cying a promise.

Heb. 6. 17.

So much of the first branch of the minor Proposition in the third and fourth Verses.

The second branch lies in the fifth Verse.

Now it is come upon thee, and thou faintest, it toucheth thee, and thou art troubled.

לחלל

Lassus fuit corpore vel animo, pro lassitudine nescit quid ageret.

Thou hast instructed many, thou hast strengthened the weak hands, &c. but now it is come upon thee, &c. That is, trouble and affliction are come upon us.

And thou faintest. The word signifies an extraordinary fainting; when a man is so wearied and spent, that he knowes not what he doth, when his reason seemes tired as much as his strength. So that the words, *Now it is come upon thee, thou faintest*, may import thus much; thou art in such a case, that thou seemest to be besides thy self, thou knowest not what thou doest, thou speakest, thou knowe

knowest not what. The word is translated in the first Verse by *greived*: in other Scriptures by *mad and furious* (Prov. 26. 18.) *As a mad-man who casteth fire brands, &c.* And whereas we say (Gen. 47: 13.) *the land of Egypt fainted by reason of the famine,* many render it, *the land of Egypt was enraged or mad because of the famine*; want of bread turns to want of reason, famine distracts. The Egyptians were so extreemly pinched with hunger that it did even take away their wits from them, and scarcity of food for their bodies made a dearth in their understandings. So there is this force in the word. Thou who hast given such wise and grave instruction unto others, from those higher principles of grace, now it is come upon thee, thou art even as a mad man, as a man distracted, not able to act by the common principles of reason.

It toucheth thee. It is the same word which we opened before. the Devil desired that he might but touch Job; now his friends tell him he is touched.

And thou art troubled. That word also hath a great emphasis in it. It signifies a vehement amazed trouble; as in that place (1 Sam. 28 21.) where when the woman, the Witch of Endor, had raised up Samuel (in appearance) as Saul desired, the Text saith, that when all was ended she came unto Saul, and she saw he was sore troubled: think what trouble might fall upon a man in such a condition as Saul was in, after this acquaintance with the visions of Hell, think what a deep astonishment of spirit seisd upon him; such disorder of mind this word layes upon Job, *Now it toucheth thee, and thou art troubled.*

Observe hence, first, *To commend a man with a But, is a wound in the side of a commendation.* Thou hast instructed many, *But, &c.* How many are there who salute their friends very fair to their faces, or speak them very fair behind their backs, yet suddenly (as Job to Amasa) draw out this secret Dagger, and stab their honour and honesty to the heart. As it is said of Naaman, 2 Kings 5. 1. He was an honourable man, and a mighty man of valour, *but he was a Leper.* So, &c.

Observe secondly, *Great afflictions may disturbe the very seat of reason, and leave a Saint in some acts, below a man.* Some acts of holiness represent the Saints as mad-men to carnal men. So Paul appeared to Festus, and so to many of his Corinthians, 2 Ep. cap. 5. v. 13. *For whether we be besides our selves, it is to God.* Workings of Grace are sometime so far above reason, that they

*Insanivit terra
Egypti, nam
propter famem
nimiam insa-
nit homo.
Furebat terra,
i. e. tumultua-
bantur anno
quinto famis
mentem illis
delimento sano.*
In in loc.

לדה

seem to be without reason. So some acts of infirmity represent the Saints to carnal men, as mad-men. A gracious man works so much below reason sometimes, that he seems to be without reason.

Thirdly, note, *That when we see any one doing ill, it is good to mind him of that good which he hath done.* Eliphaz saw Job fainting, enraged as a mad-man, or as a man astonished, he tells him of the wise and grave counsel and instruction he had given before; consider what thou hast done. As in the Revelation Christ speaks to the Church of Ephesus, (Rev. 2. 5) *Remember from whence thou art fallen, and do thy first works;* when the Church did ill, then he tells her, what she had formerly done well. So the Apostle, *Ye did run well, having begun in the Spirit, will ye end in the flesh:* when he saw them run upon fleshly ceremonies and ordinances, ye began in the spirit (saith he) consider that, and end as ye began. As in dispute and reasoning, a false conclusion cannot be derived from true premises, so neither can it in practise or in living. Holy premises conclude in holiness. He never began well, that ends ill.

Fourthly, observe, *That the good we have done is a kind of reproach to us when we do the contrary evil.* When a mans latter actions contradict his former, or when his actions contradict his professions, the former good is a stain or blemish to him; *It had been better for them not to have known the way of righteousness, then after they have known it, to turn from the holy commandment given unto them.*

2. Pet. 2. 21.

Further, take this likewise, *It is an easier matter to instruct others in trouble, then to be instructed or take instruction our selves in our own troubles.* Even Job, holy Job, could give those counsels of patience, and meekness, and quietness under the hand of God, which he could not follow to the full when it fell upon himself. For though he did not fail to that height which Eliphaz implyeth in this reproof, yet fail he did. He had set others a Copie, which he could not write by, or imitate when his own turn came. A good man may quickly give counsel, above his own strength to practise.

Observe lastly, *It is a shame for us to teach others the right way, and to go in the wrong our selves.* Eliphaz seeks to shame and convince Job upon this very ground, thou hast done thus and thus, thou hast taught others patience, and thou art mad thy self: art thou not ashamed to complain and cry out of thy afflictions, when thou hast bid others be quiet and chearful under them? It is an excellent thing when our words are made visible, by our actions: as

he

he said in the Church story, *The faith which is seen, is a great deal better, then the faith which is heard*; so we may say in another kind, the wisdom which is seen in bearing of affliction, is far better then the wisdom which is heard. *Physitian heal thy self. He saved others, himself he cannot save*, say the Jews to Christ. Man may justly be reprov'd with, thou teachest others, thy self thou canst not teach. When the same fault which we reprehend in others, may be reprehended in our selves, our fault is doubled, and the act not only sinful, but shameful. The Apostle convinces the Jews mightily by this Argument, *Rom. 2.19. Thou art confident that thou thy self art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, &c.* Thou takest upon thee all this, *I thou therefore (saith he) that teachest another, teachest thou thyself? thou that preachest a man should not steal, dost thou steal?* He goes on, pressing it upon them, as matter of shame and blushing, that their actions ran so cross and contradictory to their own professions.

*Turpe est desol-
rem cum culpa
redarguit ip-
sum.*

Thus we have opened the minor proposition or assumption of the first Argument, couched in these two verses; thou hast comforted, instructed, and taught many, yet when trouble cometh upon thee, thou knowest not how to order thy self. *Is not this thy fear, thy confidence, the uprightness of thy wayes, and thy hope?* Thus he gathers the conclusion, and from hence infers Job a Hypocrite in Religion, or irreligious.

Is not this thy fear, &c.] As if he had said, thy fear, thy confidence, thy uprightness, thy hope, thy Religion, call it what thou wilt, is but thus much, or is but this.

Is not this thy fear, &c.] In the first verse of the first Chapter 'twas shew'd what the fear of God is; part of Job's character being thus given, *A man fearing God*. Now Eliphaz by this first point of his Interrogations, taxes Job, in the first part of his character or commendation, Thou art reported to be a man fearing God, is not this thy fear?

Fear is taken either for the whole compass of Gods worship, or for that awfulness of affection with which we worship God, which we ought to mingle and mix in all our actions and duties. Therefore (saith the Apostle, *Heb. 12.*) *Let us have grace to serve him with reverence and godly fear.* And Psalme the second, *Serve the Lord with fear.* God is to be served in love, and yet God loves no service which hath not this ingredeint, Holy fear.

Fear is the most proper affection which we creatures, dust and ashes, who are at such an infinite distance from God, can put forth in his worship. God condescends so far as to be loved by us, yea he calleth for our love as a friend, or as a father, as a familiar, as one in near relation: but considered in his Majesty, glory, and greatness, fear is the most suitable affection in our approaches unto God. The name of God in some languages, is derived from fear, and God is expressly called *Fear* by *Jacob*, *Gen. 31.* in that dispute with *Laban*, where he telleth him, *Except the fear of his father Isaac had been with him, &c.* verse 42, *And Jacob swear by the fear of his father Isaac*, verse 53. that is, by that God whom his father *Isaac* feared: *Jacob* was a man so holy, that he would take nothing into his mouth to swear by, but only the holy Name of God. Religious swearing is one of the highest acts of worshiping, as vain swearing is one of the highest acts of prophaning the Name of God.

כסל
Inconstancia,
Levitas per An-
aphrasin, con-
stantia, confi-
dentia.

כסל ארס

Thy confidence.] The word which we translate *confidence*, signifies also, and that most properly, folly, inconstancy, levity; when the Prophet *Jeremy* reproveth the Idolatry of those times, and speaks to worshipers of Idols, he expresses it by this word, *They are altogether brutish and foolish*, *Jer. 10. 8.* And holy *David* (*Psalme 49. 13.*) speaking of wicked men, who make riches their portion, and who lay out all their endeavours, in the raising of an outward estate, gives this account of their practise in the 13 verse, *This their way is their folly*: this is the course that worldly men take, and they think it a very wise course, but indeed their way is their folly. Some translators read that text, *this is their way, is their confidence*, as here in *Job*; and so they make the sense out thus; this way of worldly men in gathering riches, in heaping up abundance of these outward things, is their confidence, that is, they have nothing else to trust unto, they have nothing beyond the world to trust unto, *this their way is their confidence*. So again, *Prov. 15. 26.* *A foolish man, or a man of folly, despiseth his mother.* And once more, *Psal. 85. 8.* where the Psalmist goeth up like *Habakkuk* to his Watch-tower, to hearken for an answer of his prayer, *I will hearken what the Lord will say, for he will speak peace unto his people, but let them not return again to folly.* So some read it in this Text of *Job*, *is not this thy fear, thy folly?* that is, was it not meer folly for thee to bragge and boast of thy fear, *sc.* That thou didst fear God, &c.

But

But the word is often taken in a contrary sense, as we translate, for constancy or confidence, and sometimes for hope; and thus *Job 31. 24. If I have said to gold, thou art my hope, or my confidence;* and *Chap. 8. 14.* speaking of the Hypocrite, *whose hope shall be cut off,* the same word is used; and *Prov. 3. 26. The Lord shall be thy confidence, and he shall keep thy foot from being taken;* and (not to heap many places) *Psal 78. 7. That they may set their hope in God.* In this sense it is generally understood here, *Is not this thy fear and thy confidence,* sc. *all the trust thou hast placed in thy God.*

Fear and confidence are acts of natural worship. Confidence or Trust is the resting of the soul upon another, here the resting of the Soul upon the Word, or promises of God, upon the power, faithfulness, and truth of God: an act thus put forth by the soul, is confidence. Now, saith *Eliphaz, is not this thy confidence?* thou hast spoken much of resting and trusting upon God and his Word, upon his power and faithfulness; is not this that which thou hast all this while talked of? See what a goodly confidence it is! Doth it not look like a proper piece of grace?

Confidence is an act beyond Faith; a soul confiding walkes in a higher Region of grace and comfort than a soul only believing; there may be believing, where there is not this confiding. As patience is hope lengthened, so confidence is hope strengthened. Assurance is the highest degree of faith; and confidence is the highest degree of assurance. It carries with it, first cheerfulness opposite to sorrow; secondly courage, opposite to fear and despondency of spirit; thirdly, boldness and adventurousness opposite to cowardice. Confidence having a good cause and a good call, will take a *Beare* by the tooth, or a *Lyon* by the beard. Fourthly, it notes boasting, or a kind of spiritual wise bragging, opposite to sinful modesty or concealment of what God hath done for us. Or take it thus. Confidence is the noblest exercise of faith, which looking steadily upon God in himself, and in Christ, through the promises, raises the soul above all fears and discouragements, above all doubts and disquietments, either about the removing of evil, or the obtaining of good.

Hence confidence is well called the rest of the soul, therefore *Isa. 26. 3.* such as attain to confidence are said to be in peace, *in perfect peace.* *Him wilt thou establish in perfect peace, whose heart doth trust upon thee.* And this act of confidence or trust is proper and peculiar

to God no creature must share in it. This is worship commanded in the first precept, *Thou shalt have no other Gods before me.* Whatsoever we confide in, unless it be in subordination unto God, we make it our God. And it is one of the highest acts of the soul, not only as we respect the taking in, our own comforts, but also the giving out, glory unto God. This confidence is well coupled with holy fear; the more we fear God so, the more we trust him; such fear is the mother and nurse of confidence: But confidence is directly contrary, yea contradictory to carnal fear; he that trusts God indeed, leaves both soul and body, temporal and eternal estate with him, without ever sending a fearful thought, or a jealous look after either. It follows:

And the uprightness of thy wayes.] It is the word used in the description of Job, Cap. 1. 1. There it is in the concrete, *perfect*, here in the abstract, *uprightness*: We may read it, *Is not this the perfection of thy wayes?* Uprightness is the Saints perfection in this life. Uprightness may have a double notion, First, as it respects the sincerity of our hearts towards God; Secondly, as it respects the justice and equity of our actions, towards man. In both senses we may extend it here; Thou hast been reported for a perfect man, now if thou art perfect in thy being, thou wouldest be perfect in thy working; if thou wert upright in thy nature, thou wouldest be upright in thy actions; Now consider thy uprightness or perfection, is not this the perfection of thy wayes? is not this all, even that lately discovered in thy impatient complaining?

And thy hope.] That word is derived two wayes. First from a root which signifieth a line, rule or measure; so in Gen. 1. 9. *Let the waters under the Heavens be gathered together into one place,* the word signifies a gathering together by rule, as if God by that act, had measured out the water (that unruly, turbulent, wandering element) and had brought it into compass, by a rule or line, which it could not exceed or go beyond, without permission or commission from himself: thereby giving us a mighty proof of his almighty power and infinite wisdom. So some translate the word here, taking it to be derived from that root, *Is not this thy rule?* Is not this the rule, that thou hast heretofore walked by, whatsoever thou hast pretended? is not this the uprightness of thy wayes, the course or measure by which thou hast directed, squared thy actions?

וְיָשָׁר

But secondly, rather the word is derived from (*Kavab*) which signifi-

וְיָשָׁר
Linea regula,
sic veteres He-
braei deducunt.
Videtur Moyses
non sine magna
emphasis hoc
verbum usur-
passe, nimirum
ad experimen-
dam infinitam
verbi Dei po-
tentiam, qui
fluxum illud
& vagum ele-
mentum, totam
superficiem ter-
ra occupans
tanquam ad
ambulandum &
perpendiculum
in unum locum
cogit.
Paulus Fagi-
us, in prim. co-
puit Gen.

ſignifieth to expect, hope or wait : and it notes a very vehement intention both of body and of mind, in waiting, expecting or hoping ; when a man waites (as it were) ſtretching forth his Spirit or his mind, putting himſelf out exceedingly to hope or wait for a thing, *Pſal. 37. 9* and *Iſa. 8. 17*. The ſame word is uſed with the ſame Emphaſis. And that Greek word which the Apoſtle Paul hath (*Rom. 8. 19.*) comes up fully to it, *The earneſt expectation of the Creature, &c.* So the meaning here may be thus conceived, Is not this thy hope, or thy earneſt expectation ? Is it not come to this now ? Thou haſt boaſted much of thy hope, what treasures thou haſt laid up in that, beyond all thy preſent poſſeſſions, is not all ſhrunk up to this, yea changed into deſpair ? thy deſperate ſpeeches give me ground to think ſo. Is not this thy hope ? So much for the words.

Expectavit.
Significat magnam intentionem & corporis & mentis expectationem, atque id est quod Paulus Greco verbo dicit ἀνακτάμενον, ἀνακτάμενον.

There are four interpretations given of this verſe. Firſt, Some make out the ſenſe, by a different conſtruction of the firſt particle in the Hebrew, which they tranſlate, not (as we) *Is not ? but where is ?* ſo the vulgar and divers others, reading thus, *Where is thy fear and thy confidence, thy patience and the perfection of thy wayes ?* As if he had ſaid, what's become of all thoſe graces, of which thou haſt ſpoken, and with which thou haſt been reported to be moſt richly endowed ? where are they at this time ? in this day of thy trouble, in this day of thy tryal ? Taking the words in this ſenſe, they yield us theſe Obſervations. Firſt,

That *times of trouble are ſpecial times for the uſe of our graces.* It is as if *Eliphaz* had ſaid, Thou thy ſelf, and all that knew thee, have ſpoken much of thy grace, but now is the time to uſe it, where is it ? ſhew it me now, *where is thy fear and thy confidence ?* if a man have been reported very ſkilful at his weapon, when he comes into danger, then is the time to ſhew his ſkill : and we may ſay to him where is thy ſkill now ? where is thy art now ? ſo we ſay to a man that hath had ſtore of Weapons and Armes in his houſe, when the enemy approaches, where is your Sword now ? where's your Gun ? where's your Artillery ? So here, Now, that thou haſt moſt need of thy graces, where are they ? bring them forth, are they to ſeek now ? Is thy righteouſneſs as the morning dew, and as a cloud vaniſhed away ? Times of trouble will put every grace to a ſtreſs ; and we had need look to it, that we have not our graces to ſeek, when we have moſt need to uſe them ; that when it ſhall be ſaid unto us, where is your faith ? where's your hope ?

hope? we may be able to hold them forth, and answer the question in our actions, here they are, here is my fear, here is my confidence, here is my hope, here is my uprightness; I can make proof of them, and render them visible in my life: I can (through the strength of Christ) act them, and walk according to the rule of every one of these graces.

Secondly, from the ground of this argument, which is, that true grace holds out and perseveres unto the end: For hereby (saith *Elipbaz*) I will convince thee for an hypocrite, and that thy grace is but a shadow of grace, because it is decayed and gone. This being the ground of conviction by these words, *Where is thy fear?* Observe,

That false grace, or a shew of grace, failes us, when we have most need of it. A hypocrite seems to stand in grace, till he falls into trouble. When good is in sight, he supposes he hath a great stock of faith; He is joyfull in believing any thing, when nothing pinches him: And when he enjoyeth what he desired, he hopes as much as is promised: But when outward comforts are withdrawn and eclipsed, when he must live upon a word, and relieve himself upon invisibles, when he hath nothing in the creature to support him, and must trust what he cannot see: then this phancie of faith, this vain hope, and pretended confidence disappear, and where are they? how much charity will some make profession of, until a real object of charity present it self? then excuses are made, they have but little for themselves, times are hard, they may be suddenly cast into streights, they know not what a day may bring forth. False charity, and false hope vanish when they should act their parts, and make good what they have professed. As Christ speaks of the two houses, *Matth. 7.* One built upon the rock, the other upon the sand: these two houses were alike skilfully and strongly built in all appearance; while the Sun shone, and the weather was fair, none could discern, but that the house upon the sand, was built as well and might have stood as long as the other upon the rock; but when the rain fell, and the floods came, when the winds blew and beat upon the house, then it fell, the foundation failed, and all the fair superstructions came down into the dust. Where is the hypocrite with all his faith and fear in a wet windy day? is he not like a house founded on the sand? Or is not he or his goodly outside of holy fear and hope like the Apples of *Sodom* (reported in History) which are fair

to the eye, but touch them and they crumble to ashes in your hands; so is the faith and the fear, the hope and confidence of hypocrites: Where are these? they are no where, for they never were.

Take the words in a second construction, and so they are thus rendred, *Is not thy fear, thy confidence? and the uprightness of thy wayes thy hope?* So Mr. Broughton, *Is not thy Religion thy hope? and thy right wayes thy confidence?* and then the sense is, as if Eliphaz had thus spoken unto Job, Doth it not now plainly appear, that Satan charged thee rightly, that thou servest God for ends of profit and outward comforts, seeing thou art thus impatient and unquiet, when the hand of God takes away thy profit and outward comfort? Is it not a clear argument, that thou heretofore didst obey God, only to gain by him, or because thou wast confident he would protect and save thee harmless, he would bless and prosper thee with encrease? was not the uprightness of thy wayes this hope? that is, diddest thou not look to thrive by upright dealing with men, and fair carriage in all thy actions? thou hadst no love to Religion, none to Justice, thy love was to thy purse, thy profit; and thou didst believe, at least hope, that profit would come in at the dore of the Sanctuary, or else thou hadst never gone so often thither. This is the second sense, prædicating the first terme of the second, *Is not thy fear thy confidence? and is not thy uprightness thy hope?* surely 'tis. This is a fair exposition of the words, and from it we may observe. That,

A Hypocrites profession of Religion is grounded on his confidence to gain by it. Is not thy fear thy confidence? thy Religion was nothing else but a hope to be rich. It was Satans objection, and now Eliphaz (resuming and managing Satans argument) makes it his conviction. And it is a truth in the general Thesis, that the Religion or the fear of hypocrites, is nothing but their confidence; they consider the word of promise, which God hath given to those that serve him; they in their thoughts surveigh the land of promise, and taste the milk and honey of it: they read that God *will give both grace and glory, and no good thing will he withhold from them that walk uprightly*, therefore that they may be under the influence of these promises, or upon a confidence that they shall receive golden showres out of these precious promises, and digg abundant treasure out of these heavenly mines, they fear and worship God, they are upright in their wayes, and honest in their dealings among men: Christ found it was love to the loaves, not

Ego furtum facere volui nulla compulsus egestate sed fisti dio iustitia: nec eare frui volebam quam furto appetebam, sed ipso furto & peccato, Aug. l. 3. Confess. c. 1. & Paulo post. Eram gratum malum, amavi defectum meum, non illud ad quod deficiebam.

to his doctrine, which brought so many after him, *Job 6.* They liked a miracle to feed them, more then a Sermon to instruct them: And were affected with the meat which endures to everlasting life, only in subordination to the meat which perisheth. How many say, at least in their hearts, at this day, if I cast my self into such and such courses of holiness, shall I not have credit and custom, good acquaintance and profitable correspondence? In many men their wickedness is their confidence, that is, the very reason why they are so wicked, is because they are confident they shall get by their wickedness: So those enticers said to the young man, (*Prov. 1. 11.*) Come let us lay wait for blood, there was their wickedness; now at the twelfth verse, you shall find, that the rise of their wickedness was this confidence, *we shall find all precious treasure, we shall fill our houses with spoil.* Some (I confess) have such a spirit of wickedness, that they are wicked for wickedness sake: and they love the very sin it self, more then the ends of profit or pleasure, which may possibly follow the sin; but others act the sin, out of confidence they shall advance themselves by it: And so there are many, so refined in their aymes and heightened in the wayes of holiness, that they are holy for holiness sake, and religious for religions sake; yet there is a generation, whose religion is nothing but this confidence; I will cast in my lot with the godly, I will take their way, shall I not fill my house with treasure, and raise an estate by it? The Apostle speaks of such, (*1 Tim. 6. 5.*) Men supposing that gain is godliness, and they are godly only that they may gain by it. Whereas they whose hearts are perfect with God, love godliness, for Gods sake; and they are holy, not out of confidence of gaining by it, but out of a delight in acting of it; there is a beauty, an excellency in holiness which takes their hearts; and they are above, not only this poor confidence, to be enriched by it, but also above that rich, that heavenly confidence, to be saved by it, to get Heaven by it. The fear of some, who are above the former, is yet but equall to this confidence; they see there is no other way to be saved, to go to Heaven, but this. Now I say, holiness in the height and purity of it, keeps under the respect of Heaven it self; it is so much above these things below, that it is above those things above: That is a second sense.

Thirdly, The words are understood by divers of the Hebrew writers, for a direct and simple assertion, and they give it thus.

Will

Will not, or would not thy fear be thy confidence? and the uprightness of thy wayes thy hope? As if Eliphaz had thus said unto him; *Job*, thou hast pretended much holiness and religion, fear and uprightness: why art thou so disquieted, now, that the hand of God is upon thee? why art thou so amazed under these sufferings? would not that fear be thy confidence? and would not that uprightness of thy wayes be thy hope? surely it would, if thou hadst any such fear as thou pretendest: this fear would be thy confidence, and this uprightness thy hope; thou wouldest be very bold, and by hope cast Anchor upon the goodness and faithfulness of God, in the midst of all this storm: thy heart would be poised, settled and established, notwithstanding all these shakings. Would not thy fear be thy confidence? It would. Hence observe;

First, *That they who fear most in times of peace, have most reason to be confident in times of trouble.* They who fear most (in one sense) fear least; they who fear God most, fear creatures least, and creature-troubles least. We have this point in so many words, (*Prov. 14. 26*) *In the fear of the Lord is strong confidence.* The fear of the Lord is the cure of all other fears. They who are most fearful of the evil of sin, are most courageous among the evils of suffering. To be fearful thus, raiseth the highest acts of confidence, *Psal. 112. 7, 8*. We read of one *that will not be afraid for any evil tidings, his heart is fixed*; Who is this confident man? this fearless man? It is this *divine coward* (as we may call him,) you shall find him so express'd, *verse 1. Blessed is the man that feareth God, he shall not be afraid for any evil tidings.* *Exod. 20. 20.* When the people of *Israel* were much amazed and astonished at the giving of the Law, *Moses* came to cure them of that fear; but what is the medicine? *Fear not, for God is come to prove you, and that his fear may be before your faces, that ye sin not.* As if he had said, when God hath put his fear into your hearts, such fears as these will be removed and vanish: when your hearts are filled with this fear of God, you will have confidence to hear, and see the thunder and lightning of Mount *Sinai*, you shall not fear, no not this terrible tempest, in which the Law it self is given: So when the people were in a fear another time *Samuel* thus bespeaks them in that shaking fit, *1 Sam. 12. 20. Fear not, only fear the Lord.* If you will be confident in such a time as this (for by prayer he procured thunder and rain in that time of Wheat-harvest) *fear the Lord.* The fear of the Lord will be cur

*Timidum effead
mala paranda
genus est forti-
tudinis & fidu-
ciae.*

confidence in the wettest day, in the most tempestuous and stormy night that ever fell upon the secure, sinful world. *A man fearing God, is the only dread-nought.*

Secondly, We may observe from the other branch, (for the sense is the same) *And would not thy uprightness be thy hope? The uprightness of a mans wayes in good times, doth mightily strengthen his hope in evil times.* When a man can look back, and approve his heart to God, that he hath been upright in peace and plenty, how full of hope will he be in trouble and in wants? It was that which *Hezekiah* pleaded before God, in the day of his trouble and tryal, *2 King. 20. 3. I beseech thee O Lord, remember how I have walked before thee in truth and with an upright and perfect heart.* This was it, when he lay upon his sick-bed, and as he thought, upon his death-bed, that put life into him, and bare up his spirit.

A fourth interpretation is taken from our reading: *Is not this thy fear, thy confidence, the uprightness of thy wayes, and thy hope?* So the words contain four distinct affirming Questions, *Is not this thy fear? Is not this thy confidence? Is not this the uprightness of thy wayes? And is not this thy hope?* This is thy fear, &c. As if *Eliphaz* had said, *Job*, without doubt thou hast shewed all thy goodness at once; or, Is not this all that thou art able to make out and shew? Is not this all that thou canst say, for all the testimony thou canst give of thy religion and holiness? Hast thou not shewed all? Surely thy great boast of Religion is nothing but this. *Eliphaz* seems to call *Job* to make a further or clearer proof of his grace; *Is not this thy fear?* or if it be not, shew me somewhat else: Thou art a man very famous in the world, much talked of, and highly commended, for fear and for confidence, for uprightness and for hope; what hast thou more to answer that report, and save thy own credit, with the credit of thy friends, who have been so large in their commendations of, and testimonies concerning thee? Note hence;

First, *Afflictions discover that unto us, which before we knew not.* *Is not this thy fear?* thou didst not know of what make or constitution thy fear was, until now: That's *Eliphaz* his supposition; and it is a truth; That some hypocrites know not, that their graces are false, till they are brought to such tryals. They carry false, counterfeit coin about them, and suppose it current money, till they come to the ballance, or a touch-stone. Some are

active

active hypocrites, who go about intentionally to deceive and put a fair mask over a filthy face. Others are passive hypocrites, who are miserably deceived by the collusions of *Satan*, and the base treachery of their own spirits. Many a man is brought to see (which before he could not, by reason of those mists of hypocrisie) what his fear is, what his faith, by those changes which affliction works in him.

Secondly thus. *We ought to make our graces visible in our actions.* Is not this thy fear? Shew me what thy fear is, if this be not, make proof of it; The Apostle bids *Timothy*, 2 Tim 4. 5. *Make full proof of his Ministry.* It may be said to some Ministers, is not this your Ministry? if it be not, make full proof of it; Or, as the Apostle *James*, in a case near this, *James* 2. 14. 18. *Shew me thy faith by thy works*, so we may say, *Shew me thy fear by thy works.* Is not this it? if it be not, make it appear what it is; *The tree is known by the fruits; do men gather grapes of thornes, or figs of thistles?* or, do men gather crabs from vines, or sloes from fig-trees? As an evil tree cannot bring forth good fruit, so neither doth a good tree bring forth evil fruit. If thou sayest thou art a vine, make proof of it, by the fruit thou bearest, or else I must conclude, thou art but a thorne or a thistle. We may question many for this grace, and for the other grace they pretend unto: For their actions have not the least print or impression of such graces upon them; if any one should hold forth much faith and confidence in God, and this man should run or take unlawful courses, to help himself, might we not say, *Is this thy confidence?* Or if one speaking much of confidence in God, for the accomplishing of a business, should yet sit still, and do nothing himself, might we not say, *Is this thy confidence?* this is to tempt God, not to trust in him. Once more, if a man should profess much confidence in God, and yet be taken up altogether about the Creature, swallowed up with creature-thoughts, or swallowing in creature-delights, seeking to, and engaging this creature, and that creature, with neglect of God, may we not say, *Is this thy confidence?* Hope is an anchor of the soul, but thou art driven with every blast, in this thy hope? Hope makes not ashamed, but thou, either art, or oughtest to be ashamed, *Is this thy hope?* The fear of the Lord is clean, but thou art defiled, *Is this thy fear?*

Heb. 6. 19.

Rom. 5. 5.

Then again consider this, when *Job* carries himself thus in his trouble, *Eliphaz* telleth him, what is not this thy fear? thou art surely

surely but an hypocrite, for if thy fear were true, it would have preserved thee from these impatient complainings and distempers. Hence observe;

That true fear, holy fear, preserves the soul, and keeps it holy. Holy fear, is as a golden bridle to the soul, when it would run out to any evil: It is like the banks to the sea, which keeps in the raging waves of corruption, when they would overflow all. If thou hadst fear indeed, thou wouldest never thus break the bounds of patience. *The fear of the Lord is to depart from evil*, that's the definition of it; therefore if thou hadst any fear of God indeed, thou wouldest never have done this evil, *Curse thy day.* Prov. 14. 27. *The fear of the Lord is a fountain of life, to depart from the snares of death*; that is, either from sin, which is spiritual death, or from damnation, which is perpetual death; the fear of the Lord is a fountain of life, to depart from both these snares of death; where this fear is not, we are ready to joyne with every evil, and so to fall into the jaws of every death. *Abraham* (Gen. 20. 11.) argues so, *The fear of the Lord is not in this place, therefore they will kill me*; when we perceive a bent of spirit, to devise evil, and a readiness of the hand to practise it, (we may conclude) the fear of the Lord is not lodged in that heart.

Fourthly, observe, *That trust, or confidence in God, settles the heart in all conditions. Is not this thy confidence?* Thy confidence certainly is but a shadow, for if it had been real, thou hast been established and upheld, notwithstanding all that weight of affliction that lies upon thee. When there was an unquietness upon the soul of *David*, he first questions his soul about it, *Why art thou disquieted O my soul*; and then directs, *trust in God*, Psal. 42. 11. So the Prophet promiseth, (Isa. 26. 3.) *Him wilt thou establish in perfect peace, whose heart doth trust upon thee. They that trust in the Lord shall be as Mount Zion*, Psal. 125. 1. He that is carried and tost thus about, with every wind of trouble and gust of sorrow, shews he hath not cast out this anchor of hope upon the Rock Jesus Christ.

But here a question must be answered, for the clearing of all, and likewise for discovering the strength or weakness of this argument brought by *Eliphaz*, in this particular case of *Job*. *Eliphaz* taxed *Job* with hypocrisie, because his graces did not act, or they did not act like themselves, like graces, he gave not proof of them

at that time. Hence the doubt is, *Do a mans failings or declinings from what he was before, or what he did before, argue him insincere?* Is there sufficient strength in this Argument for *Eliphaz* to say, *Job* thou haſt been a comforter of others, thou haſt profeſt much holineſs heretofore, and now thou art come to the tryal, thou canſt not make it out thy ſelf; therefore thou haſt no grace, therefore all thy religion is vain.

For the reſolving of that, I answer firſt, that the propoſition is not ſimply true, that every one who faileth or declineth or falleth off from what formerly he was, or held forth, is therefore an Hypocrite, or that his graces are falſe, and but pretences; there may be many declinings and failings, many breaches and backſlidings, and yet the ſpirit upright. Indeed falling away and quite falling off, are an argument of inſincerity and hypocriſie; for *true grace is everlaſting grace, true holineſs endures for ever.* Therefore we are here to conſider, whence theſe failings were occaſioned in *Job*; and how a failing may be expreſt, and continue, ſo, as to conclude inſincerity or hypocriſie.

Firſt, it was from a ſudden perturbation, not from a ſetled reſolution. *Job* was not reſolvedly thus impatient and unruly; an unexpected ſtorm hurri'd his ſpirit ſo violently, that he was not maſter of his own actions; *Job* had not his affections at command, they got the bridle (as it were) on their necks, and away they carried him with ſuch force, that he was not able to ſtop or ſtay them.

Secondly, it came from the ſmart and ſenſe of pain in his fleſh, not from the preverſeneſs of his ſpirit. If the taint had been in his ſpirit, then *Eliphaz* had a ground, a certain ground to have argued thus againſt him.

Thirdly, *Jobs* graces were hid and obſcured, they were not loſt or dead, the acts were ſuſpended, the habits were not removed; when the grace which hath been ſhewed, is quite loſt, that grace was nothing but a ſhew of grace, painted ſcar, and painted confidence: but in *Jobs* caſe there was only a hiding of his graces, or a vaile caſt over them.

Laſtly, We muſt not ſay he falls from grace who falleth into ſin; nor muſt it be concluded that he hath no grace who falls into a great ſin: It follows not, that grace is falſe, or none, becauſe it doth not work like it ſelf, or becauſe it doth not ſometimes work at all. True grace works not alwayes uniformly; though it be alwayes the ſame in it ſelf, yet it is not alwayes the ſame in its effects;

fects; true grace is alwayes alive, yet it doth not alwayes act; it retains life, when motion is undiscern'd. Wherefore they who do not work like themselves, or do not work at all (for a time) in gracious wayes, are not to be concluded as having no grace, or nothing but a shew of grace.

And so much be spoken concerning this first Argument contained in these six verses, the conviction of *Job*, from his failing in the actings of his grace, the putting forth of that fruit which formerly he had born and shewed to the world.

J O B, Chap. 4. Vers. 7, 8.

*Remember I pray thee, who ever perished being innocent?
or where were the righteous cut off?*

*Even as I have seen, they that plough iniquity, and sow
wickedness, reap the same.*

IN these two verses, and the three following, *Eliphaz* coucheth and confirmeth his second Argument, wherein he further bespatters the innocency of *Job*, and hopes to convince him of hypocrisie. The Argument is taken from the constant experience of Gods dealings in the world, *Remember, I pray thee, who ever perished being innocent?* We may give it in this form.

Innocent persons perish not, righteous men are not cut off.

But *Job*, thou perishest, and thou art cut off. Therefore thou art no innocent or righteous person.

The major proposition is plaine in the seventh verse; for that question, *Who ever perished being innocent? or where were the righteous cut off?* is to be resolved into this Negation, *No innocent person ever perished, nor were the righteous ever cut off.* And *Eliphaz* conceiveth this to be so clear a truth, that he challengeth *Job* to give one instance to the contrary, out of his own experience; he appeals to experience (which is a strong way of arguing) *Remember, I pray thee, who ever perished being innocent?* shew me the man, and withal he professeth, that he could give many instances or examples out of his own experience, that wicked men have perished and were cut off, this he doth in the eighth verse, *Even as I have seen, they that plough iniquity and sow wickedness, reap the same;* which he enlarges in the three following verses, by the
blast

blast of God they perish, and by the breath of his nostrils are they consumed, &c. This in general for the sum and substance of the Argument.

We will now consider the words, and examine the strength of it in particulars.

Remember I pray thee. [He handleth Job tenderly in words, he speaks gently and winningly to him, *Remember I pray thee.* To remember noteth often in Scripture a serious consideration of things present and before us, Eccles. 12. 1. *Remember now thy Creator in the dayes of thy youth;* that is, seriously bethink thy self at the present of God and his wayes, and how thou oughtest to walk holily before him. But properly to remember, is the calling to mind of things which are past: and so Eliphaz in this place directs Job to search the Records; Go and inquire into all the Monuments of Antiquity, look the Registers and Histories of the Ages past, and see if thou canst finde any such thing as this, *A righteous man perishing.*

Memory is the soules store-house; there we lay up Observations, and from thence fetch them out, as occasions invite. Hence Christ Matth. 12. 57. compareth every Scribe which is instructed for the kingdom of Heaven to a house-holder which bringeth forth out of his treasury things both new and old. This treasury is the memory, there holy truths and profitable examples are stored and reserved. *Remember I pray thee.*

In that Eliphaz sendeth Job back to former experiences, we may note, That it is our duty to lay up and record the dealings of God whether publick or personall, whether with the godly or with the wicked. It is our duty to observe what God doth, Psal. 111. 4. *He hath made his wonderful works to be remembered;* as if the Psalmist had said, God hath not wrought such great things in the world, whether respecting Persons or Nations, that we should write them upon the water, or in the sand, which the next puffe of winde defaces and blows out; but he hath made his wonderful works to be remembered; he will have them written in brasse, with a pen of Iran, and with the point of a Diamond, that all ages may hear the judgements and loving kindneses of the Lord; he hath made his wonderful works to be remembered, or he hath made them so, as that they are most worthy to be remembered. David was a great observer of experiences (Psal. 31. 35.) he telleth us, that he had (as it were) collected notes concerning Gods

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dealings

dealings all his dayes; and it is to the very point in hand, *I have been young and now am old, yet never saw I the righteous forsaken; himself carefully observed the dealing of God in this Psalm: and in the next (Ps 37, 35, 36.) he gives the like direction to others; thus I have done, do you take the same course too, I have seen the wicked in great power, and spreading himself like a green Bay-tree; then he goes on, Mark the perfect man, and behold the upright. I have considered the estate of wicked men, let all observe the estate of the godly; Mark the perfect man, and behold the upright; The works of God expound his Words; in his Works his Word is often made visible. That's an excellent expression, Psal. 111. 7: The works of his hands are verity and judgment; The acts of God are verity, that is, God acts his own truths? As the works of our hands ought to be the verity and judgments of God, (every action of a Christian should be one of Christs truths) so it is exactly with God himself, the works of his hands are his own verity and judgments. When we cannot find the meaning of God in his Word, we may find it out in his works: his works are a Comment, an infallible Comment upon his Word.*

Yet we must take this Caution; the dealings of God in the surface and outward part of them, appear sometimes contrary to his Word, contrary unto his promise, but they only appear so, they are never so. When a man reads a promise and finds much good stor'd up in it for the righteous, and then looks upon the state of the righteous, and seeth it full of evil, here is a seeming contrariety between the Word and the Works of God, but it is only a seeming contrariety, as we shall see somewhat further anon. Therefore in that Psalm 111. 2. where he saith, *The works of God are verity and judgment*, he adds, *The works of God are sought out*: if you will have the verity or judgment that is in the works of God, you must not only look upon the outside of them, but you must seek them out, study them study them as you study the Scriptures, and then you will find out the meaning of them, and see how exactly they square with every part of the Word. Why doth Eliphaz send Job to experience? the ground is this; the Works of God are like the Word of God; therefore if thou canst not make it out by experience from his Works, thou canst hardly make it out, as a Position from his Word, *That righteous persons are cut off*.

Remember now I pray thee, who ever perished being innocent? or where were the righteous cut off?

Here are four terms to be opened, *perished, cut off, innocent, righteous*. We will consider first what we are to understand by *perishing, and by cutting off*. Secondly, whom we are to understand by *innocent and righteous persons*. And then apply the whole sentence, by shewing wherein the truth of this proposition stands, that *a righteous man or an innocent person cannot perish or be cut off*.

The word which we translate *perished*, hath divers significations. First, a turning to nothing, an utter consumption, which is to perish as a beast, *Psal. 49. 20*. The Holy Ghost describing a man who is not acquainted with God in his greatest estate, compares him thus; *Man being in honour, and not understanding (sc. the things of God) becometh like the beasts that perish*; not that he perisheth as a beast doth, but he is like a perishing beast; the similitude is not in perishing, but in his qualities who perisheth, he hath but such qualities, he is (upon the matter) even of as gross a temper as a perishing beast.

Secondly, to perish signifies to dye. The dissolution of man, or the dis-union of soul and body, *Isa. 57. 1*. is thus exprest, *the righteous perish*, that is, they dye, as is explained afterward, *they are taken away from the evil to come, they rest in their beds, sc. in their graves*: so *Matth. 8. 25*. *Master, save us we perish*, say the Disciples, when they thought they should all be drowned. Lord help us, or else we all die presently: and so we translate *Job 34. 15*. where *Elihu* speaking of the power of God thus describes it; *If he should but shew himself, all flesh (saith he) shall perish together*, that is, *all flesh shall die*, they are not able to stand before Gods power and greatness: the word which he useth there, strictly taken, signifies, to expire or give up the ghost, yet we translate it, *all flesh shall perish together*; that is, they shall all give up the ghost and die, if God should appear in his power and greatness.

Thirdly, by perishing we may understand outward afflictions and troubles falling upon either godly or wicked: these are called perishing (*Josh. 23. 13*.) *Joshua* tells the people, *If you will not obey and walk according to the Commandments of God, ye shall quickly perish from off this good Land*; that is, ye shall be removed by outward afflictions from your Land, you shall go into captivity. And so, *If I perish, I perish*, saith *Esther*, *Chap. 4. 17*. that is, if I bring

trouble and affliction upon my self, let it be so, I will venture it ; *A Syrian ready to perish was my father*, Deut. 26. It is meant of *Jacob* a man much versed in trouble, as he himself acknowledgeth, *Few and evil have been the dayes of my pilgrimage*.

Omnimodam
rei perditionem
significat, oppo-
nitur enim ge-
nerationi.

Fourthly to *perish*, notes eternal misery ; as it is put for the mi-
series of this life, so for the life of misery, for that life which is an
everlasting death. *John 3. 16.* God so loved the world, that he gave
his only begotten Son, that whosoever believeth on him, should not
perish, but have everlasting life : *perishing* is opposed to everlasting
life, and therefore implies everlasting death.

Fifthly, to *perish*, notes utter desolation, and total ruine. A cut-
ting off, or a destroying the very name and remembrance of a per-
son, or of a people. *He that speaks lyes shall perish*, Psal. 19. 9. that
is, *he shall be utterly destroyed*. In this sense the word is used for the
Devil, because he is a destroyer to the utmost, as Christ is a Savi-
our to the utmost. He is called *Abaddon* from *Abad* (the word
here used) *Rev. 9. 12.* and *Apollyon*, his business is to destroy to-
tally and eternally. Thus also Antichrist, *The first-born of the De-
vil* (2 Thes. 2. 3.) is called *the son of perdition* : take it actively,
he is a destroying son, one that destroyeth bodies and souls, as in
Scripture a bloody man is called *Ish dammim*, a man of blood ;
and passively, he is a *son of perdition*, that is, a man to be destroyed
both body and soul.

תנח
Abscondit, no
amplius audi-
tur vel videa-
tur, per metony-
miam sublatus,
dolius succisus
Sublata enim
a medio non ap-
parent amplius
sed abscondun-
tur.
Opj

These two latter senses, namely, eternal destruction in Hell and
utter destruction in this life, are joyned together, *Prov. 15. 11.* *Hell
and destruction* (or Hell and perishing) *are before the Lord* : and
Chap. 27. 20. we have the same words again, *Hell and perdition*, or
Hell and destruction are very full. So that to *perish* (in a strict
sense) notes even in this life an utter extirpation ; so some render
it here, *Who ever saw the righteous plucked up by the roots*, so as
there should be no remembrance, no remainder of them. The
other word which is joyned in the Text, *cut off*, carries the same
sense, though it signifies properly to hide a thing, yet it is so to hide
it as it appeareth no more, or so to hide it, that it can neither be
heard of, nor seen any more. Hence by a *Metonymie* it signifies to
take away or to cut off, because things that are taken away and cut
off, are as things hidden and seen no more Here then is the height
of the sense, either to take it for perishing in Hell, or for such a pe-
rishing in this life, as is joyned with total desolation and desertion.

Then for the termes, *innocent and righteous*. The word we
translate

translate *innocent*, signifieth empty. And it is therefore applyed to an innocent person, because innocent persons are emptied of malice and wickedness, their hearts are swept and cleansed, purged and washed; there is in some sense a *vacuum*, a holy *vacuum* in the hearts of holy persons: they are freed from that fulness of evil which lies in their hearts by nature, that filth is cast out. Every mans heart by nature is brimfull, top full of wickedness, as the Apostle describes the Gentiles, *Rom. 1. 29. Being filled with all unrighteousness*; and it is a truth of every mans heart, it is a *Cage full of unclean Birds, a Stable full of filthy dung*; he hath in him a throng of sinful thoughts, a multitude of prophane ghests lodging in him. Now a person converted, is emptied of these, these ghests are turned out of their lodgings, the rooms are swept and emptied, therefore an holy person is called an empty person. Emptied; not absolutely emptied of all sin, but comparatively, there is abundance cast out; so that considering how full of sin he was, he may be said to be emptied of sin, and that his malice is cast out. In the fourth of *Amos*, the Prophet threatens cleanness of *teeth* (it is a suitable judgment, that unclean hearts and lives should be punished with clean teeth) or innocency of teeth; for it is the word of the Text. *Famine is elegantly so called. Want of bread makes empty or clean teeth.* נקון שנים

And where were the righteous (that's the other term) cut off? One may put the question, where were the righteous? surely *Job* had very good eyes, if he could find any righteous man upon the earth, he might seem to have clearer eyes then the Lord himself, if he could find any righteous; *God looked down from heaven, and he saw none righteous, no not one, Psal. 53. 3, 4.* Yet here *Eliphaz* bids *Job* enquire about the righteous, where they were cut off. To clear that.

By righteous here, we are to understand not righteous persons in a strict and legal sense, but in a Gospel mollified sense: righteous with an allay, righteous by way of interpretation, and not in the strictness of the letter. And so men are called righteous, first in reference to the work of regeneration. There are none righteous in the root or original, in their first setting and plantation in the soyl of the world; but there are righteous persons as regenerate and transplanted into the body of Christ, as wrought and fashioned by the Spirit of Christ.

Secondly, there are none righteous, that is, none exactly, perfectly,

fectly, compleatly righteous, but inchoatly, and intentionally, so many are righteous and are called righteous in the language of the Scripture.

Thirdly, there are none righteous, that is, none righteous by way of merit or desert, none are so righteous as that they can challenge any thing at Gods hand, of right; the most righteous person is an unprofitable servant; he hath nothing to plead before God but free grace. Nothing to shew unto God but Christs fulness, and his own emptiness, the riches of Christ, and his own poverty. Yet there are righteous in Gods acceptance, he accounteth and accepteth them for righteous, and honours them to be called righteous.

Lastly, we may answer it thus, there are none righteous in themselves, or from themselves, none have any righteousness of their own making: but the Scripture shews us those who have righteousness, and are righteous in another and from another; we have the righteousness of justification in Christ, and the righteousness of sanctification from Christ: righteousness is both imputed to, and floweth into the soul by vertue of the union which is promised in the covenant of grace with Christ the righteous, with *the Lord our righteousness*. In these respects there are righteous persons, and of such we may understand this enquiry, *where were ever the righteous cut off?* The righteous by regeneration, the righteous by inchoation, the righteous by acception, or the righteous by imputation; where were any such righteous in all the world of whom thou canst say, they have ever perished, or have been cut off?

Having opened the sense of the single terms, we will look to the sense of the proposition, and consider wherein we may clear the truth of it, *that innocent persons do not perish, or that the righteous are not cut off.*

Take perishing or cutting off in the first sense, namely, for annihilation and returning to nothing; and so, neither righteous nor unrighteous, guilty nor innocent can perish; no man shall perish so, man is of an everlasting make.

Then take perishing in the second sense, as perishing is put for dying and going out of the Land of the living, thus all righteous and innocent persons perish and are cut off, namely, by the sword and sinne of death: we may say all, God indeed hath made some few exceptions out of the general rule, but the Statute is plain, *It is appointed unto all men once to die; Enoch was translated,* and

and ſo was *Elijah*, and many ſhall be found alive when Chriſt cometh to judgment, who ſhall not die; they ſhall be but changed, and have a metaphorical, not a proper death; This makes ſome ſmall abatement from, but doth not croſs the general rule, that all muſt dye.

Take periſhing in the third ſenſe, for ſome temporal outward ſuffering in the world, either from the hand of God immediately, or mediately from the hand of man. Thus righteous and innocent perſons may periſh too, that is, they may fall under ſore and great afflictions: thus righteous *Abel* periſhed, and thus *Jacob* was a *Syrian ready to periſh*, and thus the godly party among the *Jews*, in the time of the captivity periſhed, *they periſhed from off the Land*, as it was threatned, (*Joſhua* 23.) with the reſt of the wicked; of which the two buſkets of figs, one bad, and the other good, were a famous type, *Jer.* 24. 3.

And in regard of this outward, preſent, temporal periſhing, we find it often, that the righteous periſh, while the unrighteous flouriſh; *Pſal.* 73. 12. Behold (ſaith *David*) *theſe are the ungodly, that proſper in the world*; and at the fourth verſe, *All the day long have I been plagued, and chaſtised every morning*. As ſure, or as ſoon as I riſe, I have a whipping, and my breakfast is bread of ſorrow, and the water of adverſity; theſe proſper, and I periſh: And the Prophet (*Jer.* 12. 1, 2.) expoſtulates with holy ſubmiſſion about this flouriſh eſtate of the wicked, and periſhing eſtate of the godly: *Wherefore doth the way of the wicked proſper, &c.* And in the next verſe, *Thou haſt planted them, yea they have taken root, they grow, yea they bring forth fruit*: What a gradation is here of the flouriſhing proſperity of wicked men, while the righteous ſeem to wither? *Thou haſt planted them*; but every tree that is planted, doth not take root, but theſe take root; every tree that taketh root, doth not grow up to any ſtrength, but theſe take root and they grow: there are trees that grow, yet they bring not forth fruit, but theſe bring forth fruit alſo; Yea (ſaith he) *they bring forth fruit*; theſe were flouriſhing trees indeed, yet in the mean time, thouſands of righteous perſons periſhed in and by outward troubles.

Sometimes (we find on the other hand) that the wicked periſh in outward troubles, while the righteous are delivered, and have Arks provided to ſave them in a common deluge. God makes that difference ſometime, even in this life; he pulled *Lot* out of *Sodome*,

dome while *Sodome* perished by fire : And righteous *Noah* was saved in the Ark, while the world of the ungodly perished by water.

And lastly, Both the righteous and the wicked, may be wrapped up in the very same outward perishing condition, yet always with a difference ; though both alike perish, yet their perishing is not alike. As it is with the righteous and wicked in regard of sin, so of sufferings : they may both commit the same sin for the matter, as it is a transgression of the Law ; but a righteous man can never sin as the wicked ; he sins not, with such formalities of sinning, he hath not such a heart, such a temper and bent of spirit, as a wicked man hath in sinning : to sin so, is utterly inconsistent with the new nature. Thus also it is with the perishings, afflictions, and troubles which they fall into ; God sometimes sends the very same affliction, for the matter, as suppose poverty, want, imprisonment, captivity, and the like, upon the one, as upon the other : But are the righteous smitten, as God smites those that smite them ? Surely no, in measure he debateth with them. *Isa. 27. 7, 8.* They sin not against God with the same heart, or at the same rate as the wicked do : and God never strikes them with the same heart, or at the same rate as he doth the wicked ; he cannot do it, the strength of his love to them, makes this imposition for him. Therefore, though as the Preacher resolves the case, *Eccles. 9. 1.* *No man knoweth either love or hatred, by all that is before him :* In the matter of events, love or hatred are not visible ; yet in the manner of events there is much love and hatred visible : and the spirits of such as are under those events, may discern love or hatred, when no eye can : One seeth hatred, and another seeth love, abundance of love mixed in his cup of sorrow. God never gives his own, a cup of pure wrath to drink ; there are alwayes some ingredients of comfort and sweetness put into it. This is the third sense, how righteous ones may, or may not perish.

Take *perishing*, in the fourth sense, as perishing is an eternal destruction ; and so the proposition of *Eliphaz* is true throughout, strictly true ; That no righteous ever perished, or were cut off ; an innocent person is, in that sense, past perishing ; a righteous man is past cutting off. *Job. 10. 28.* *I do give unto them eternal life, and they shall never perish.* Rejoyce in this, ye righteous, ye are beyond perishing, ye are past perishing, while ye live in a perishing world.

Lastly

Lastly, take it in the fifth sense, and so you may have a further truth, which I conceive, is that which *Eliphaz* purposely aimeth at; take perishing, for outward present destruction, joyned with a total desertion; and in that sense the proposition of *Eliphaz* is true also; No righteous man, no innocent min ever perished, or was so cut off with any temporal judgment: the Apostle is direct for it, (2 Cor. 4. 8, 9) *we are in trouble on every side, (we see trouble which way soever we turn) but we are not distressed, we are perplexed (we are in the bryars as well as ungodly men) but not in despair: (we are in hope still, and if there be hope for us, God is for us:) We are persecuted, but not forsaken, (God is near us, though all the world stand aloofe,) we are cast down, but not destroyed, we shall up again.* So that while he admits of perishing in the former sense, respecting outward affliction, yet he denies it constantly in this latter sense, so as to be cut off quite from the comforts and supports of God. That observation of *David*, may be thus understood, (*Psa'. 37. 25.*) *I have been young, and now am old, yet have I not seen the righteous forsaken,* (he doth not say, in my experience I never saw the righteous afflicted, but I never saw him left or forsaken in his afflictions) *and I never saw his seed begging their bread:* he puts in that, because begging of bread, especially in the Common-wealth of *Israel*, and in the state of the *Jewes*, was a note of utter dereliction; for though God had told them, that they should have the poor alwayes with them, yet he had given an expresse Law, that there should be no beggar among them; therefore, saith he, I have not seen the righteous so forsaken, that they should be forced to live by begging.

If any say, that *David* himself begged, he asked bread of *Abimelech* and of *Nabal*. I answer, it is a good rule, and it resolves the case; Transitory cases and sudden accidents, make no beggars: we must not say, *David* was a beggar, or begged his bread, because once he was in a strait, and asked bread of *Abimelech*; and in a second strait, sent to *Nabal*; In such sudden cases, the richest man in the world, may be put to ask a piece of bread. A good man may fall into such wants, but good men are rarely, if ever or at all left in them.

But now to apply it particularly to the intent of *Eliphaz* in this place. We have given three interpretations, in which we have shewed how righteous men may perish; and two, wherein the righteous cannot possibly perish, in both which the words here

*Casus transito-
rii non reddunt
mendicum.*

spoken by *Eliphaz*, are a truth. And concerning the fifth and last, I conceive *Eliphaz* is particularly to be understood: For he speaks not here of the eternal estate of *Job* (though that be involved) when he concludeth him a wicked man; but he speaks of the dealings of God in temporals: He look't upon *Job* as a lost man, a man utterly forsaken of his God; as a man of a forlorne hope, cut down, and pluckt up, root and branch; when he saw his stock consumed, his children slain, his body diseased, and his spirit so distempered. And so the minor, or the assumption only is false, the proposition true; Righteous men do not perish thus, innocent persons are not thus cut off; but thou *Job* perishest and art cut off: Hold there, that's false; *Job* in the sense *Eliphaz* intended, perished not, was not cut off; for in the sequell, God gave him both comfort and deliverance: Love was mingled with the affliction, strength was ministred to bear the affliction: and at last a gracious way was made out of the affliction. The blessing of God caused him to spring out again: though his goodly branches were broken, and his fruit pluckt off, yet his roots were not pluckt up.

Psal. 73.
Jer. 12. 1.

It will not be unnecessary for the clearing of this Scripture, to subjoyn a reason, why in the Old Testament or under the old Covenant, there was so much stumbling at the afflictions and troubles of the righteous; for it put even a *David*, a *Jeremiah*, and a *Habakkuk* hard to it, for an answer, when they saw such under sufferings; the reason was this, because God in those times, made more special temporal promises to his people, in case of obedience, than he hath done in the time of the Gospel. Read *Deut.* 28. *Levit.* 27. and other places where you shall find, how all the promises run upon things that concern the outward man; they shall be blessed in their basket and in their store, they shall have this and that, and all outward things abundantly; and the curse threatned, was the loss and deprivation of those outward blessings in case of disobedience: For God did win and carry them on, in that non-age of the Church, by outward and temporal promises; hence they were much troubled and offended, when they saw righteous men under heavy pressures and breaking afflictions. Now since the coming of Christ in the flesh, and the pouring out of those special spiritual blessings upon his people, by the Holy Ghost, he doth not feed us so much with these outward hopes, or enjoyments. Therefore in the Gospel, we read what hard meat he giveth his people: foretelling them plainly, *If any will follow me, let him deny himself*
and

and take up his cross : there is scarce such a word in all the old Testament as that : he which will follow me, shall find a cross, and be sure of persecution; they were but children such words and sights might terrifie them, therefore they were (as it were) dandled on the knee, and allured by sensible comforts, a land flowing with milk and honey, if they did obey; and they heard of rods and stripes in case of stubbornness and disobedience ; *Say to the righteous, it shall be well with him, for they shall eat the fruit of their doings : Woe to the wicked, it shall be ill with him, &c.* Isa. 3. 10, 11. David saith (indeed) *many are the troubles of the righteous*, but (it is not put among the terms of their state or service) It is not said, if ye will be righteous ye shall have trouble. Moses never told them, If any will be my disciple, let him take up his cross, &c. So then Gods dealings and dispensations being most in outward things at that time, they were very apt to stumble at the cross. And there is greater reason why they should stumble at a molehill, then we at a mountain of trouble : God having told us, that seeing he hath given such excellent things in Christ, such glorious mercies, and transcendent priviledges in the Gospel, we may well take afflictions and troubles into the bargain, and never shrink or strain at them, but rather take them well. So much for that verse, *The righteous are not cut off, neither do innocent persons perish.*

Eliphaz having given Job his turn to search his experiences, brings forth his own, in the next words : *Even as I have seen, they that plow iniquity, and sow wickedness, reap the same* ; As if he should say, Job, I know you are not able to give me one instance of a righteous mans perishing, but I could give you many and many instances, I could write whole books concerning wicked men perishing, and of the ungodly cut off ; This he carries under a metaphor, and by continued metaphors, makes up an elegant allegory, in those terms of plowing, sowing, reaping.

Even as I have seen.] That word notes, a curious observation ; not a light transitory glance of the eye, but a crittical consideration of any thing. As it is said, Gen. 1. 4. *God saw the light that he had made, God saw it discernly*, for he found it was very good : And so it is said, Gen. 34. 1, 2 that Dinah went forth to see the daughters of the land, that is curiously (though vainely) to observe the manners and fashions of the people ; and in the same verse, Hamor the Son of Sechem saw her, he saw her so

787
Significat non
simpliciter vi-
dere sed curiose
inspicere.

exactly, as to be taken with her beauty, his eye entangled his heart, and both entangled his life. So here, *Even as I have seen*, that is, by a diligent inspection, and judicious consideration of what I saw. And what was that? *Mystical Husbandry.*

They that plow iniquity and sow wickedness, reap the same.

פִּדִי
Podit fundum,
aravit. Per mo-
taphoram so-
dit cogitatione,
vel intentus
fuit ei alicui
conficienda,
sicut arat o-
præparat ter-
ram ante semi-
natorem.

They that plow iniquity.] The word which we translate to plow, signifies the use of any kind of art or manufacture; as the work of a Smith, or of a Carpenter, in Iron, Wood or Timber; and as the Art, so the Artift or handicrafts-Man (*Isa. 44. 12.*) is exprest by this word: *The Smith with his tongs, worketh in the coales.* And *Zech. 1. 20.* It is put for a Carpenter, *the Lord shewed me four Carpenters*: now here it is applied to the Plowman, and to his plowing. So *Hos. 10. 13.* *Ye have plowed wickedness, ye have reaped iniquity, ye have eaten the fruit of lies.*

And this plowing of iniquity, or plowing of wickedness, takes in both the outward act of sin (to plow iniquity, is to commit and practise iniquity) and the inward act of sin; to plow iniquity, is as much as to devise and meditate iniquity, *Prov. 3. 29.* Devise not (*Heb. plow not*) evil against thy neighbour. So *Prov. 6. 18.* *A heart that deviseth*, or ploweth wicked imaginations, And *Prov. 21. 4.* *The plowing of the wicked is sin*: That is, whatsoever they devise, or whatsoever they do, inside and outside, the cloath and linings of their garments are all sin.

Likewise this word denotes, not only speculative evils, but also secrecie of practise, or a plot carried and acted secretly. Thus (*2 Sam. 23. 9.*) it is said, *David knew that Saul secretly practised evil against him*: The Hebrew is, he knew that *Saul* plowed evil against him. So that it may be taken either for the meditating of evil, or for a politick close way of effecting any evil or wicked design.

And the Scripture elegantly calls the musing or meditating of sin, *plowing*, because a man in meditation (when he would accomplish any wickedness) turns up (as it were) all the corruptions that are in his heart, and all the conveniencies that are in the world, to attain his end. As a man that meditates upon any holy thing, upon *Christ* or *Free-grace*, &c. turns up all the graces and abilities that are in his spirit, he plows up his heart, that he may fetch up the strength, and enjoy the sweetness of them.

So

So then this ploughing noteth two things cheifly ; First, the pains and labour which wicked men take in sinful courses; every one that sins doth not plough sin, or is not a worker (which is an equivalent phrase) of iniquity. Secondly, it implies the black Art and hellish skill of wicked men in sinning. To plough is a skill, and so is some kind of sinning, though to sin in general be as natural as to see, and needs as little teaching as the ear to hear: some men (as we may say) are bunglers in sinning, others are their craftsmasters at this plough, and can lay a furrow of iniquity so strait, do an act of fil thiness so cleanly, that you can hardly see any thing amiss in it. Those words in the New Testament, *To commit sin, to work iniquity, an abomination, or lye*, Rev. 21. 27, &c. are answerable to this in the Old Testament, *a plougher of iniquity*.

And some translate this Text so ; the vulgar reads it thus, *They who work iniquity*; all which expressions set forth and elegantly describe such, who sin resolvedly, industriously, cunningly, curiously, such as have the art (and will spare no pains) to do wickedly, These have served an apprenticeship to their lusts, and are now as Freemen of Hell, yet still Satans Drudges, and active Engineers to plot and execute what God abhors.

Note this further, that ploughing in Scripture refers both to good actions and to bad ; there is a ploughing for good, the Metaphor is so applyed, *Prov. 4. 27. Do not they err that devise evil ? (that plough evil) but mercy and truth shall be to them that devise good, (to them that plough good)* the same word is used in both, and it intimates (as before) both the pains and the skill which a godly man bestows and shews about holy things : the great work of repentance is often allegorized by ploughing, *Break up the fallow ground* : and our obedience to the Gospel, whether in the profession or preaching of it, is called ploughing, *Luk. 9. 62. He that putteth his hand to the plough and looks back, is not fit for the kingdom of God*. Grace is as active and as accurate as Lust can be.

It follows, *And sow wickedness, reap the same*, Eliphaz goes on with the Metaphor, after ploughing comes sowing, and after seed time, reaping time or harvest. Sowing in Scripture is divers wayes applyed unto the actions of men.

First, there is a sowing which is the work of charity, when we dispense and distribute to the help of the poor, especially to the Saints ; so *2 Cor. 9. 6. He that soweth sparingly ; that is, he that giveth unto the poor sparingly*.

Secondly, sowing is applied to the Preaching of the Gospel to the scattering of the word, in at the eares, and into the heart^s of men, *Lu. 8. 5. A sower went out to sow.*

Thirdly, sowing is applyed unto the burial of the dead, *1 Cor. 15. 42. that which is sown in weakness,* the bodies of men are as seed in the earth, they shall spring up again.

Psal. 126. 5.

Fourthly, sowing is applyed to repenting tears, *they that sow in tears*; that is, they that go on repenting and mourning, shall reap in joy: they shall have sheaves of comfort.

And fifthly, it is applyed generally unto any action good or bad, *Gal. 6. 8 He that soweth to the flesh, shall of the flesh reap corruption, and he that soweth to the spirit, &c.* Sowing (as ploughing) is used in regard of doing good and evil, *sow to your selves in righteousness*, saith the Prophet; and here on the other side, *They that plough iniquity and sow wickedness.* Here is the progress of sin; sin goeth on gradually, there is not only a ploughing but a sowing; sin is the seed, and there is a seminal vertue in every sin, it will spring up again, and bring forth a hundred fold more in misery, to the whole man, flesh and spirit, then ever it gave in delights unto the flesh.

למנו
Seminant do
lores. Vulg.

The word which we translate [*wickedness*] signifies *wariness, labour, perverseness*; because wicked persons weary and toile themselves in serving and satisfying their Lusts. *Numb. 23. 21. I have seen no perverseness in Israel.* God did not find them laboriously an industriously wicked at that time. To do wickedly is a wearisome imployment, a hard labour. The vulgar Latin renders it by sorrow; and *sow sorrows.*

Reap the same.] The Apostle *1 Cor. 15. 37.* telleth us, *That the Husbandman soweth not the same body, that shall be,* how then is it said, they sow wickedness and reap the same? when they come to the harvest, what shall they have? the same saith *Eliphaz.* It is true, A man that soweth, doth not reap the same individually, or numerically; that is, the very same particular seed; but he reaps the same specifically, the same in kind; that's the meaning here, their crop or harvest shall be like their seed time, *Gal. 6. 7. Whatsoever a man soweth, that shall he also reap,* the same in kind, not the same in number, *Prov. 22. 8. He that soweth iniquity shall reap vanity.* It is not the sin it self, which is reaped, but the fruit, the product of that sin, that, they shall reap the punishment of sin is the fruit of sin, and it is called the same: Punishment is a visible

visible sin. Thy way and thy doings have procured these things unto thee, this is thy wickedness, Jer. 4. 18. The bitter things procured by wickedness, are called wickedness. As the sweet fruits of our good works, are called our works, Rev. 14. 14. Blessed are the dead that dye in the Lord, for they rest from their labours, and their works follow them: their works follow them, how? Not their works in kind, the very same individual works, which they have done here follow them not (for they are transient acts, and have no subsistency) but the fruits of those works, and the blessings which lye in the promise for such as do those works, these fruits, these blessings follow them: the blessing annexed to faith, obedience, and holiness, these follow them. So now, when it is said of a wicked man, what he ploweth and soweth, he reapeth the same, it is to be understood of the same thing in the issue and consequence of it, those curses, those treasures, that harvest of wrath, which lye in the threatnings against him, these are rained down upon him and are made the portion of his cup.

Again [the same] that is, the same in degree; if he have sown much, he shall reap much, if he have sown but little, he shall reap but little, he shall have his due proportion. The justice of God doth neither commute nor compound penalties with wicked men: as it will not wrong nor overcharge, so neither will it favour or spare them in their sins. God spared not his Son when he was in the place of sinners, Rom. 8. 32. much less will he spare any sinner, who is not in his Son. So much for the opening of these words. We shall now observe some things from them.

Even as I have seen, they that plough iniquity. Hence we learn, first, That to be a wicked man is no easie taske; he must go to plough for it: It is plowing, and you know ploughing is labourious, yea it is hard labour. Wicked men in Scripture are called Sons of Belial, that is, such as will not endure the yoke; they will not endure Gods yoke, or the yoke of Christ, though it be an easie yoke but they are content slavishly to yield their (otherwise) proud and delicate necks to Satans yoke, to tugg and sweat at his plough all their dayes. There is a promise in the Prophet of a time, when Swords shall be turned into plough-shares, and Spears into pruning-hooks; that is, men shall leave fighting and go to working, they shall have peace, and it is but too too discernable, that many would break their swords, into these mistical plough-shares, and their spears into sinning-hooks; they would have peace, why? that they might

Belial, de luce
potest à 172
q. 8. Non 8
710 q. 8. lu-
gum ut signi-
ficatur impati-
entia legi.
Hieron.

might leave fighting, and go to sinning, that they might work wickedness more quietly, and keep close to their trade, the plowing of iniquity without disturbance.

Καὶ τοῦτο βδ.
αὐτοῦ καὶ ἴν
δδ.,

Secondly observe, *That there is an art in wickedness*; it is Plowing, or as the word imports, an artificial working. Some are curious and exact in shaping, polishing, and setting off their sin: so the holy Ghost intimates, *Rev. 21. 27. Whosoever worketh abomination and maketh a lye*; there is but one Verb in the Greek, and so we may read it fully enough in our language, *Whosoever worketh abomination and a lye*; to work an abomination or a lye, is more then to do an abomination or tell a lye. As when we say such a man is a Clockmaker, it notes art, as well as action. So to say such a man is an Abomination-worker, or a Lye-maker, notes him not only industrious, but crafty, or (as the Prophet speaks) *wise to do evil*.

Thirdly, note from these metaphors of plowing and sowing, *That wicked men expect benefit in ways of sin, and look to be gainers, by being evil doers*. They make iniquity their plough; and a mans plough is so much his profit, that it is grown into a Proverb, to call that (whatsoever it is) by which a man makes his living or his profit, *His Plough*. And when we say, *there are many candles burning and never a plough going*, it is to tax unthriftiness or careless spending, without honest care of getting. Every man tills in expectation of a crop; who would put his plough into the ground to receive nothing? The Apostle argues from this as a dictate of nature, (*1 Cor. 9. 10.*) *He that ploweth, ploweth in hope*. And *James 5. 7. The husbandman waiteth for the precious fruit of the earth*; having bestowed his labour, he doth not count it labour lost. It is even so with wicked men, when they are sinning, they think themselves thriving, or laying up that in the earth a while which will grow and encrease to a plentiful harvest. What strange fancies have many to be rich, to be great, by ways of wickedness. Thus they plow in hope, but they shall never be partaker of their hope; yea they shall be ashamed of their hope, their sin will deceive them. And that which will make their poverty most burdensome, is their hope of riches; the expectation they had to gain, will make their loss, their breaking, and their undoing intollerable.

Fourthly, observe from these Metaphors, *That every sinful act persisted in, shall have a certain sorrowful reward*, it shall assuredly

redly be answered with judgement, tribulation, and anguiſh. Affuredly it ſhall. Are not plowing and ſeed-time an aſſurance of the harveſt? They that go forth vainly rejoycing, bearing that poiſonous ſeed, ſhall doubtleſs come again, and bring their ſheaves of ſorrow with them. That which God promiſed (*Gen. 8. 22.*) in regard of natural husbandry, he hath threatned in regard of this myſtical husbandry: after the flood he promiſed, that *while the Earth remained, Summer and Winter, Seed-time and Harveſt ſhould not ceaſe.* So it is here, only with this difference, the Lord uſeth all means to diſſaude and prevent the ſeed-time of ſin. But when notwithstanding all thoſe threatnings, men will be ſowing iniquity, he hath made an everlaſting Decree (as firm in its kind, as that about the waters of *Noah*) that Harveſt ſhall follow, and every ſuch ſoul ſhall both reap and eat, the fruit of his plowings and ſowings.

Fifthly, obſerve, *That the puniſhment of ſin may come long after the committing of ſin;* the one is a ſeed-time, and the other a reaping-time; there is a great diſtance of time between ſowing and reaping. The ſeeds of ſin may lye many years under the furrowes. A man may commit a ſin in his youth, and not find the harveſt of it, till his old age. How many (as *Job* complains, but in a worſe ſenſe then he) in their old age are made to poſſeſs the ſins of their youth, and feel that which they have forgot. *The Husbandman* (in that place before mentioned, *James 5. 7.*) waiteth for the precious fruit of the earth, and hath long patience for it: and through the long patience of God, ſome wicked men (though they thought their ſins not ſowed, but buried for ever, and never deſire to ſee or hear of them, yet) in a ſenſe of ſome wicked men (I ſay) wait long for the noxious fruit of their own hearts.

Sometimes indeed the ſeed-time and harveſt of ſin, are found in the ſame hour: and while a man hath ſcarce ended his ſin, his puniſhment begins. The Prophet deſcribing the plenty and proſperity of the Church in the latter dayes, tells us, *That the ploughman ſhall overtake the reaper, and the treader of grapes, him that ſoweth the ſeed.* The returns of ſin, are to ſome as quick and plentiful, judgment rides poſt after them, the reaper overtakes the ſower, or the man reaps as ſoon as he hath ſowed: wrath arreſts him in the very act of ſinning. And we may ſay as *Eliſha* in another caſe, *is not the ſound of his Maſters feet behind him?* The ſound of puniſhment is at the very heels of ſin. That black Oxe comes as ſwift

Amos. 9. 13.

2 Kings 6. 32.

Ecclef. 8.

Spem mentis
seges.

2 Cor. 9. 6.

as a Leopard treading upon his heels: And though sometimes it comes slowly as an Oxe, yet alwayes it treads hardest, when it comes slowest. *A wicked man may commit evil an hundred times, and his dayes (of peace) be prolonged,* for his harvest of wrath (like *Habakuk's* vision of mercy) is for an appointed time, but in the end it will not lye, (though he would tarry for it) it will not tarry. The natural harvest belies (sc. fails) some mens hopes, but this mystical harvest, shall not bely his fears (if he have any,) it shall bely his presumption, how much soever he hath.

Sixthly, observe, *That the punishment of sin shall be proportionable to the degree of sin.* He shall reap, *the same*, saith the Text, the same in degree. So the Scripture speaks, and so experience teacheth concerning natural sowing; a mans harvest is gradually such, as is his seed-time; if he have sown much (in an ordinary course) he shall reap much; The Apostle alludes to this, where he speaks of the seed of charity, *If ye sow sparingly, ye shall reap sparingly*; on the other side, if ye sow plentifully, ye shall reap plentifully. Sometimes through the judgment of God, (which can easily break through the principles of nature) it cometh to pass, as it is, *Hag. 1. 6. Ye sow much, and reap little*; God makes the harvest thin and lean, when the seed-time was thick and plentiful; but in regard of sinning (I speak of such as go on impenitently in their sins, and have not Christ to take off their sin from them) such persons as sow much, shall be sure to reap much; they shall be beaten with many stripes, who impenitently multiply their transgressions.

Seventhly observe, *Punishment shall not exceed the desert of sin.* *They reap the same*; The same, equal in degree or quantity, not beyond the degree of sinning. In nature, the corn reaped, is more then the corn sown; sometimes a hundred fold, sometimes sixty, sometimes thirty; as Christ speaks, in the Parable of the sower, *Matth. 13.* But the punishment of sin reaped, is not a grain more then the sin committed. All the punishments of this life are less then sin, as *Ezra* confesses, *After all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less then our iniquity*, &c. *Chap. 9. 13.* And in the life to come, the damned shall not be punished more then sin deserveth; yea I may say (with reverence to his Almighty power) God cannot punish a sin, beyond that proportion which it deserveth; and the reason is this, *Infinite power,*

power, cannot inflict a punishment, beyond that which infinite justice doth require; Infinite Justice is offended, and must be satisfied (if not satisfied by Christ) then by the person himself offending: therefore infinite power, cannot lay upon a man, more then his sin doth deserve, though it may easily lay more upon him then his nature can endure. So then, all that wicked men bear in this life, is less and all they shall bear in hell, will not be more then the deserts of sin, or the demands of justice.

An objection may seem to lye against this, from that award of judgment against Babylon: *double to her double according to her works*; it may seem that her harvest of punishment must exceed in double proportion, her seed-time of sinning; The Psalmist speakes yet higher, *Render unto our neighbours sevenfold into their bosome, their reproach, wherewith they have reproached thee O Lord.* *Rev. 18. 6.* Render sevenfold, that is manifold: That number in Scripture multiplies the sense into any number; To render sevenfold, may be rendred the greatest number. *Psalm. 79. 12.*

I answer, *Babylons* punishment shall be double respecting what *Babylon* shall have acted, but not double, respecting what *Babylon* shall have deserved; *Give to her double*; if it be possible, let her have as much blood more to drink, as she hath spilt, for she deserveth to drink a hundred times more. The blood of Saints is precious blood; one drop of the blood of *Sion*, is more worth then a whole ocean of the blood of *Babylon*; therefore give her double; though it be more in quantity, it is not so much in value. And so, reward our neighbours that have reproached thee sevenfold, it is not sevenfold beyond their deserts, for one scorn that a wicked man poureth upon a child of God (and so upon God, for that's the meaning of the Psalm cannot be recompensed with ten thousand reproaches, poured upon wicked men: Reproach is the due of ungodly men here, and everlasting reproach shall be their portion hereafter. But the least reproach cast upon God, is an infinite wrong; and the reproach of his people is so much his, that he reckons it as his own: And will therefore take away all reproach from his people, and render to their unkind neighbours, their reproach sevenfold (and that's but equal) into their bosomes.

Lastly, When it is said *They shall reap the same*: We are taught, *That the punishment of sin, shall be like the sin in kind*; It shall be the same, not only in degree, but also in likeness. Punish-

Deut. 3. 2. 21

ment often bears the image and superscription of sin upon it. You may see the fathers face and feature in the child. *Whatsoever a man soweth, that shall he also reap*, saith the Apostle, *Gal. 6. 7.* If a man sow wheat, he shall reap wheat; the harvest tells you what kind of grain was sowed in every field: if a man sows wheat, he shall not reap tares, and if a man sow tares, he shall not reap wheat. Thus God often returns the sin of man upon him; sin comes to him in its own likeness, and he may read the name of it stamp't upon the affliction; or by the judgement inflicted, interpret the wickedness committed; This was openly confess'd by *Adonibezek*, (*Judg. 1. 7.*) *As I have done, so God hath requited me*, just so; and what was that? He speaks out in the former words: *Threescore and ten Kings, having their thumbs and their great toes cut off, gathered their meat under my Table*; there was his sowing, his reaping was the same, *They caught him* (saith the Text) *and cut off his thumbs, and his great toes.* The very first Law that was formally made and published after the fall, was a Law of retaliation, or of counterpassion, *Gen. 6. 9.* *Whosoever sheddeth mans blood, (what shall he reap?) by man shall his blood be shed; he must reap the same.* The judicials of Moses are plain for this, *Exod. 21. 24.* *Eye for eye, and tooth for tooth, &c.* They have moved me to jealousy, saith the Lord, by that which is not God, and I will move them to jealousy, by those who are not a people. Like as ye have forsaken me, and served strange Gods in your Land, so shall ye serve strangers in a Land which is not yours, *Jer. 5. 19.* God payeth them in their own coyn. *Who so stoppeth his ear at the cry of the poor, he also shall cry himself, but shall not be heard, Prov. 21. 13.* and so the preaching of the word, contemned, (*Zech. 7. 13.*) *Therefore it is come to pass, that as he cryed, and they would not hear, so they cryed, and I would not hear, saith the Lord of Hosts:* They reap as they sowed, they would not hear, that was their sin; they shall not be heard, that's the punishment; they shall see how good it is, to be wilfully deaf, when God commands, by his being judicially deaf, when they complain. The *Sodomites* had a fire of unnatural lust among them, and God sent a shower of fire unnaturally from Heaven (fire descending, crosteth the course of nature) to destroy them. The *Egyptians* killed the *Israellitish* children, that was the seed they sowed, they reap the same; God slew their children, even all their first-born in one night. *Nadab and Abihu*, offered strange fire, there was their

their wickedness, they reaped the same, God by fire from Heaven, in a strange manner, slew them in a moment.

Yea, we find the Lord sometimes dealing thus with his own dear servants, he will cause them to reap that, which they have sown in kind; *David* had defiled his neighbours wife, therefore saith the Lord, *I will take thy wives from before thine eyes, and give them to thy neighbour, and he shall lye with thy wives, in the sight of the Sun.* Again, The Lord tells him, *Thou hast slain Uriah with the Sword of the children of Ammon, therefore the Sword shall never depart from thine house.* You see, here was sword for sword, and defilement for defilement, even holy *David* reaped the same that he had sowed. It is very remarkable, which is reported in the History of the Church, by *Secret History* *Eccl. 1.4. c 3.* concerning *Valens* the Emperour, who was a great persecutor of the orthodox Christians, and a maintainer of Arianism; The story tells us, that in his wars against the *Goths*, he was overthrown, and hiding himself in a little cottage, the enemy came by, burn it, and him together; Now see, how God in this, gave him to reap what he had sown: for when fourscore of the orthodox sayled from *Constantinople* to *Nicomedia*, to treat with him about the points of Arianisme, and to settle the matter by way of dispute; the Emperour hearing of their approach, while they were in the haven, and before they could come on shore, caused the ships to be fired wherein they were, and so consumed them all; here was burning for burning. And it is observed (in the French History) that *Charles* the ninth of *France*, who was the contriver of that great Massacre in *Paris*, wherein so many thousand Protestants were forced through a Red sea, a sea of blood, to their rest in *Canaan*: this bloody King, at last dyed himself, by a strange eruption of blood from all the passages of his body; thus also he reaped what he had sown, he had poured out blood, and his blood was poured out. It were easie to give you plenty of instances, bearing witness of this accurate justice of God. Examples were frequent in *Jobs* time, you see *Eliphaz* had store of these in his note-book, *Even as I have seen, they that plow iniquity and sow wickedness, reap the same.* Anno 1572

JOB, Chap. 4. Vers. 9, 10, 11.

By the blast of God they perish, and by the breath of his nostrils are they consumed.

The roaring of the Lyon, and the voice of the fierce Lyon, and the teeth of the young Lyons are broke n

The old Lyon perisheth for lack of prey, and the stout Lyons whelps are scattered abroad.

Eliphaz, having given an account of his observation, in general, that he had often seen wicked men perish, *vers. 8.* In these three verses, he illustrates his observation, by an elegant description of the manner how, or the power by which wicked men perish and are cut off: namely, by the blast of God, *vers. 9* *By the blast of God they perish, and by the breath of his nostrils are they consumed;* and least any one should think, that this blast of God carries away only straws and feathers, light and weak persons into perdition; he adds the weightiest and the strongest, *The roaring of the Lyon, the teeth of the young Lyons are broken:* God by his blast can take away or break, the strongest, the mightiest, Lyon-like men, men fierce like Lyons, and stout like the Lyons whelp. Under the shadow of which allusions, he closely strikes at Job, who was once a great man, the greatest of all the men in the East, a fierce spoiling Lyon, in the apprehensions of his friends; and yet God brought him down. This in brief, is the illustration of the argument in these three verses, *By the blast of God they perish, &c.*

Eliphaz, having in the former verse, by the metaphor of plowing, sowing, and reaping, set forth the actions and expectations, the issues and successes of wicked men) here (as some conceive) continues the metaphor or the Allegory by this expression of blasting, which (we know) is often used in reference to the seed sown; as Eliphaz it had said, when these men have plowed and sowed, when they are in expectation of a fruitfull and plentiful harvest, then God blasteth the seed and the seed-man too; he sendeth forth his rough wind, which dryeth up and withereth stalk and ear, the counsel and the counsellours: and though blasting spoyle or prevent reaping in an ordinary sense, yet blasting may be reaping (as here) in a figurative sense: they who sow iniquity are often punished by reaping disappointments, which is the blasting

king of their hopes, and the consumption of their confidences.

Blasting of corn and fruits, is often spoken of in the old Testament (as 1. King. 8. 37.) *If there be in the Land blasting and mildew, Amos 4. 9. I have smitten you with blasting and mildew: And a people spoyled by the Sword, and consumed by War, are compared, to corn blasted before it be grown up, Isa. 37. 27.* But the word in the Original, for blasting corn, is different from this in the Text: the root of that, signifies to dry up or cause to wither: This to breath, as a man breathes with his nostrils: By the *breath of his nostrils*, or (as we translate) *By the blast of his nostrils*; So in the description of mans creation, Gen. 2. 7. *Moses saith, God breathed into his nostrils the breath of life, or, the blast of life.*

This blasting, or blast of God, is sometimes put for a storm or mighty tempest, suddenly raised up, by the power of God. Thus (Exod. 15. 8.) *Moses relating the sudden destruction of the Egyptians in the Red sea saith, with the blast of thy nostrils, the waters were gathered together, the floods stood upright as an heap, &c.* That is, with the wind, which God sent out as his instrument, he gathered the waters to swallow up the Egyptians, and save his own people. And we find the word (Isa. 25. 4.) used to denote the furious blasting violence of wicked men, in the day of their rage and madness against the Church. *When the blast of the terrible ones is as a storm against the wall, thou shalt bring down the noise of the strangers, as the heat in a dry place, &c.*

By the blast of God.] God in this act of vengeance against the plowers of wickedness, is presented to us in his Name, *Eloah*; which signifies the mighty or puissant God; So Mr Broughton translate it, *By the breath of the puissant they perish.* The strong God, or God in his strength, comes armed against strong transgressors. The effect shews the strength of this blast, For

By his blast they perish, saith the Text, it is the word used before, they are not only a little withered or scorched, but they are utterly consumed they are destroyed, root and branch, head and taile, as in one day.

The next words in the Text, *by the breath of his nostrils they are consumed*, are but the repeating of the same thing; yet there is a considerable difference in the expressions. *By the breath of his nostrils.]* The word (*Ruach*) which we there translate breath, signifies generally, spirit, ghost, breath or wind; sometimes the Holy

הַכֶּרֶשׁ
Herba percussio
ur edine est
percussio se-
mentis vento
rionali in-
brediente spi-
cas. Adeo ut non
perficiant ma-
turitatem suam
Rab. David
in lib. read.
from נשמה
נשם

Anhelavit.

*Animalia com-
mota spirant
vehementius,
& narium fla-
tu iram indi-
cant.*

*In naso enim
irra apparet, ex
vehementiore
spiratione, &
potissimum ex
remissione aut
dilatatione
narium ira con-
spiciunt.*

אֶרֶץ אֵפֶי

קָצֵר אֵפֶי
Brevis narium
i. e. precept
ad iram.
ἀνὸ πνεύμα.
ἡ ὀργῆς.
Sept.
Spiritu furoris
eius deficiunt.

Holy Ghost, who is breathed from the Father and the Son; the breath of God put alone, notes the wrath of God, *Isa. 30. 33. To-phet is prepared of old, &c. The breath of the Lord* (sc. the wrath of the Lord) *like a stream of brimstone, doth kindle it.* This phrase also, *The breath of Gods nostrils,* signifies the anger and wrath of God. And the anger of God is called *the breath of his nostrils,* after the manner of men and other creatures, because anger breathes out at their nostrils: The Naturalists observe, that anger inflaming the spirits, and heating the heart frequent breathing follows (as it were) to cool the fire, and to ease that inflammation; an angry man breathes quick and short: When *Saul* was enraged and mad with malice against the Saints, he is said, *To breath out threatnings and slaughter,* Acts 9. 1. therefore also, anger is called; *the breath of Gods nostrils.*

Further, it is considerable, that the word *nostril,* is put alone, for the wrath of God, *Psal. 95. 11. He swore in his nostril,* that is, (as we translate it) *He swore in his wrath, that they should not enter into his rest.* Likewise *Psal. 2. 12. If his wrath be kindled but a little;* the Hebrew is, *if his nose or nostril be kindled but a little;* the nostril being an organ of the body, in which wrath shews it self, is put for wrath it self. Paleness and snuffing of the nose, are symptomes of anger. In our proverbiales, to take a thing in snuff, is to take it in anger. Again, in Scripture we find, that slowness to anger, and hastiness to be angry, are exprest by the different frame of the nostrils; as namely, when the Lord is said to be slow in anger, the Hebrew is, *long of nostrils:* (*Psal. 103. 8.*) *The Lord is slow to anger,* or, (*Exod. 34. 6.*) *Long-suffering.* In both places, the Original is, *long of nostrils,* that is, of anger, or long ere he be angry. On the other side, a passionate, cholerick man, a man ready to conceive anger, is said to have a strait or a short nostrill; *He that is soon angry dealeth foolishly,* Prov. 14. 17. The Hebrew is, *he that hath a short or a narrow nostril, dealeth foolishly,* because such men are most apt to conceive anger; So then, while *Eliphaz* saith, *by the breath of his nostrils they are consumed,* it is, as if he had said, by the wrath and displeasure of God they are consumed; and the Septuagint translate it, *directly by anger, They are consumed by the breath, or spirit of his anger;* so others in the Latine, *They are consumed by the spirit of his fury,* And both these words, *breath* and *blast,* are found together in one place, *2 Sam. 22. 16. At the blast of the breath of his*

his nostrils; the whole verse runneth thus, *The channels of the sea appeared, the foundations of the earth were discovered, at the rebuking of the Lord, at the blast of the breath of his nostrils, that is, at the great displeasure of the Lord.*

So, we see, what we are here to understand, by the breath and by the blast of the Lord. And in this passage, *Eliphaz* seems to hint at the manner of the death of *Jobs* children who were destroyed by the strength of a mighty wind, smiting the four corners of the house so, that it fell upon them: that wind may well be called the breath and the blast of God, both in regard of the wonder and strangeness of it, as also because (though *Satan* was the instrument) he had the ordering and disposing of it. *Satan's* breath, all the wind he can raise, cannot blow away a feather, unless the Lord give and continue leave and strength, to do it.

Observe first, *God can easily destroy wicked men.* He doth it by a blast, or by a breath. Though, to themselves and others, they appear as great Mountains, yet before God they are but as dust, or chaffe of the Mountains; by a blast or by a breath he scatters and consumes them: So *David* compares them (*Psal. 1. 4.*) *The ungodly are not so, (not so, how? they are not as a tree planted by the waters side, that is the portion of the righteous; how are the ungodly then?) They are as the chaffe, that the wind scattereth or driveth away,* the best of them, the most solid of them are no better. And (*Isa. 17. 13.*) *The Nations shall be chased, as the chaffe of the Mountains before the wind, and as a rolling thing before the whirlwind.* Though Nations, mighty strong powerful Nations, come out against God, and his people, *Fear them not:* For if God set himself against them, they are no more before him, then a little chaffe, he scatters them by the breath of his displeasure.

You know it is no trouble for a man to breath, or to make a blast with his mouth; and this phrase is used, to shew with what ease and facility God destroys all the plots and counsels of wicked men; it putteth him to no pain, no sweating, no travel or labour to do it; men are put to much expence of pains, and run many hazards, to oppose the wickedness of men; but God doth it with a breath (*2 King 19. 7.*) When God sent to *Hezekiah*, to assure him that he would deliver him from *Senacherib*, he not only promiseth to do it, but sheweth him how he will do it, even as in this Text, *Behold I will send a blast upon him: that's all I will do, I will not trouble my self much about the business; you must gather armies*
I and

and make great preparations against the enemy, but I will do it with a blast.

And which is yet more speedy, some understand this blast to note only the will and pleasure, the intent or purpose of God, *by the blast of God they perish*; that is, if he do but will it, it is done, it is no more for him to act it then intend it. The Septuagint translates near this sense *by the command of God they perish*; as if Eliphaz had said, it is as easie for God to do it, as to say it shall, or to command it to be done. Men can command great things, and talke much, what they will do; and all proves but talking and commanding: one man may command more in an hour, then a Million can do in a year, but with God it is all one, to command and accomplish. It is noted for a high speech, that of *Cæsar* to *Metellus*, who opposing him, when he came into the *Roman Treasury*, to take the money there heaped together. *Cæsar* (whose great spirit could not bear opposition) saith to him, *Let me alone, or I will lay thee dead upon the ground*. And presently, at once to qualifie that threat and magnifie his own power, adds, *Young man, it is harder for me to speak this, then to do it*. It is most certainly so with God, he can as easily do any thing as speak it. Yet further, we find the easiness of Gods destroying his enemies set forth a degree higher, *He doth it by a look*; as by a blast of his nostrils, so by a cast of his eye; that's a small trouble, and that's all, that it needs cost God, to destroy the strongest, the vilest and violentest foe in the world: thus he consumed the Host of *Pharaoh*, even with a look, (*Exod. 14. 24.*) *It came to pass that in the morning watch, the Lord looked unto the host of the Egyptians, through the pillar of fire, and of the cloud, and troubled the host of the Egyptians*. If God hide his face from his people they are troubled, and if he look upon his enemies they are troubled. He darts out both beams of life, and beams of death from his eyes. When a godly man is afflicted, if he can but get the Lord to look upon his trouble, he is delivered. And when wicked men prosper, if God do but look upon their glory they are withered. With such ease doth the Scripture express the destruction of wicked ones, it is by a breath, by a word, by a command, by a look; *An intimation from the eye of God, is execution*.

Secondly note, God can suddenly destroy the counsels and the plottings, the ploughings and the sowings of wicked men. In proverbial speaking, to do a thing suddenly, and to do a thing with a breath, are the same: God can as soon destroy his enemies, as a man can

can breath; *Psal. 73. 10. How are they brought into desolation in a moment! A blast, you know, is gone in a moment: Isaiah 42. 9. These two things shall come upon thee in a moment, loss of children and widowhood. God can with one breath, blow away both the husband and the children. So (Jer. 4. 20) the Church of the Jews speaks thus, Destruction upon destruction is cryed, for the whole land is spoiled, suddenly are my tents spoiled, and my curtains in a moment: God doth but blow upon the Tents, and presently the boards break, and the stakes thereof are loosened. If man be angry, he must sit down and consult, he must lay his plot and contrive a way of revenge; but no sooner is God angry but he can revenge; That wrath cannot want an instrument, which can make one. Infinite wisdom sees all means at once, and infinite power can use them at once. As the grace of God knows not long delays, it comes swiftly, as a sweet blast or holy breath, Grace is speedy and upon the wing; so likewise the wrath of God knows no tedious long delays: They who do wickedly and stand out impenitently, shall perish suddenly. And though the Lord be slow to anger before he strikes, yet when he strikes, he can do it at once, it is but a blast of his wrath, and a breath of his displeasure, and the stoutest of the sons of men are dried like a leaf.*

*Nescit tarda
molimina Spi-
ritus sancti
gratia.*

Thirdly note, *That God destroyeth wicked men secretly and invisibly. To destroy by a breath, is a close way of destroying. So (Hag. 1. 9) his anger is exprest against his own people, for neglecting his Ordinances and Temple, Ye looked for much, but loe it came to little, and when ye brought it home, I did blow upon it, that is, I sent an invisible and secret curse upon it.*

Lastly, we may observe from the manner of this destruction, *That the destruction of wicked men, the plowers of iniquity, is unavoidable; it is done by a breath, now The wind bloweth where it listeth, no man can countercommand or stop the wind. The wind is swift, as well as strong, no man can out-run the storm of Gods displeasure. He that fleeth of them, shall not fly away (for it is a wind that followeth them) and he that escapeth of them, shall not be delivered, it is a blast that is gone out after them: they cannot deliver themselves by art or cunning, by wit or policy; they cannot deceive or cozen the wind: they cannot deliver themselves by power or strength, they cannot conquer or overcome this wind: It comes suddenly, invisibly, irresistibly; who can stand before God when he is angry, yea, who knoweth the power of his wrath or blast.*

Amos. 9. 1, 2.

This Eliphaz goes on to shew, in the tenth and eleventh verses, and therefore takes his instance, from those creatures which are mightiest, which are strongest, *The roaring of the Lyon, and the voyce of the fierce Lyon, and the teeth of the young Lyon are broken; the old Lyon perisheth for want of prey, and the stout Lyons whelps are scattered abroad.*

The expressions are very various. Here are five words in these two verses signifying the Lyon, yet with a difference and especial reference to the several ages, and conditions of the Lyon, 1 *The Lyon*, 2 *The fierce Lyon*, 3 *The young Lyon*, 4 *The old Lyon*, 5 *And the stout Lyon*: We have these five several words in our Translation, and we give Epithites to four of them; whereas in the Hebrew they are all single termes, as we shall see in a brief touch upon them.

First, the Lyon (*Arieh*) which name is given the Lyon, to note his power in renting and tearing: and Master Broughton renders it so, *The roaring of the renting Lyon*, putting the Etymology or notation of the word into the Translation. Others derive it, from *Leo* & *Arie*, a Lyon, and *Raah* which signifies to see, and then it is as much as the *Lyon-seer*; and the reason of this derivation is given, from the Lyons watchfulness, he is ever intent upon his prey, and as some Naturalists observe, sleeps with his eyes open. So that this word entitles him, either from his watchfulness, *The Lyon-seer*, or from his strength, *The Lyon renter*.

The second is a primitive, signifying sometime a Leopard, and sometime a Lyoness, or Shee-Lyon. We render it a *fierce Lyon*: which may well refer to the former, because a Shee-Lyon, especially when she hath young ones, is exceeding fierce.

The third word it is (*Cephir*) a young Lion, and it is sometime used as an Epithite (*Cephir Arieth*) a young Lyon roared on *Sampson*, *Judg. 14. 5.*

The fourth word is (*Laiish*) signifying a Lyon, that is grown in years, which perishes for hunger, not being able to hunt and get prey. So the Text, *The old Lyon perisheth for lack of prey.*

And the fifth word is, (*Laby*) which signifies a Lyon in greatest strength and fierceness. And the *Cristicks* tells us, it is derived from (*Leb*) which signifies the *heart*, as noting a strong hearted and a courageous Lyon; and so Master Broughton translates, for *stout Lyon*, the *heart-strong Laby*. *Judab* being compared to this Lyon by dying *Jacob*, is set forth by his majestick stoutness; *Judab* is a *Lions*

*Leonum nemino
plura sunt, &
secundum aetatis
gradum distin-
guuntur. Buxc.
lex. 1 Arieh,
2 Shual, 3
Cephir, 4 La-
ish, 5 Laby.
from אריה
אריה
carpsit, decorp-
sit, alio dedu-
cunt ab ארי
Leo & אריה
vidit, quasi
Leo videns,
quia semper est
oculis intentus
ad praedam.*

*לוי
Leo ferocis vel
immanis aetatis.*

*Quasi leonem
cordatum & a-
nimosum dicit
Buxc.*

Lyons whelp, &c. *And as an old Lyon, who shall rouse him up?*
Gen. 49. 9.

These several sorts of Lyons shadow out unto us, mighty, strong and powerful wicked men, or ploughers of wickedness, with all related to them; they, and their families, they, and their wives, they, and their children; all theirs are usually full of Lyon-like qualities, and all these shall be destroyed and perish, by the blast, by the breath of God.

For, as the Apostle puts the question in another case, about Oxen, *Doth God take care for Oxen?* So if any should question here, is God angry with Lyons? doth he oppose himself against Lyons, that he saith here, the Lyon shall perish, the young and the old Lyons shall be destroyed?

No, there is a further meaning in it, somewhat else is shadowed under the name or notion of Lyons. First, in Scripture the Lyon signifies any one in authority, especially in kingly authority, (*Gen. 49. 10.*) the Tribe of Judah (which was to have the Scepter and the rule, the Magistracy or Government being settled in that Tribe) is compared to a Lyon, *Judah is a Lyons whelp, from the prey my son thou art gone up, he stooped down, he couched as a Lyon, and as an old Lyon, who shall rouse him up?* As Lyons are chief, the most eminent among the Beasts of the field, so Kings and Magistrates are chief, the most eminent among the Sons of men. Christ is called *The Lyon of the Tribe of Judah*, from the Prerogative of his power and the excellency of his Kingly condition above all others, his name being *King of Kings, and Lord of Lords*. Secondly, the Devil is compared to a Lyon, he is called *a roaring Lyon*, because of his cruelty and devouring nature, *He goeth about like a roaring Lyon seeking whom he may devour*. And the Lyons here in the Text how old soever they be (are whelps of this old Lyon) the Devil: not great men in general, but wicked great men, men mighty in power, and mighty in sin, mighty sinners. It is frequent in Scripture to shadow out powerful, wicked, tyrannical men, by the name of Lyons, and the reason is, because they imitate the qualities and conditions of the Lyon. *A man acts by reason, and a beast acts by sense or passion*: Reason is the difference between a man and a beast: therefore when man acts against reason or without reason, the name of a beast is justly put upon him: and the name of that beast most fitly, whose qualities & passions he most resembles: man in regard of his head-strong unruliness, is compared unto a Horse and to a Mule.

Psal.

Psal. 32. 9. Be not as the Horse or as the Mule which have no understanding, whose mouth must be held in with bit and bridle. Be not unruly. For subtilty, man is called a Fox; for flattery or filthiness, a Dog or a Swine; and here for rapine and cruelty a Lyon. Thus the Prophet Nabum elegantly, Chap. 2. 11, 12. Where is the dwelling place of the Lyons, and the feeding place of the young Lyons? that is, where is the dwelling place of the oppressors and cruel tyrants? And Ezek. 19. 1, 2. Take up a lamentation for the Princes of Israel, and say, what is thy mother? a Lyoness, she lay down among Lyons, she nourished her whelps among young Lyons; the Tyrannical Princes in Israel, were thus described. And so is Tyrannical Pharaoh (Ezek. 32. 2.) Take up a lamentation for Pharaoh King of Ægypt, and say unto him, thou art like a young Lyon of the Nations. In general Solomon (Prov. 28. 15.) telleth us, That as a roaring Lyon and a ranging Bear, so is a wicked Ruler over the poor people. And the Apostle Paul speaking of his escape from the jaws of that persecuting Emperour, saith (2 Tim. 4. 17.) I was delivered out of the mouth of the Lyon; that is, out of the mouth of Nero, who was ready with open mouth to devour and destroy me: or as some (taking it for a proverbial speech noting any eminent danger) I was delivered from the extreamest hazard of death: even as a man rescued out of a Lyons mouth, and pull'd from between his teeth.

And it will not be amiss, for the clearing of this a little farther, to give you some special things, wherein the resemblance may be taken between the Tyrant, the oppressing Ruler, or any oppressing great one, and the Lyon; we may draw the picture of a Tyrant by a Lyons face in these respects.

1. In regard of his pride, stateliness, and distance, which he affects to hold, towards others. The Lyon is a proud and stately creature.

2. Tyrants resemble Lyons in regard of courage and animosity. Courageousness in any noble or good way (in which sense Prov. 28. 1. *The righteous are bold as a Lyon*) is the courage of Saints. But to be valiant and courageous in doing mischief, in wronging and oppressing the weak or innocent, is the courage of a Beast. Courage out of the way of truth and justice, is Lyonlike cruelty.

3. They are Lyons in regard of their strength. Lyons are the strongest of creatures: *what is stronger then a Lyon* say they, in resolving Sampsons Riddle: and Prov. 30. 30. *A Lyon which is strongest among*

among beasts, tyranny must have strength to back it. Hence they who mean to oppress, fortifie themselves with titles and privileges, with honours and relations. Solomon considering the oppressions that were under the Sun, observes tears on the one side, and strength on the other; *On the side of the oppressors there was power*, Eccles. 4. 1.

4. They are Lyons too, in regard of their subtilty; The Lyon is a subtil creature, as well as a strong creature, he hath a great stock of policy, as well as power: though we usually oppose the Lyons skin, and the Foxes skin, yet many times they both meet in one; Some are double skin'd as well as double cloath'd: Hence we have that phrase, *Psal. 10. 9.* (comparing a wicked man to a Lyon) *He lyeth in wait secretly, as a Lyon in his den*; which teacheth us, that the Lyon waites and watches for his prey; And so do these wicked men, (*Psal. 17. 12.*) *Like as a Lyon that is greedy of his prey, and as it were a young Lyon, lurking in secret places.*

5. They are like Lyons especially in their cruelty, in blood-sucking cruelty, the Lyon is a devouring beast, therefore when the Devil is called a Lyon, it is said, *he goeth about to devour*. And God himself (when he would be exprest in his resolutions of judgment, so as he will not have mercy upon any man, or upon a nation) is pleased to take upon him this name too, *Hos. 5. 14.* *I will be unto Ephraim as a Lyon, and as a young Lyon to the house of Judab, I, even I, will tear and go away, and none shall rescue him*; that is, I am resolved to execute judgment to the uttermost upon him; So Chap. 6. 1. *The Lord hath torn*, which is (properly) the act of a Lyon: And *Job* (Chap. 10. 16.) complains thus to God, *Thou huntest me like a fierce Lyon*: And (*Isa. 38. 13.*) *Hezekiah* fearing, that God would not shew him that mercy, to raise him from sickness, cries out, *as a Lyon, so will he break all my bones*. So that when the Lord would exprest himself in ways of judgment, and resolvedness to go on in judgment, he takes upon him the name of a Lyon; but such is the very nature of wicked men: Such the Prophet *Micah* bespeaks (Chap. 3. 2.) *Hear this O heads of Jacob, and ye Princes of the house of Israel; it is not for you to know judgment? who hate the good and love the evil, who pluck off their skins from off them, and their flesh from off their bones*: noting Lyon-like cruelty in those, who should have been as shepherds to feed and protect the people.

6. They are compared to Lyons, in regard of their terrible roaring,

*Animalia for-
tia vocem edunt
gravam ut Leo
& Taurus.*

Arist.

*Tanta illi vo-
cu eliciende
natura præstitt
instrumenta ut
animalia longe
ipso celeriora
solo saepe ugiu
capiantur. Ea-
sil. Hexam.*

Hamil. 9

*Leo aliquod nu-
bu habet circa
supercilia, sc.
aspectum mini-
me ferenum.
Arist.*

ring, the Lyon roareth terribly; so terribly, that when the Lyon roareth, the beasts of the Forrest tremble. The Naturalists observe, that though many creatures are swifter of foot, then the Lyon, yet when he roareth, they fall down, and he overtakes them with his astonishing voice; so Tyrannical men, with their roaring words, their loud threatnings, often affright and daunt the poor.

7. They resemble Lyons, in the sowness and sternness of their countenance, and cloudiness of their browes. *Much of mans heart is seen in his face*; frowns are as blows; hence we call it, *brow-beating*: The love of God, is expressed by the pleasantness of his face, and the light of his countenance; So also is the love of man; and we may see what the intent of another is, in his very looks: Many are in this respect, Lion-like men, they have (as Aristotle saith of the natural Lyon) clouds and storms hanging about their eye brows. It was a threatening against the *Jews*, in case of disobedience, that God would send against them a Nation of a fierce countenance, which should not regard the person of the old, &c. *Deut. 28. 50.*

Lastly, they are like Lyons, in regard of their greediness after prey; *They have set their eyes bowing down to the Earth, like as a Lyon that is greedy of his prey, Psal. 7. 11, 12.*

Thus you see, both who are here meant by Lyons, and likewise, how the resemblance or picture of a wicked man, may be taken from a Lyon.

Now when it is said, that, *The teeth of the Lyons are broken, that the old Lyons perish, and the young Lyons are scattered abroad*: By all these expressions of scattering, perishing, and being broken to peeces, the Holy Ghost shewes us, the utter, full and final consumption of wicked men; they are not only touched, troubled and roused up out of their dens; but these Lyons, old and young, are scattered and consumed, *They perish.*

There is an opinion current among the *Jewish* writers, that this verse is to be understood, as a description of the means or instruments by which God destroys wicked men, and not (as we) of wicked men themselves, whom God will destroy. *Junius* agrees with this interpretation of the *Jews*, translating the two verses in this sence; *By the blast of God they perish, and by the breath of his nostrils they are consumed; by the roaring of the Lyon, and by the voice of the fierce Lyn, and by the teeth of young Lyons they are consumed*; As if when wicked men (so he giveth the gloss)

are

are not destroyed immediately by the breath, and by the blast of God, then God stirs up the creatures against them, and will destroy them by Lyons: We know it was a special judgment threatened in the Law, against the disobedient, (*Levit. 26.22.*) that God would send evil beasts among them: The Prophet numbers this, among Gods sore judgments: *Sword, famine, pestilence, and evil beasts are put together.* In the History of the Kings, we have a famous record, how the Lord sent Lyons, who slew some of those Idolators, whom the King of *Babylon* had transplanted into the Cities of *Samaria*. 2 Kings 17.25.

But I rather conceive the former exposition of the words, to be the truth, and most suitable to the context; and there is this reason to be given, because it agrees best with the purpose of *Eliphaz*, whose work was, so to describe the destruction of wicked men in general, that he might particularly intimate the destruction, fallen upon *Job* and his family, with the reason of it. *Job* was a great man in his time; he was among men, as the Lyon among beasts, a chief. His friends thought him a cruel Lyon too, and so he is told to his face afterward, by one of them, that he (like a greedy Lyon) *had taken away the pledge, and the garment from the poor*; This *Eliphaz* would hint at least to *Job*, and that God had found him out in his Lyon-like qualities; that he being a Magistrate, and a man in authority, having dealt hardly and cruelly with others, now the Lord had measured to him, the same measure he had given others; He, the Lyon; and she, the fierce Lyon or Lyoness his wife; they, the young Lyons, his children, were all broken, and either perished or perishing. So much for the clearing of the words; I shall now add some observations from them.

First, *Wicked men, how powerful, how strong soever, shall fall before the wrath and indignation of God. The day of the Lord shall be against every one that is high, and that is lifted up.* God desires in a special manner, to be dealing with these, for they, in the pride of their spirits, think themselves a match for God; though indeed, their strength be but weakness, and their wisdom foolishness; yet in their own conceits they are stronger, and wiser than God himself. Hence (like *Pharaoh*) they send defiance to Heaven, and say, *Who is the Lord?* *Exod. 5. 1.* When God sees the hearts of men swoln to this height, of insolent madness, he delights to shew himself, and grapple with them, that the pride of man may be abased, and every one that is exalted may be laid low;

that he only may be exalted, and his name set up in that day; *David* was much troubled, at that murder of *Abner*, yet he could not take vengeance presently, upon the fierce *Lyon*, that had suckt his blood. Why? his power did not reach it, *Ye sons of Zerviah* (saith he) *are to hard for me*, (2 Sam. 23. 3.) But there are no sons of *Zerviah* to hard for God, no *Lyons* so strong, but he can tear them, with infinitely more ease, then a *Lyon* can the tender *Kid*.

This should comfort us, when we see great and potent enemies rising up against the Church, what are these before the great *Lyon*, the *Lyon* of the Tribe of *Judah*. If the Lord do but roar, if the *Lyon* of the Tribe of *Judah*, come against these *Lyons*, they will run like a heard of fearful deer: *The Kings of the Earth, and the great men, and the rich men, and the chief Captains, and the mighty men*, are described, trembling at the presence of *Christ*, when he appeared but as a *Lamb*, Rev. 6. 15, 16. They cry to the mountains and the rocks, to fall upon them, and to hide them from his face; If when *Christ* appears like an angry *Lamb*, the greatest in the world fall before him, what then will these do, when *Christ* shall appear as a roaring *Lyon*.

Secondly, observe, how gradually the Holy Ghost expresses the destruction of wicked Tyrants; All is not done at once; First the roaring of the *Lyon* doth perish, then their voice, then their teeth are pulled out, next, their prey is taken away, lastly, their whelps are scattered. Note hence, *That usually God destroyes wicked men by degrees*.

Here are five steps or degrees of Gods justice, against these *Lyons*.

First, He stops the roaring of the *Lyons*, they shall not be able to make such a dreadful noise as heretofore; their roaring may be stopt, when their voice is not, though they can speak, yet they shall not yell.

In the second place, He breaks the very voice of the *Lyons*; they shall not only not roar, but they shall not so much as speak, either against the lambs, or against the sheep, or for themselves, *The voice of the fierce Lyon shall be taken away*. God is able to silence *Lyons*, and stop their mouthes, not only from devouring and roaring, but from speaking.

Thirdly, When their voice is taken away and their roaring, yet their teeth may remain: and there will be biting and tearing still, though they have done roaring and yelling, therefore with a third stroke

Proak God breaks out their teeth, *The teeth of the young Lyons are broken.* So the Psalmist prayes, *Psal. 58. 6. Break their teeth in their mouthes, break out the great teeth of the young Lyons O Lord:* that is, take away the instruments, by which they oppress, the means by which they tear and rend, as Lyons with their cruel teeth.

Fourthly, Christ deals further with these Lyons, he not only breaks their teeth, by which they used to hurt others, but he takes away their prey and their meat, they shall not have wherewith to live themselves; they were wont to suck the blood of the slain, and to eat the flesh of the poor; but now the Lord will pluck away their prey, they themselves shall be starved or pincht with hunger.

Lastly, Not only shall their meat be taken away, but themselves shall be scattered and dispersed, that is the last step of their calamity. Their dens shall be broken up, and their lurking places shall be opened; they shall run from place to place, from Nation to Nation. This is the judgment of the Lord upon Lyons, and the portion of the cruel enemies from our God.

Who hath not seen the truth of all this in our dayes; we have had Lyons, roaring Lyons, rending, tearing Lyons amongst us: It was usual among the Heathens in their Persecutions, to cry out, *Away with the Christians to the Lyons:* This we have often seen, in the figure, poor Christians sent to the Lyons, put under the power of men, as cruel, as bloody, as insatiable as Lyons: many a one might say (as David, *Psal. 57. 4.*) *My soul is among Lyons:* When the Watch-man (in the Prophet) was asked, *Watch-man what of the night?* he answered, *A Lyon my Lord (Isa. 21. 7.)* Our sorrowful watch-men, standing upon their Towers, (considering those sad times) being asked, what of the day? have answered; *We see a Lyon, a company of Lyons, tearing and rending in many parts of the Nation;* not bodies and estates only, but souls and consciences. God hath wonderfully delivered his darling from the Lyons, his Daniels from the Lyons den: He hath already delivered us so far, that the Lyons dare not roar, as they were wont, the teeth of many of the young Lyons are broken, many of the old Lyons are ready to perish for want of prey, and not a few of their whelps are scattered abroad: God hath raised up Samsons to tear these Lyons, which roared upon us; he hath stirred up Davids to smite these Lyons and rescue the prey out of their teeth:

*Christianos ad
Leones.*

And though many Lyons are amongst us, yet they dare not roar, much less, tear as they have done; though the beasts be alive, yet (for the most part) the Lyons are dead: they are beasts still, as base, and vile, and bloody in their natures as ever, but their powerful Lyon-like strength is abated: That glorious propheticie, is in some sense, and in some part, fulfilled at this day; *The Wolf dwells with the Lamb, the Leopard lies down with the Kid, and the Calf and the young Lyon, and the fatling together, and a little Child may lead them; they cannot they dare not, but nor destroy in all our mountain,* Isa. 11. 6, 8. I am sure, we may set our seal to this truth of Eliphaz, we have seen Lyons, and fierce Lyons, old Lyons, and young Lyons, even the stout Lyons whelps, some scattered abroad, some destroyed, some consumed by the mighty power of God.

Further, It is here said in the Text, *That the old Lyon shall perish for want of prey:* It is a strange expression, Lyons have the greatest power to get provision, to satisfy their hunger, yea their appetites and humour, yet these shall want; these Lyons, who have all their life time preyed upon the estates of other men, even these shall want. Note hence the justice of God; *Such as have made others want, shall at last come to want themselves, they shall perish for want of prey, they shall have nothing to eat: when thou ceasest to spoyl, thou shalt be spoyled,* saith the Prophet; and *when thou shalt make an end to deal treacherously, they shall deal treacherously with thee:* We must not understand it, as if wicked men do ever give over sinning, sin, and their desire of sinning, is in a kind infinite: they never say, now we have done, and will sin no more; but the meaning is, when thou canst sin no more, nor deal treacherously any more, when thou hast done thy utmost, and spent thy strength in spoiling others, or taken all their spoil, so that thou hast done spoiling, because there is no more to spoyl, then others shall spoyl thee; And thou Lyon, who hast preyed upon others, a long time, shalt not have a bit thy self, but shalt perish for want of prey.

It is the promise of God unto his own people (Psal. 34. 10. *That the Lyons shall lack, and suffer hunger; but they that fear the Lord, shall not want any good thing:* He expresses it by Lyons, to note, that certainly they that fear him shall not want, for if any creatures in the world can preserve themselves from hunger, Lyons can, if they do but roar, the very beasts will fall down as a prey

prey before them, but yet (saith God) these even these shall rather perish for hunger, then any one that feareth me shall want. God provides for his lambs, for innocent persons, for those who fear him, though they have no strength to provide for themselves; but the wicked who have greatest power, and have been most active to provide for themselves shall pine with want; they who have caused so many to be bitten with hunger, shall at last be hunger bitten, and for want of meat, gnaw their tongues.

Lastly, Where it is said, that the Lyons whelps are scattered abroad, Observe, *God will not only destroy the persons of wicked men, but their families and posterities* they and their whelps shall all be scattered; *he will not leave them so much, as a name or a remembrance,* (Psal. 36 6.) *I sought his place (saith the Prophet) and he could not be found;* there was no print of him, no man could remember, that there was such a man in the world, unless to curse his memory.

I shall only give one caution respecting this, and so conclude the point. That which is here affirmed in the general by *Eliphaz*, concerning the destruction of wicked men, Lyons and fierce Lyons, is not to be taken as a truth in the universal experience of it; we are not to understand it thus as if all persons, all Lyon-like persons at all times, perish, and are destroyed, and scattered abroad: But *Eliphaz* speaks of what is usually done: or he speaks of what God can easily do at any time, and of what God may justly do at all times. Lyons, fierce Lyons, Tyrants, Oppressors, he both may and can scatter when he pleaseth. Yet we find, that God hath permitted some Lyons, to live fully, and to die quietly; they spend all their dayes in roaring and rending, in tearing and devouring, and yet themselves are not devoured: God often suspends this Justice but it is for weighty reasons; for, in a word,

First, If God should destroy all Lyon-like men, the joynts of the world would be unloosed, and the bands of humane society broken asunder, God forbid the Children of *Israel*, to destroy all the *Canaanites*, lest the beasts of the field should multiply, &c.

Secondly, If God should hunt all these Lyons out of the world, his own people would live by sense, rather then by faith; and seem to be terrified by the visible actings of wrath, rather then allured by the promises of mercy, or tenders of free-grace.

Thirdly, He defers them, until they have sucked blood enough, rent enough, and done evil enough, even fill'd up the

measure of their sin, and fulfill'd the righteous purpose of God, by their unrighteousness. As these Lyons fill their own bellies, so they fulfill Gods counsels, & therefore he lets them alone, that they may do his work, though they little think of it, and less intend it.

Lastly, *Eliphaz* speaks of what God did frequently, in those times of the world, wherein they lived; for then God dealt more by outward judgments, then in these Gospel times. *As his mercies are now more spiritual, so usually are his judgments.*

JOB, Chap. 4. Vers. 9, 10, 11.

Now a thing was secretly brought unto me, and mine ear received a little thereof.

In thoughts in the visions of the night, when deep sleep falleth on men, &c.

THis part of the Chapter, from the twelfth verse unto the end, containeth the third Argument, by which *Eliphaz* labours to convince and reprove *Job* of his impatient complainings. In the whole context we may observe two general parts.

1. The Argument it self by which he reproves him.

2. The confirmation of the proof of that Argument.

The matter of the Argument, is contained in the seventeenth verse. *Shall mortal man be more just then God? Shall a man be more pure then his Maker?* The Argument may be formed thus.

That man carrieth himself rashly, and sinfully, who would seem more just and pure then God, his Maker.

But thou Job carriest thyself as if thou wert more just, then God thy Maker.

Therefore thou carriest thyself very sinfully and rashly.

He confirms this Argument two wayes.

1. By an Argument taken from Divine Authority.

2. By an Argument taken from Reason.

His Argument taken from Divine Authority lies in the former five verses of this context, (sc. 12, 13, 14, 15, & 16.) I may give it thus.

That is to be received as a truth, which God from heaven immediately declareth to his servant, in a vision.

But God hath declared and revealed this to me, in a vision, that
he

he who contends with God, carrieth himself very sinfully.

Therefore it is to be received as a ruth.

The first part of the Argument is unquestionable; that it is a truth which God revealeth from Heaven in a Vision. And that God hath revealed this unto *Eliphaz*, from Heaven in a Vision, he himself at large declareth in those five verses, describing both the manner how, and the time when this truth was revealed to him.

His second Argument from reason, is grounded upon the common logical rule, of arguing from the greater to the lesse, (*Ver. 18, 19, 20, 21.*) The sum of it may be thus conceived.

That which would be folly and sinful boldness in Angels, if they should aspire and take upon them to do, is much more sinful in a mortal man.

But if Angels should go about to justifie themselves; or stand upon terms with God, it would be sin and folly in them.

Therefore it is much more sin and folly in mortal man, to justifie himself before God, &c.

The Major or the first proposition is undeniable. The second proposition is proved and illustrated to the end of the Chapter. Wherein is shewed in what condition man now standeth: how weak and how poor a thing a man is, compared unto an Angel; therefore if it would be sin and folly in Angels to compare with God, it must much more be sin and folly in man. So we see how *Eliphaz* confirms the major proposition of the first Syllogisme.

The second proposition or assumption which he inferrs upon *Job*, *But thou Job carriest thy self so as if thou wert more just then God*: he proves by that sad expostulation, *Chap. 3.* And takes that for granted: We may form it thus.

He that complaineth of God, as if he had done him wrong, makes himself more just then God.

But thou *Job*, hast made such a complaint, *Chap. 3.* as if God had done thee wrong in afflicting thee, or in giving and in continuing thy life under such afflictions.

Therefore, thou seemest to make thy self more just, then God, or to say, that God hath dealt unjustly or injuriously with thee.

This I take to be the Logick of the remaining part of this Chapter.

And having cleared his manner of reasoning in general, I shall descend to open particulars.

Now a thing was secretly brought unto me, and mine ear received a little thereof.

I must yet resolve a question before I explain the termes; the question is this. Whether it were a true vision sent from God, or whether it were only feigned by *Eliphaz*, whereby to gain authority to what he spake?

There are many Expositors of great name, who are very confident that this vision was a fiction or holy fraud; a vision of *Eliphaz* his own brain, not a vision from Heaven. Some have gone further, maintaining that it was a vision sent from Hell, an illusion of the Devil, thereby to strengthen the hands of *Eliphaz*, in vexing and troubling *Job*.

It cannot be denied, but that many have pretended visions from God, when they have received none; they have belyed the Almighty with their Dreams and Revelations, when they have seen nothing. Thus (*1 Kings 22. 11.*) *Zedekiah* the false Prophet takes upon him, to have had a vision from God, by which he would confirm *Ahab* in his counsel to go up to *Ramoth Gilead*. And *Zedekiah* the son of *Chenaanah* made him horns of iron, and he said, thus saith the Lord, with these shalt thou push the Assyrians till thou have consumed them. And in the prophetic of *Jeremiah* you have *Hananiah* the false Prophet, not only speaking the language, but dressing himself in all the formalities of a vision; he comes forth with a yoke upon his neck, and breaks it before the people, and telleth them, thus will God break the yoke of your captivity, and at such a time.

The true Prophets complain often of the false, for crying up their deceivings, under the warrant of visions and dreams, when all was but a dream indeed, a meer phancy, or studied imposture to mislead the people, and gain credit to their lies. While a man hath nothing but ordinary humane authority, for things extraordinary, he is easily rejected.

Man is subject to error, he may deceive and be deceived; therefore when they would put a new nothing upon the world, as an infallible truth, and have it swallowed without chewing, received without disputing, then usually they pretended that it was (*quid Divinum*) a doctrine or message received immediately from God. And it is well observed, that this course of pretending to Divine relation, was very frequent amongst the Heathen: when their

Wife.

Wiſe men had a mind to faſten ſome unwonted opinion upon the vulgar. Among the Romans, *Numa*, (to the intent they might be received with greater authority) ſtampt his laws, with a kind of divinity, and told the people that he had received them from the Goddeſs *Ægeria*. As if he had ſaid, theſe laws are not ſuch as I have coined and faſhioned by my own policy, drawn up or enacted by my own power, I had them from the Goddeſs. So *Plato* informes us of another law-maker (*Minos* the Cretian) that he uſed to enter into Caves and ſolitary places, where (he told the people) he received laws and immediate dictates from *Jupiter* their God, to govern them by. This drew a great eſtimation and reverence upon him. *Valerius Maximus* and *Herodotus* tells us of thoſe other Law-makers, *Licurgus* and *Senleucus*, uſing the like State-ſtratagems to over-rule the people. *Licurgus* ſaid, he received his laws from *Apollo*. *Zaleucus* and *Piſiſtratus* avouch, *Minerva* for the Directors or Doctreſs of *Theirs*. So that both among the people of God, and among Heathens, it hath been very frequent to pretend Divine authority; that they might with the more eſtimation put off either ſuch points of doctrine, or ſuch rules of policy, as themſelves had invented.

*Valer. lib 1.
Herod. lib. 1.*

For this of *Eliphaz*, howſoever ſome charge him directly, and others leave the matter in doubt, only turning the ſcale with a probability, (it ſeemeth rather that it was a true viſion.) Yet I ſhall adventure to reſolve directly, that his was a true viſion, as well as a viſion of truth ſent from God. And the reaſons which ſway with me are theſe three.

*Rem in dubio
relinquimus
videtur tamen
potius vera fu-
iſſe viſio, eſſe
ea abutatur. 3
Mere.*

First, if we conſider the manner of this viſion, the deſcription here made, holds exact proportion with thoſe, of which there is no queſtion, but they were the Oracles of Heaven. *When a thing is done as God doth it, it is ſome argument that God hath done it.* I grant, this reaſon is not demonſtrative or infallible, becauſe Satan and our own hearts are very apt to make imitations of holy things, for ſinful ends. Satan can transform himſelf into an Angel of light, and the heart can diſguiſe or ſhape its own dark conceptions, by the light of divine revelations.

Take then a ſecond reaſon, *Eliphaz* was a godly man. 'Tis granted on all hands, that *Eliphaz* and his friends were right in their affections, though they failed in this action. God was angry with them indeed, and told them in the cloſe of this diſpute (*ch. 42. 7.*) *That they had not ſpoken of him the thing that was right, as Job his*

servant had, yet he bids Job pray and offer sacrifice for them, which he would not have done, unless they had been upon good terms with him in general, and in a present capacity, for mercy and acceptance. Now it being supposed that Eliphaz was a godly man, it is a sin not to be supposed of him, that he would make boast of a false revelation, and with such deliberate gravity put a lye upon God.

Thirdly, The matter which he professes to have received in this vision, is a great and a holy truth of God. Man never belyes God to confirm the truth of God. When any boast vainly of revelations, it is to confirm their own fancies and delusions. 'Tis rare when men are so zealous for truth, as to improve all that God hath spoken in the maintenance of it; I have not read of any that have fained a word from God, to maintain that which is really the Word of God. We find all along in Scripture, that when visions from God were falsely pretended, they ever tended to secure the heart in false opinions, or unwarrantable practises.

The Apostle Paul found many who falsified the stamp of the Spirit, and forged his hand and seal to establish error (2 Thes. 2.2.) I beseech you brethren, that you be not soon shaken in mind, or be troubled, either by spirit, or by word, or by letter, as from us, as that the day of Christ is at hand. That gross error was scattered in the Church of Thessalonica, that the day of Christ was at hand, that in those beginnings of the Gospel, there should be an end of all things. To confirm this, false teachers boasted of the Spirit, an immediate revelation from God: or a word immediately from the mouth, or a Letter under the hand of Paul. How active is error to find patronage? It cares not whom it belyes, so it self may pass for truth. Thousands love errors, but none will own them by that name. And therefore (because children bear their fathers name) they would father them upon the God of truth, or upon men, most eminent for truth. Montanus the Heretick, said he had the Holy Ghost his Paraclete, dictating those erroneous doctrines to him, beside his Prophetesses, Prisca and Mavinilla. Mahomet, that Grand bel-lish Impostor, often pretended visions from Heaven. And the story assures us, that he cunningly made use of the disease of his body, to perswade his Disciples of the soundness of his doctrine. For being afflicted with the falling sickness, when at any time a fit was upon him, he made the people believe that he was in an extasie or ravishment of spirit, at the appearance of the Angel Gabriel, who reveal-

Histor. Eccl. l.
5. c. 14, 16.

ed many myſteries to him. And having by long uſe and familiarity taught a Pigeon to feed at his ear, he by art prevailed with the people, to feed at his poiſonous mouth : as if his words had been the inſpirations of the Holy Ghoſt, who (as he affirmed) came then to him, in the form of a Dove, and taught him thoſe ſecrets.

So then, this of *Eliphaz* was a true viſion, becauſe it was the confirmation of a truth. Invented viſions are in uſe only to gain credit to the inventions of man, or the viſions of the Devil. Now for the matter and words themſelves.

Now a thing was ſecretly brought unto me.

We tranſlate [*thing*,] the Hebrew is [*word*,] *A word was ſecretly brought unto me*, but it is uſual both in Hebrew and Greek to call *A thing, a word*. Luk. 2. 15. The Shepherds ſaid, *Let us go to Bethlem to ſee this thing*, the Greek is, *to ſee this word which is done*. Though here, it is proper enough, to ſay, *A word was brought unto me*.

Now a thing, or a word, was brought unto me, it was brought unto me ſecretly. The language of the Prophets was, *The word of the Lord came unto me*. There are two words in our tranſlation, (*ſecretly brought*,) but the Hebrew is one, and that word ſignifies to ſteal, or to do a thing by ſtealth, ſo it may be tranſlated, *A thing was brought unto me by ſtealth, or was ſtole into me* : M. Brington near this, *A ſpeech came by ſtealth upon me*; we tranſlate fully to the ſenſe, *A thing was ſecretly brought to me*, as if it were whiſpered into the ear, and ſent in cloſely to the ſpirit. And it is thus expreſſed, by way of oppoſition to another way, in which God reveals his mind unto his people. He ſometimes comes openly and ſpeaks aloud, that all may take notice, or becauſe all ought. *Iſa. 58. 1. Cry aloud, liſt up thy voice like a Trumpet*. Things are brought openly to the people, ſecretly to the Prophets; what the Lord ſpeaks in the ear, or to the heart of a Prophet, that he by the Prophet ſpeaks on the houſe top to all his people. *A thing was ſecretly brought, or a thing was whiſpered unto Eliphaz*. But he ſpeaks it aloud to *Job*. This word or this thing, is ſaid to be ſtole into him, or to be brought unto him by ſtealth, for three reaſons, which I ſhall but name and proceed.

Fiſt, a thing done by ſtealth, is done ſuddenly. The Thief haſtens to do miſchief, he makes no delays. Then ſecondly, a thing done by ſtealth is done ſecretly: a Thief comes cloſely in the dark,

רבר
 Τοπῶμα τὸ το
 τὸ ἔπος.
 Factum eſſe
 verbum alicui
 nihil aliud ſig-
 nificat quā
 factam eſſe re-
 velationem in
 aliquo, & De-
 um cognitione
 futurorum, in-
 ſtar luminis
 mentem illu-
 ſtraſſe. Cyril.
 in 1. cap. Hoſ.
 v. 1.

Rev. 15. 15.

stealth is committed with greatest privacy; and to say a thing is brought by stealth, is as much as to say, it is brought privately, Thirdly, a thing done by stealth, is done unexpectedly. A man seldom looks for the Thief, he is upon him in the way, upon him in his house, before he is aware. A Thief is usually as unexpected, as he is an unwelcome guest. So this word came or was brought in by stealth, because it came suddenly, it came silently, and it came unexpectedly to *Eliphaz*. And in these three respects, Christ himself is said to come as a Thief, *Behold I come as a Thief in the night*. As the word of Christ comes to many of his people now, so the person of Christ will come at the last unto all, *He will come by stealth, or as a thief*, suddenly, secretly, unexpectedly, when the world shall little dream of him, and his Church scarce be awake for him.

Note from this, first, *That divine truths are infused into us, not born in us, or born with us*; every thing which is of Heaven, cometh unto us from Heaven; it is either stoll in secretly, or thundred in loudly: sometimes the Prophets and Ministers of Christ, speaking aloud, carry truth into the soul: sometimes God whispers it into the soul; one way or other, truth must be brought in, for it grows not in us: our hearts by nature are not only like white paper, having no inscription, not a letter of Gods will written in them, but they are like paper blotted or blurred, written all over with the corrupt principles and positions of our own wills. God by his Spirit first crosses or wipes out those, and then writes down his own golden rules, of holy truth and heavenly wisdom. This he doth, first in conversion from sin to grace and holiness, and afterward in all the increases of grace, and growths of holiness, *There is not a syllable of the law of God in any mans heart, till the finger of God writes it there; I will put my law in their mind, and write it in their hearts*, which is an allusion unto the two Tables of the Law. They were first written by the finger of God, and then put into the Ark: So God first writes the Law in our hearts, and then puts it into our minds; he layes it up in the Ark of our understanding and memory.

Secondly observe, *That God steals truths into the hearts of his people unawares*. As they often expect and wait long for knowledge, so they sometimes know before they expect. A truth either in whole or part, in the matter or clearer light of it, comes like a Thief into the heart, suddenly, secretly, unlooked for, in which case it is ever true, *that truth unexpected is doubly welcom'd*. The way of the

the Spirit of God is alwayes undiſcernable to fleſh and blood. The ſoul receives a thing, and the man knows not how; he can (ſcarce poſſibly, not at all) tell where, by whom, or which way it came to him; it was brought, ſecretly brought; and with a moſt bleſſed, gracious ſlight of hand, conveyed into his heart. Yet ſometime truth enters in State, and may be ſaid to make its paſſage viſibly into the heart of a man. The word comes, not as a company of Thieves, but as a band of Souldiers, with weapons drawn, and terrible ſhouts, tearing open the ſoul, and breaking open the iron gate of the heart, lock'd and barr'd with unbelief, to ſecure that curſed crew of luſts, garrison'd within it. *The weapons of our warfare* (ſaith the Apoſtle) *are mighty, through God.* 2 Cor. 10. 4. The word is mighty, wonderful in ſtrength, it comes upon the ſoul as an armed man, to ſpoil it of all ſinful treaſures, yea of the very life of ſin. Sometimes the Lord proclaims war, as by a Herald of Arms againſt a man, and openly prepares for his ſiege and battery. He ſurpriſes another, and ſteals him into a happy captivity to himſelf.

A thing was ſecretly brought unto me, and mine ear received a little thereof.

Mine ear caught ſomewhat of it, ſo Mr. Broughton. The word ſignifies a part or a portion. *Mine ear received a little*: yet we are not to underſtand this, as if Eliphaz had taken in, only ſome fragments or imperfect notes, of what God delivered, or had heard to halves. For doubtleſs Eliphaz received all that was brought, he turned nothing back; he ſaid not a little is enough, I need not the reſt; that he received but a little, was not from neglect of the reſt, but from inability to receive more, or to receive it more perfectly. And though he had not all of every part, yet he had a part of all; it was not a little of this, and none of that: little reſpects ſomewhat of every truth, not ſome one truth. He received, though not all, yet a perfect model of all, that was brought.

Further, this ſpeech may have reference unto our preſent condition, concerning which the Apoſtle ſaith (1 Cor. 13.) *We know but in part*: now when he ſaith, *we know but in part*; it is not as if we had but a part of Gods will, made known unto us. The Word of God and the works of God are perfect. And the Apoſtle aſſures the Church of Epheſus, *That he had not ſhunned to declare unto them the whole counſel of God*, Acts 20. 27. The whole (which

שְׁמַעַת

Particula, pars, modicum.

concerns

Modeste loquitur, quasi non plene acceperit quod sciendum esset de hac re. Quod optimum est & eximium comprehendere non potest mortalis homo. Mercet.

Vide Buxtorf. Lex in verbo

תקל

concerns man) is declared, but we know that whole but in part. Suce is our weakness and infirmity that we cannot take in All of All, no nor any part of all in the full latitude and extent of it; Thus *we know but in part*; so saith *Eliphaz*, when this was brought to me, mine eare received but little of it; my narrow eare could drink in, but some drops of that ocean, which was poured out upon me. All that man apprehends, is but little, in respect of what God offers now, or of what hereafter he shall apprehend. *Eliphaz* speaks modestly and humbly of himselfe; God brought a thing unto me, and I am such a poore streightned vessell, that I could receive but a little of it; yet somewhat I caught hold of, which I am about to make known unto thee.

We may note from this. First. *Holy truths are very pleasant to the eare of a holy person. A thing was brought unto me, and mine eare caught a little of it*; As when meates pleasant to the tast, are brought to a man, he puts forth his hand and takes them; or when pleasant musique sounds, the eare catches it, or we drinke it in greedily at the eare: so when holy truths are revealed a holy heart catches them: The eare is not more affected with pleasant musique, or the pallate with pleasant meates, then the understanding spiritualiz'd, is affected with spirituall truths; The eare of a holy man takes in holy things with pleasure, and therefore he is said to catch them, or drink them in, as, with much desire and ravishing delight: *David* found more sweetnesse in the truths of God, *then in the boney or honey comb*. The spirit of a regenerate man, doth so much catch heavenly Doctrine, that in the Hebrew, the word which signifies such doctrine, signifies also catching, or receiving; and a word from the same root, signifies the palate of the mouth; which may hint us thus much, *that heavenly doctrine, pleases the palate or taste of a heavenly mind*; And the reason of it is, because there is a suitableness in the heart of every godly man, with every truth of God; All delight arises from proportion and suitableness, between the object and the organ, in sensitives: between the object and the understanding, will, affections, in spirituals; That, which makes delight to the eye, is the suitableness of *visibles* to the eye: and that which makes delight to the taste, is the suitableness of *edibles* to the pallate: and so that which makes delight to the soul, is the suitableness of *intelligibles* to the understanding: Hence the reason is clear, why wicked men will not receive the things of God, but instead of catching them, catch at them, snarle and

and murmur at them, speak, yea rail and fight against them; their hearts are unsutable to those truths, therefore they distast them, therefore they relish them no more, then the white of an egg, or a dry stick. Nay, not only have they no pleasant taste, but they have a bitter taste in their mouths, they are as gall and wormwood to them, they are a vexation and torment to them: The truth which the two Witnesses publish, torments them that dwell on the earth; Rev. 11. and then no marvail if instead of catching those truths, to embrace them, they catch the Witnesses and kill them.

Observe secondly, *That the ear and heart of man in this state of corruption, are vessels too narrow, to take in or hold all the truths of God. I have many things to say, (saith Christ to his Disciples) but ye cannot bear them now, John 16. 12. Nor could they ever fully bear so much as Christ had to say, We have line upon line, precept upon precept, here a little, and there a little, Isa. 28. 10. because it is but here and there a little, some few lines or precepts, which we are able to learn, and digest into our spirits; whole showers of divine truths are often rained upon us (Heb. 6.) yet we drink in but a drop or two; we swim, as it were, in a whole ocean, a sea of holy revelations, but we are narrow-necked-bottles, and how little is it which bubbleth in? mine ear received a little thereof. The truth of God is like God himself, infinite; Truth is nothing else but the mind of God, and that is infinite; therefore we who are not only finite, but freightned, cannot possibly comprehend it.*

Thirdly, *Mine ear received a little thereof; it was but a little he received, yet he received a little, all did not fall beside his ear, all did not slip away, he caught somewhat: Note from hence, That the ear and heart of a godly man, ever receives somewhat, when the truths of God are revealed. I cannot get in all, my heart will not receive all, my memory will not retain all, but a little it will hold, somewhat it takes in at every Sermon; and from every vision of God; (Sermons are the visions of God, and somewhat of Gods mind is brought to you in every holy Sermon.) Natural men are like sieves, like vessels without a bottom, or full of holes, into which these truths being put, run out every drop: the best in this life are leaking vessels, much drops out; Eliphaz received a little; How many hear much and receive nothing? They come empty to the Ordinances, and they return empty: their ears have been fill'd with a sound, but their hearts have not caught a syllable, not*

a word of truth is written in their hearts, not a letter laid up in their minds : and that's the reason, why not a word is to be seen in their lives ; How can they hold out the word in a pure conversation, who have not received it into a pure conscience ?

In thoughts from the visions of the night, when deep sleep falleth on men.

The former Verse shewed us the manner how, that thing was brought to Eliphaz, a thing was secretly brought to me ; this shews the time when it was brought, it was (saith he) *in thoughts from the visions of the night, when deep sleep falleth on men.*

Vel post visiones nocturnas, sicut dicimus à cena à prandio, sic Hos 6. 2. vel in cogitationibus visionum nocturnarum, ut Mem, Genitivum indicat.

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In thoughts from the visions of the night.] Some read it, *in the thoughts which I had, after the visions of the night.* So Hos. 6. 2. *From two dayes, Heb. After two dayes ; or, in thoughts which I had in the visions of the night, or, in thoughts of the visions of the night ;* The Original bears any of these readings.

In thoughts.] The Hebrew word signifies properly *the boughs of a tree* ; and so some translate ; *In the boughs, sprigs, or branches of the visions of the night* : but we render it well, *in the thoughts* : And thoughts are called *boughs or branches* ; First, because thoughts grow from the mind, sprout and shoot up from the mind, as branches from the stock of a tree ; From the root or stock of a mans understanding, a branch of thoughts grows up, sometimes like a tall Cedar of *Libanus*, as high as Heaven. Secondly, the boughs and branches of a tree are many, thick, interwoven, and crossing one another ; such are the thoughts of a man, he hath many. even multitudes of them ; *In the multitude of my thoughts*, saith David ? The mind puts forth many branches and twigs, they sprout and shoot forth every way ; thousands of various thoughts are moving, upon various objects, and to various ends ; some are earthly, some heavenly. The branches of some minds, are but bryars and thorns ; others bear *the Lilly and the Rose*, their root is in Heaven, and they grow heavenward. Thirdly, thoughts are called branches, because the branch, or the bough, bring forth and bears the fruit ; the stock, or the body of a tree, brings forth fruit at the branches ; So all the fruit of our souls, is born upon, or from our thoughts ; our actions are the fruits of our thinkings : Thoughts are possible actions ; look what a man thinketh, that he doth, or would do : And such as our thoughts are

are, such our actions are, or would be : Thoughts are the first-born, the blossoms and bloomes of the soul; the beginnings of our strength, whether for good or evil ; therefore the Hebrew word, is elegantly translated from a bough or a branch, to a thought.

The Hebrew word for speech, prayer and meditation, springs from a root of the same signification; because speech, prayer and meditation, spring up from the Spirit as a stalk, or branches from the stock of a tree.

There is one thing further to be observed from this word (for it is a very elegant word, and therefore I spend a little the more time upon it) *In thoughts from the visions of the night* ; The word signifies not onely a bough, but the highest bough, the top-bough of a tree : A tree hath some under-boughs, and some top-boughs, as the Prophet speaks (*Isa. 17. 6.*) *Two or three berries in the top of the uttermost bough* : it is the same word, which here in the text, we translate *thoughts* ; as if Eliphaz should say, *in my very uppermost, or highest thoughts, in these very top-branches of my budding phancy, which I had from the visions of the night.* The highest, the top branches which grow from the soul of a godly man, are for, or about the highest mercies, top-mercies, for heaven and heavenly things. A wicked mans highest and uppermost thoughts are for the earth, his thoughts for the earth outgrow all his other thoughts : But a godly mans thoughts, for heaven and spirituals, outgrow all his other thoughts; his thoughts for Heaven, are the highest and uppermost branches of his soul. We have this word used, in the *1 King. 7. 18.* *How long* (saith *Elijah*) *will you halt between two opinions?* That word which we there translate *opinions*, is here translated *thoughts* ; hence some render that in the *Kings* thus, *How long do ye halt between two top-thoughts, or high thoughts?* As if this were the thing which *Elijah* reproved in that people, that they had high thoughts, both of God and of Baal, top-thoughts of both: and they (as it were) set Baal, a dumb Idol, as high in their thoughts, estimations and opinions, as they did the living God. Why do ye halt between two uppermost opinions, highest thoughts, or thoughts of equal height concerning God and Baal ? Your thoughts of your Idol, are as high as of God himself. What ! will you make an Idol equal with God ? An Idol is a base thing, a low thing, a thing below upon the dunghil (therefore called a dunghil-god) The true God, is on high, he is in the highest Heavens, he is higher then the Hea-

Stript, fructu,
quia Sermo e
corde, ut arbor
e terra nasci-
tur. Shind.

Elegans meta-
phora sumpta
a super-eminen-
tibus arborum
ramusculis (E
est primogenia
hujus vocis
significatio)

ad phantasia-
rum extremita-
tes, ac velut
teneras cogita-
tionum summi-
tates notionem
suam extendit.
Bold.

Quosq; claudi-
cari inter duas
prominentias?
Merc.

Quasi Elias
argueret popu-
lum, quod duas
eminencias sibi
constituerent,
Deum & Baa-
lem quasi e-
quales, inter
quas nulla est
comparatio.

2 Cor. 6. 15.
Bold.

ven of Heavens, and do you debase him thus, by halting between two thoughts of equal height, concerning Him and Baal? *They who set up an Idol, make it equal unto God. All false worship is a setting of our posts by Gods posts, and of our threshold by his threshold, a making both, of equal height and worth.*

And to clear it yet further, (*Psal. 109. 13.*) the same word is used by *David*, when he professes, *I hate vain thoughts*, or as some read it, *I hate vain things*; He calls idolatrous thoughts *vain thoughts*, because they are wavering, inconstant or unsettled thoughts, in further allusion to the boughs of a Tree: as the topmost and highest boughs of a Tree, are shaken with every puff of wind, and waver to and fro with every blast, so are the thoughts of Idolaters: or because (as before) Idolatry sets up *Too high Thoughts*, odorning an Idol as much, or in competition and rivalry with the everliving God. The higher our thoughts are of God the more excellent they are; but the higher our thoughts are of false worship, the vainer they are; and to have as high thoughts of an Idol, as of the living and true God, are the vainest thoughts of all; those high thoughts are low thoughts, the lowest thoughts, thoughts most hateful, *I hate vain thoughts.*

From the visions of the night.] As I have opened that word about the thoughts somewhat largely so this of the visions, requires more enlargement, yet I shall do it as briefly as I may.

Visions were a special way of divine revelation. *Heb. 1. 1.* *God who at sundry times, and in divers manners, spake to our Fathers by the Prophets, saith the Apostle.* God spake at sundry times, and he spake in divers manners. Now amongst those divers manners of speaking, speaking by or in visions was one. The Jewish Doctors observe four degrees of divine revelation. The first they called *Prophecy*, which included vision, and any apparition whereby the will of God was made known. They had a second way of divine revelation, which they called *The inspiration of the Holy Ghost*, whereby the party was enabled, without vision or apparition, to prophesie, either as prophesying is taken for the foretelling of things to come, or for the resolving of things in doubt: The Rabbins give us the difference between these two, *Prophesie, and Inspiration*: In *Prophesie* (though it was from the Holy Ghost) a man was cast into a trance, or brought into an extasie, his senses being taken away; but speaking by inspiration of the holy Ghost, was without any such change in, or impressions upon the body;

*Quasi dicat I.
dolatriam odio
habui, quæ plu-
ra eminentia
supremo cultu
reueretur, cum
usum.*

*πλουσιος η
πολυτροπος.*

*Paulus sagittas,
in Exod. 28.
Goodw. Hebr.
Anti 7.*

body ; So *David*, and other Pen-men of the Scriptures, wrote by the immediate inspiration of the Holy Ghost, yet without visible apparitions to them, or visible change upon them. Thirdly, God revealed himself, by *Urim* and *Thummim*, which was an answer given by the *Ephod*, or by the stones that were on the breast-plate of the *high Priest*. These three wayes of *divine revelation* (as they observe) ceased in the *second Temple*. The Jewish writers having this tradition, That after the latter Prophets, *Haggai*, *Zechariah* and *Malachy*, the *Holy Ghost* departed from *Israel* ; meaning the Holy Ghost (not in the ordinary work of sanctification, but) in those extraordinary wayes of prophesie, inspiration, and of *Urim* and *Thummim*, went up and departed from them. There was yet a fourth way of divine revelation, which they call *Bathcoll*, the daughter of a voice, or eccho, declaring the will of God immediately from Heaven: such some conceive to be, the voice heard from Heaven, *Matth. 3. 1.* proclaiming the testimony of God concerning Christ, *a voice was heard from Heaven, saying, this is my beloved Son, in whom I am well pleased.*

But to pass from these traditions of the Jews, we shall give you the doctrine of divine revelations, more distinctly from the Scriptures. We find (*Numb. 12. 6, 7, 8*) three distinct wayes, in which the Lord revealed himself of old unto his people. If there be a Prophet among you, I the Lord will make my self known unto him in a vision, and will speak unto him in a dream ; My servant Moses is not so, who is faithful in all mine house, with him will I speak mouth to mouth, even apparently ; and not in dark speeches, and the similitude of the Lord shall he behold. This is an illustrious text, describing three distinct wayes or degrees of holy revelation. First, by vision, which we have here in *Job*. Secondly, by a *Dream*, which was when God presented somewhat to them sleeping: This kind of revelation God vouchsafed not only to his own people and Prophets, but to heathens also, and strangers from his Covenant. *Pharaoh* had a revelation by a dream (*Gen. 41.*) concerning the seven years of famine ; and *Nebuchadnezar* had a wonderful revelation by a dream (*Dan. 2.*) concerning the state of the four Monarchies. The wise men of the East, were warned in a dream, to return into their Country another way, *Matth. 2.* But with the Saints, these revelations by dreams, were very frequent ; *Jacob* (*Gen. 28.*) in a dream, as he slept upon a stone, saw a ladder, &c. *Joseph*, *Jacobs* son, had so many dreams,

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that his brethren jeered him with it, and called him, *the Captain-dreamer, The dreamer, a Master of dreams*, Gen. 37. 19. *Joseph* the husband of *Mary*, was twice warned in a dream, first, that he should not forsake his wife, *Mat. 1.* and then that he should go into *Egypt*, *Matth. 3.* Many other the like revelations by dreams, might be instanced in, but I forbear. There is a third way spoken of in this Text, and that is, *speaking mouth to mouth*; my servant *Moses* is not so, *with him will I speak mouth to mouth, even apparently*. This is a more eminent way of heavenly manifestations then the former; *Moses* had a priviledge above the ordinary Prophets. For to *speak mouth to mouth*, is expounded (by apparently) *I will speak plainly, or apparently*, not in a vision or in a dream; When a man speaks mouth to mouth to his friend, or (as the Scripture phrases our communion with God in Heaven) *face to face*; this is opposed to a more remote or obscure communion. As our seeing God face to face in heaven, so his speaking to us, mouth to mouth on earth, notes the clearest and fullest revelation: It is to give us his mind, nakedly, without any figure or shadow; or (as Christ is said once in the Gospel) to *speak plainly, and not in Parables*. And these speakings *mouth to mouth*, were of two sorts: Either immediate, as himself did unto *Moses*; or as to others, by the ministry of Angels; God often employed Angels in this service, to declare his mind, and bring messages to his people; This was a kind of speaking *mouth to mouth*: but had *Moses* an honour beyond this, *with him will I speak mouth to mouth*, I by my self, not I, by a created Angel.

Visions (to keep the term in hand) were (you see) a principal means, by which God broke his mind, and unlockt the secrets of his counsels. *If there be a Prophet among you, I the Lord will make myself known unto him in a vision*. And to clear this point about visions yet more fully, we may distinguish of divers sorts of visions. First, a vision is sometime put for any ordinary dispensation of the will of God, to his Prophets or Ministers, who as from God, dispense it to his people, (*Prov. 29. 18.*) *where vision faileth, the people perish*, that is, where there are none to publish and declare the mind of God (no not in an ordinary way) to a people, that people are in the ready way to perdition. *Without the visions of grace, there is no ordinary way to the visions of glory*. Secondly, By a vision, we understand *an extraordinary work of God,*

God, manifesting his mind to the Prophets, either to assure future successes, or to resolve doubtful Queries: And, these were called visions, because by them things were made so manifest, as if they had been seen before their eyes: and in some of these revelations, a visible representation was made to the eye: visions were often attended with apparitions: in reference to both these sorts of visions, that is applicable, 1 Sam. 9. 9. *Before time in Israel, when a man went to enquire of God, thus he spake; come let us go to the Seer, for he that is now called a Prophet, was before time called a Seer:* Prophets were called Seers, because in visions they had either an ocular, or an intellectual sight of the mind of God.

Secondly, Visions may undergo this division: there was an open vision, and there was a private vision: In 1 Sam. 3. 1. we have the ground of the distinction, *In those dayes there was no open vision:* Open is opposed to private or secret; the word imports, a vision appearing in publick, and the meaning of the Text is this; there were no Prophets sent openly, and (as it were) in State, invested with commission, and furnished with messages from Heaven unto this people; *there was no open vision:* yet at that time there were private visions, as to Manoah, Judg. 13. God revealed himself in those dark times, to some of his special servants: And so he hath & will at all times. While he hath a Church upon the earth he never shuts himself quite in Heaven. Open vision may fail, but all visions shall not fail. So open profession may fail in the reign of Antichrist, in his hour, and in the power of darkness, as it did in the time of Eliah, yet all profession of the truth shall never fail: *The Lord hath alwayes his thousands in secret, who never bowed their knee to Baal.* In many places since Christ came in the flesh, there hath been no open vision, no holding forth of the truth of Christ, and yet even in those places, there have been private visions; and a remnant reserved, to whom God hath made known the mysteries of the Kingdom of Christ: *When darkness covers all in appearance, there may be light which appears not: and candles under a bushel, when there are none in the candlesticks,* A Goshen hath light, while Egypt is plagued with darkness; and when the Prophets are benighted, it may be day with many of the people.

Thirdly, Some visions were without any trance or ravishment, (Gen. 15. 1.) *The word of God came in a vision to Abraham, speaking to his ear and bidding him look up to Heaven with his eyes,*

Visio est omnis doctrina divinitus revelata; quia Deus quibuscumque visum est revelare, res ipsas quodammodo videndas & spectandas oculis servorum suorum exhibet ad obsequiandum earum certitudinem. Jun. in 1 Cap. Isa.

Fuerunt quidem singulares & privatae visiones cumque communicatae, ut cum Manoah. Judic. 13. Sed publice Prophetarum omne manus jacebat. Jun. in loc.

eyes, *vers. 5.* But often we find, that visions were accompanied with trances: 'Twas so with *Balaam* the false Prophet, (*Numb. 24. 16.*) *He hath said, which saw the visions of the Almighty, falling into a trance, but having his eyes open:* And it was so with some of the true Prophets, *Daniel* saw a vision, and when he heard the voice, *Then* (saith he) *was I in a deep sleep upon my face,* (*Dan. 10. 9.*) *Peter* was in a trance, when he had the vision of a sheet let down from Heaven *Acts 10.* And the Apostle saith, (*2 Cor. 12. 1.*) *I will come to visions and revelations of the Lord: whether in the body I cannot tell, or whether out of the body I cannot tell, God knoweth.* His soul had so much acquaintance with God, that he became a stranger to his own body; his soul was so busied in receiving knowledge from God, that he was fain to put off the knowledge and care of his body, wholly to God: What the state of my body was, I know not, *God knoweth.*

Fourthly, some visions were presented only in bare naked words, others were cloathed in types and figures, in the shapes of beasts of the earth, and souls of the ayr, of trees and stones, &c. As to *Ezekiel* and *Daniel* in their Prophecies, and to *John* in the book of *Revelations*: These figures were as an Alphabet of sacred Letters, which put together and spel'd, made the mind of God legible to his servants.

Lastly, The Scripture in hand, hints us a fifth difference about visions. *In thoughts from the visions of the night*, that's considerable. There were visions of the day, and visions of the night; thus it is said (*Dan. 2. 19.*) when *Daniel* expounded *Nebuchadnezzars* dream, that God made it known to him *in visions of the night*, opposing it to *visions of the day*. Usually the night was the time for visions; hence (*Numb. 22. 18, 19.*) *Balaam* the false Prophet (when the messengers of *Balaak* came to him) saith, *Tarry this night, and I will shew you in the morning*, he thought to have a vision in the night: So it is observable, that when *Saul* and his servant, came to *Samuel* (*1 Sam. 9. 19.*) to enquire about the straid *Asses*, he tells him, *ye shall eat bread with me to day, and to morrow I will let thee go, and will tell thee all that is in thine heart*; he desired a night, intimating, that God used to reveal secrets unto him in the night.

So much concerning visions, with the kindes and differences of them.

From this doctrine of visions, we may take notice of our privilege

viledge under the Gospel. The Apostle saith at sundry times and in divers manners, God spake unto our fathers by the Prophets, but he hath spoken unto us one way, which exceeds them all, *even by his Son, who is the brightness of his glory, and the express image of his person*, Heb. 1. 2, 3. We have a vision which outshines all the visions that ever the Prophets or Patriarchs had, from the beginning of the world. Their light was darkness, at most but a shadow, their visions were obscurities, and their revelations concealments compared with ours. Our vision is, *Christ, God manifested in the flesh; Mine eyes have seen thy salvation*, saith old Simon; he had a vision of Christ in person. The land of *Judah* was called the *valley of vision*, because God revealed himself to that people, more frequently and clearly, then to all the world beside. Where ever the Gospel is preached, that land is a *valley of vision*, a valley of vision far more lightsome and glorious, then the land of *Judah* was; the very darkness of the Gospel, is clearer then the light of the Law. *That which was made glorious had no glory, by reason of that glory which excelleth*, 1 Cor. 3. 10. Only remember, that as our priviledge is greater then theirs, so is our duty; *A clear light should be answered with a holier life*. And we who have more evidence of what God would have done, should make more conscience to do it. Now we are not taught by dreams and visions of the night, *We ought to walk as children of the day*. Not only is darkness gone, but the shadows are fled away. The true light now shines, even he who enlightens every one that comes into the world. We need not dreams or visions now. Why should we call for Candles when the Sun is up? We need not Star-light when we have day-light, or when the promised *Day-Star is risen in our hearts*, 2 Pet. 1. 19.

Here is one circumstance more in the Text about this vision very remarkable; it was not only in the night, but *in the night when deep sleep falleth on men, or on sorrowful man*, man wearied with labour and travel. This is a more distinct description of the time then the former. It was in the night, and in that part of the night, *when deep sleep falleth on men*; that is, in the former part or beginning of the night; *for the first sleep is the deep sleep*; and we use to say that a man, especially a weary hard-wrought man, is in a *dead sleep*, when he is in his first-sleep. The word signifies an extraordinary sleep. It is used (Gen. 2. 21.) where it is said, *that God caused a deep sleep to fall upon Adam*, when he took

Sopor est som-
nus profundior,
somnus est plus
quam dormitatio,
& sopor
plus quam
somnus.

חִרְמָה
Significat gra-
vem somnu,
imo plus quam
somnum, pro-
fundum som-
num & quasi
lethargum.

ANSA IV.

Tempus erat
quo prima
quies mortali-
bus agitur.
Incipit & dona
Divum gratif-
sima serpit.
In somnis ecce
ante oculos
maestissimus
Hector.
Visus adesse
mihi. Virg.
20. Aeniad.

out his rib and form'd the woman. The Seventy translate it, *extasie*. Some compare it to a *Lethargie*; a man in a *Lethargie* can hardly be awakened. Such a sleep as *Saul* was in, 1 Sam. 26. 12. when *David* came into the trench, and took away the Spear and the Cruse of water from his bolster. Such an one as *Jonas* was in while the Ship was almost sunk with the tempest, *Jonah* 1. 5. In both places we have this original word. At the time when such sleep falls on wearied man, *Eliphaz* had this vision. And he speaks very elegantly, *that this deep sleep falleth on men*; because such sleep seems to oppress the spirits, as a heavy weight the body; it falls as heavy as Lead upon all a mans senses, and overcomes them: we say ordinarily, *a man falls asleep*; and it is as true of sleep, that it falls upon a man, and falls with such a weight, that man is not able to stand under it. We say also, a man is heavy to sleep, for sleep like a heavy thing comes down upon him, and then down comes he. Heathen Poets tell us, that at this time they had visions, or delusions rather. *Satan imitates God in what he can, that he may deceive with better success.*

We may observe from hence, First, *Seeing Eliphaz had this vision when deep sleep falleth upon men, that the power of Gods Spirit works through all natural impediments*: when tired nature is willing to fall, or cannot stay it self from falling into a deep sleep, then God can awaken us with his visions, and make us see, when we cannot hold open our eyes. When God will reveal his mind to the soul, he overcomes the imperfections of the body. Sleepiness is an imperfection; if a man be sleepy he is unfit to hear. While the eye is thus shut, the ear cannot be open. That sleeper in the Acts fell down dead, while *Paul* was preaching. Yet when God comes by his mighty power and Spirit, though a mans ear be shut, he can break through, and get into his heart. *The word hath taken some napping and nodding.* Yea, God breaks in by his Almighty power in the revelations of his will, not only when men are in a dead natural sleep, but when they are in a sleep of spiritual death. The word breaks open the bars of the grave, and loosens the bands of death.

John 5. 25.

Secondly, for as much as *Eliphaz* had this vision *when deep sleep falleth on men*, himself being kept awake, or waking. Observe, *That, when we are most retired from the world, then we are most fit to have, and usually have most communion with God.* If a man would but abridge himself of sleep, and wake, with holy thoughts

thoughts when deep ſleep falleth upon ſorrowful labouring men, he might be entertained with viſions from God, though not ſuch viſions as *Eliphaz* and others of the Saints have had, yet viſions he might have. Every time God communicates himſelf to the ſoul, there is a viſion of, or mercy, or power, ſomewhat of God in his nature, or in his will, is ſhewed unto us. *David* ſhews us divine work when we go to reſt. The bed is not all for ſleep, *Commune with your own heart upon your bed and be ſtill*, *Pſal. 4.* Be ſtill or quiet, and then commune with your hearts, and if you will commune with your hearts, God will come and commune with your hearts too, his Spirit will give you a loving viſit, and viſions of his love. When *Jacob* fearing the rage of his brother, had put himſelf into the beſt poſture of defence he could, and had ſent his wives and children, his ſervants, and his flocks over the River, the Text ſaith (*Gen 32. 24.*) *that Jacob was left alone*: which is not to be underſtood, as if his company had left or deſerted him: *Jacob's ſolitarineſs was not paſſive, but elective.* He having diſpoſed of all his family, withdrew himſelf, and ſtayed alone; and what then? then he had a viſion indeed; *Then there wreſtled a man with him until the breaking of the day*; he ſpent not the night in carking and careing what ſhould become of him the morrow: No, he retires to pray for a bleſſing upon his former cares, and a bleſſing he obtains. It is obſervable alſo concerning. *Iſaac*, *Gen. 24. 36.* That he went out into the fields to meditate (or as others read it) to pray. Some fooliſhly gloſs upon it, that *Iſaac* being delighted in *Aſtronomy*, went out to contemplate on the Stars. But I believe the walk of *Iſaac's* ſpirit was above the Stars. It is a ſweet expreſſion of *Bernard*, *If thou wouldſt meet Chriſt in ſpecial communion, do thou oftentimes retire thy ſelf.* O chaſt and lovely ſoul, doſt thou not know thou haſt a modeſt Spouſe, that will not come to thee in the throng of worldly company and employment. Come my beloved (ſaith the Spouſe, *Cant. 7. 11.*) Let us go forth into the fields, and lodge in the villages. Let us get from the tumult of the Creature. He loves to find his ſpouſe alone; retired into a Chamber, or into a Cloſet, or in the Fields and Groves, in the Gardens and ſhady walks, or in thoughts upon the bed having the Curtains drawn, and all the world ſhut out. Some have viſions in the night when deep ſleep falleth upon men, but what are their viſions? ſurely they are viſions of darkneſs not of light, viſions of Hell, rather than viſions of Heaven. The Prophet com-

O ſancta anima ſola eſto, ut ſoli omnium ſerves teipſam, quem ex omnibus mihi eligiſti
An nescis te verecundum habere ſponſum
St. Bernard.

N

plains

plains of such, who *devise evil upon their beds*: they plot and contrive mischief upon their beds; or they have visions of uncleanness, visions of covetousness, visions of oppression, black infernal visions. How much better is it to be blind, then to have such visions? to be asleep, then have such waking thoughts; But to lye awake in our beds with thoughts of Christ, is far more sweet then the sweetest sleep. And in the day, could we make more vacations from the world, we should have more business in Heaven. Most men are mudding in the earth all day, and if they wake in the night, earthly care keeps them awake. There are many thousands whom love unto the world keeps awake; but how few are there, whom love to Christ keeps awake?

It was an harsh, and (in one sense) an ignorant speech of a wise man amongst the Heathens, who said, *There is no man who may not more holily be in any company, then with himself alone*: And yet there is a truth in it: For if a man be by himself alone, and deal only with his own heart, probably, he might be as profitably with any company, as with himself: One mans heart in it self, is as bad as anothers, and usually it is worst, when it is by it self. Some, like Nebuchadnezzar, being secluded from men, converse only with beasts, those most beastly beasts, lusts in their own bosoms. But, to be alone from men, to converse with God, to be alone from men, to converse with Christ, is infinitely better then all the society of men. The reason why many receive but little of Christ, little of Heaven, is, because they are so much in the croud of the world, so long upon the Rack of earthly care; they seldom let their hearts settle. The Ballances must stand at an even poyze, before you can weigh aright. If you desire to know, which bears most weight in your hearts, Earth or Heaven, Christ or the Creature, let your hearts stand still. That in Psalm. 4. 4. teaches this sense fully, *Commune with your own hearts upon your beds and be still*. our hearts will not be spoken with, unless we be quiet. And as the Picture-drawer cannot take the features of the face, to the life; so neither can we of our hearts, or lives, unless we have the patience to sit for it.

Nemo est cui non sanctius sit cum quolibet esse quam secum. Sen.

Dan. 4. 3.

Pietas periclitatur in negotiis.

J O B, Chap. 4. Vers. 14, 15, 16.

*Fear came upon me and trembling, which made all my bones to shake,
Then a Spirit passed before my face, the hair of my flesh stood up.
It stood still, but I could not discern the form thereof, an Image was before mine eyes, there was silence, and I heard a voice, saying,*

WE have already given the Logical dependance of this whole Context, from the 12 Verse, unto the end of the Chapter, and therein shewed how *Eliphaz* confirms the principal Proposition (lying in the 17 Verse) by Divine Authority, a Vision received from Heaven. *A thing* (saith he) *was secretly brought to me, and mine ear received a little thereof, in thoughts from Visions of the Night, when deep sleep falleth on men.* Thus the manner of the Vision is described in general. The effects of the Vision upon *Eliphaz*, and the particular manner how the vision appeared, are now further described and set forth. This 14 verse contains one eminent effect of the vision, with the consequents of it; *as soon* (saith he) *as I was in that heavenly rapture and extasie, Fear came upon me, and trembling, which made all my bones to shake.*

It was very usual, for Prophets and Holy men, to be surprized with fear, at the appearance of *Jehovah* in his messages, by Angels or other visions. It is natural unto man to fear, at the sight of an Angel: and it is a received opinion among the *Jews*, that whether God or an Angel did appear, it was present death, which they collect from divers Scriptures (*Ex. 33. 20*) when *Moses* desired to see the face of God, the Lord answered, *There is no man can see my face and live.* Those words of *Gideon* import as much (*Judg. 6. 22*) *When Gideon perceived that he was an Angel of the Lord, he said, Alas, O Lord God for because I have seen an Angel of the Lord, face to face; as if he had said, alas, wo is me, I shall certainly die; And Judg. 13. 21. Manoah concludes it, We shall surely dye because we have seen God, when an Angel appeared to them.* Hence also *Jacob* (*Gen. 32. 30.*) after his wraisting with the Angel (which was Christ) called the name of the place *Penuel*,

which is, *The face of God*, for saith he, *I have seen God face to face, and my life is preserv'd*; as noting, that it was a wonderful privilege not to dye at such a sight; the very appearance of God, is death to the Creature. And that which *Hagar* spake (*Gen. 16. 13.*) may well be interpreted to this sense: when flying from her Mistress, God came to her in the Wilderness. she called the name of the Lord that spake unto her *Thou God seest me*; the reason is added, by way of admiration, for she said, *Have I also here looked after him that seeth me?* Which words may well be translated, *Do I live after him* (*sc. God*) *seeth me*; for here one act of life is put for the whole, looking or seeing, for living; *Have I seen, or have I beheld the light, after God hath seen me*; that is, *Am I alive after God hath seen me*. How wonderful!

*Es habrao ita
reddi potest.
Etiamne jam
video seu luce
hanc aspicio &
vivo post vi-
dentem me, Pa-
ter.*

The effect of this vision upon *Eliphaz*, was not death, but fear, yet no ordinary fear, but fear which looked almost as pale as death; it was fear joyned with trembling, and no ordinary trembling, but such a fit of trembling as shook his very bones. We have often spoken of fear, both in this and in the former Chapter; but such a fear as met *Eliphaz*, we have not met with before.

*Est homini na-
turale conspectu
angelo etiam
bono timere.
Bald. & Beda.
Origen, &
Chrysostome.*

That before was the grace of fear, spiritual fear, but this is the passion of fear, natural fear. And it is natural to man (as some of the Ancients have observed) to fear thus at the appearance of God by Angels, *Fear is caused by the apprehension of some evil imminent or at hand*, that's the definition of natural fear. Now when God manifests himself, though the greatest good be at hand, yet the soul hath some misgivings and apprehensions of evil and hence comes fear: the foundation of this fear is laid in guilt, sin is in the soul, and guilt may be upon the soul; thence natural fear works, when God, who is all holy, manifests himself. And in special, there is much unbelief remaining in the heart, this fear is strengthened by unbelief, *Wherefore do ye fear*, saith Christ *O ye of little faith?* Where there is little faith, there is much fear; and as unbelief prevails, so fear prevails too. Thirdly, this fear arises from the suddenness and unexpectedness of the thing. God (as you may observe in all the Revelations of himself) comes suddenly: that which comes before we see it, causeth fear when we see it: sudden motions without us, work strange commotions within. And fourthly, the over-powring Majesty and super-excelling excellency of God, in any such Revelation, causeth astonishments of spirit: a little appearance of God, makes the creature disappear. One drop
of

heart to fear, or my flesh to tremble. *Habakkuk* in the 3 of his Prophesie, being before God in his prayer-visions, describes the rapture of his spirit, by this and other symptomes upon his body, *When I heard, my belly trembled, my lips quivered at the voyce, rottenness entered into my bones, v. 16.*

The third effect followes, *Then a spirit pass'd before my face, and the hair of my head stood up. A Spirit rush'd upon me,* so the Seventy. Some translate it, *A wind passed before me;* a gale or breath of wind, as (1 Kings 19. 11.) when God appeared to *Elijah*, it is said, first there came a mighty wind, which rent the mountains, and brake the rocks, and some conceive that a wind passed before *Eliphaz*; but the context will not bear it; those words which follow, are not competible with a wind; v. 16. *It stood before me, it stood still,* this cannot be understood of the wind, for wind is alwayes in motion: and then it is said, *I had an Image before my face,* now there is no form or Image of the wind; the wind hath no shape or likeness, therefore it was a Spirit or Angel, not an Aerial wind. And if you say, how hath a Spirit a form or an Image, or how can that be seen? I answer, it was not a Spirit abstracted and naked in it self, but a Spirit joyned with a form and shape, as is generally agreed: so Angels or Spirits did usually appear to the Ancients, taking a body or some form upon them: and those apparitions, when a body was assumed, were called spirits. (Luk. 24. 37) it is said, that the Disciples were affraid at the appearing of Christ, *thinking they had seen a Spirit*: The Apostles were not so absurd, as to believe, that a Spirit in it self, a Spirit abstracted, could be seen; but they call'd it a Spirit, because they thought it only the representation of Christ body, and not the true body: and therefore though an outward shape appear'd, they call'd it a Spirit. So hear, *A Spirit pass'd before me,* which yet might have some outward shape, in which it was clothed to the eye.

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Non significat
proprie matum
progressivum
qualis est ani-
malum, sed mo-
tum levem &
fluxum, qualis
est calor vel
ventus vel cre-
sentis arboris.

A Spirit pass'd before me] forward, backward, up and down, which is opposed to the words in the 16 Verse, *It stood still*: here it was transient or in motion. The word used for *passing*, signifies rather such a motion as is of the Heavens, or of the Winds then that which is properly progressive or the motion of the living creatur s. And thence some observe, that the motion of Spirits clothed with bodies in their apparitions, is not like the motion of men, who move, lifting up their feet one after another, but it is a passing as a ship moveth with a gale of wind, rather a gliding, then

then a going : Among the Heathen, this was made the chief difference, to distinguish a *Numen*, or Spirit coming in any shape, from a natural body. The steddiness of their eyes was one, thenor transposing their feet was another, and a clearer evidence.

This Spirit passing thus before him, produces the third effect.

The hair of my head stood up] Shaking of the bones went before, and now standing up of the hair. *A Spirit pass'd before me, and the hair of my head stood up.* The original is, *The hair of my flesh*, or the hair of my body ; flesh is put for the body, as in *Gen. 2. 24. They two shall be one flesh.* That is, (as it were) one body, speaking of man and wife ; and *Psal. 119. 120. My flesh trembleth for fear of thee*, saith *David*, it is the same word ; as if *Eliphaz* had said, I am so much affected with thoughts of God, that the very hair of my flesh (as in extraordinary fear it useth to do) stood up. The natural reason why the hair stands up in time of fear, is this ; when suddain fear falleth upon us, the blood goes, or hastens rather to the heart, and so the outward members wax cold ; and the skin, in which the hair is rooted, is prest more together, which causeth the hair to stand up, though of it self it be a weak and unstable excrement.

So we see the general effect of the vision, which was fear, and those three concomitants or symptoms of fear, The trembling of his flesh, The shaking of his bones, And the standing up of the hair of his flesh. From all, take these Observations.

First, For as much as *Eliphaz* falleth into such a fit of fear and amazement, at this manifestation of God to him, we learn, *That man is not able to bear the presence of God.* Weak and fraile man, falls before the greatness, power, and majesty of God. Dust and Ashes crumbleth away, if the glory of the great God do but shine forth, even in those lesser manifestations of himself. Hence it was, that *Job* seems to capitulate with God, that he would speak with him, upon two Articles or conditions granted, Chap. 3. 21, 22. First, *Withdraw thy hand far from me.* Secondly, *Let not thy dread make me afraid : Then call thou, and I will answer ; or let me speak, and answer thou me.* As if he had said, so dreadful is thy presence, that unless thou be pleased to sweeten it to me fear will presently seize vpon me, and disable me to speak. *Moses* who was a favorite of Heaven, and one who shortly after had communion with God, above all that ever lived : yet when

Jehovah

Numina venientia ad nos in homines esse transformant ; Ex ocula autem notari possunt, cum continuo oblatum in eam ter & palpebras nunquam concludant. Et magis ex incessu, qui non ex dimotione pedum neq; transpositione existit. Sed quodam impetuerio & vi expedita, findentium magni operas quam transeuntiam. Quobrem statuas quoq; Deorum Egyptij ponunt, conjungentes illis pedes & quasi unientes Heliodor in Ethiopis, l. 3. Pedes vestis deflexis ad imos. Et vero incessu potuit Dea. Virg. l. 1. Aeniad de Vener,

Jehovah appeared in that flaming bush, the Text saith, Exod 3. 6. That Moses hid his face, for he was afraid to look upon God; holy Moses could not bear that glory. Daniel a man greatly beloved of God, and honoured with glorious visions, was yet greatly astonished at those visions Chap. 10. 8. There remained no strength in me, for my comeliness was turned into corruption, and I retained no strength: and vers. 16. O my Lord, by the vision my sorrows are turned upon me, and I have retained no strength: Vers. 17 Neither is there any breath left in me. I am ready to dye, I am not able to bear thy Majesty, in these mysteries of thy will, made known to me. How doth Habakkuk cry out in the place afore quoted, of his trembling belly, quivering lips, and of rottenness entering into his bones. We find in the New Testament, the Saints swallowed up with the like amazements. Zechariah of whom the Holy Ghost had given such an excellent testimony a little before, for a man that had walked blameless in all the Ordinances of God, yet as soon as the Angel appeared, the Text saith, He was troubled, and fear fell upon him, Luk. 1. 12. Yea the blessed Virgin (v. 29. of that Chap.) When she saw him (that is the Angel) she was troubled in her mind. Lastly, John the beloved Disciple, seeing Christ walking in the midst of the seven golden Candlesticks, &c. Fell at his feet as dead, Rev. 1. 17.

How should this humble and abase us in our selves! we that are not able to stand before the gracious manifestations of God, when he comes to reveal himself to us in his mercy, how shall we be able to stand before the wrathful manifestations of God? The Apostle tells us (1 Cor. 15 50) *Flesh and blood cannot enter into the Kingdom of Heaven; by flesh and blood, we are not to understand, the sinful nature of man (as flesh and blood often signifie in Scripture, being opposed to spirit) but the constitution of nature, or that estate wherein we stand, as men; this flesh and blood is not able to enter into the Kingdom of Heaven, that is, it cannot bear the majesty, glory, and excellency of Heaven, where God clearly manifests himself unto his Saints; and where we shall see God face to face; and therefore the Apostle argueth all along, as by divers other Arguments, so by this; to prove the necessity of a resurrection, a raising and a new moulding of the body, into a spiritual condition: Why, because our natural bodies are not able to stand under such a weight of glory, as is prepared for the Saints in that Kingdom: Corruption (nature subject to corruption*

ruption) cannot inherit incorruption; hence it was, that when but a little of God broke forth, the holiest and best of men in the world, fell a shaking and trembling, as not being able to bear that transcendent majesty, shining out in those weaker refracted beames of glory.

Secondly, Seeing God coming at this time to instruct *Eliphaz*, and reveal a great truth to him, was pleased to deal thus with him, to make him shake and tremble, we may note, *That God usually humbles a man, and layes him very low, before he exalts him in the manifestations of his truth or power. Humiliations prepare and posture the heart for revelations.* The reason is, because God delights to have a man humbled, before he be instructed, *Paul* (though as humble a soul as lived) was in danger to be exalted above measure, through the abundance of revelations, (2 Cor. 12.) Even Divine knowledg (through our corruption) is apt to puff up, and therefore we had need to have the bladder prickt, and our spirits laid flat, for the receiving of knowledg: *Only humble ones are fit to be Gods Scholars; he will teach none else, he resisteth a proud man, then surely he will never teach a proud man; The meek will he teach his way; Ye breaks our will, before he trusts us with the secrets of his will: When the spirits of men lie in the dust, when they tremble and shake, when all their bones are afrails and rottenness enters into them, then they are prepared vessels, to receive and take in the dew and influences of divine Revelation.* When God made that most memorable manifestation of himself, to the ancient Church, in giving the Law; we read how he terrified them, how he humbled and abased them: How dreadful was the preparation to the giving of the Law? The Apostle describes it, (*Heb. 12. 18, 20, 21.*) *by blackness, and darkness, and tempest, so that they could not endure that which was commanded; and so terrible was the sight, that Moses said, I exceedingly fear and quake; I confesse the Law in it self, was a terrible, a killing letter, and that, which might well make the world to shake, and men to tremble: If (as Luther saith) but one precept or sentence of the Law should be left in its full power and strengib (mans sin) it would destroy mankind, and make all the world (because guilty) tremble and fall before it; yet it was not barely the matter of the Law revealed, which caused this trembling: that was written in the heart of man before, and was now published to the Jews, with gracious, with*

Psal. 25. 9.

O

Gospel

Acts 9. 15.

Gospel intentions ; but it was the manner and circumstances wherein the Law was revealed, which were so terrible. And this terror had this great use, even the humbling of their souls to a willing subjection and obedience to the will of God. When God revealed the Gospel to Paul (as well as when he revealed the Law to Moses,) he made Paul tremble (*Acts 9.*) Paul was smitten down to the ground, God layed him along, unhors'd him, when he came to manifest his Christ to, or (as himself speaks, (*Gal. 1. 16.*) *to reveal his Son in him*: And this was to abase him, to break his heart, that he might be made up a chosen vessel, to carry the Name of God unto the Gentiles. And howsoever such humiliations are not of absolute necessity, yet they have been very usual, and very useful. When the Lord hath laid the will and wisdom of man in the dust, when he hath made the strongest and stoutest to become as a child or a babe, to quake before him ; then he takes him into his School of Instruction, and shews him such things, as none of the wise men, or Princes of this world ever knew, even such things, as eye hath not seen, ear hath not heard, neither have they entred into the heart of man. This made our Lord Jesus break out into that mixt rapture of gratulation and admiration, *Mat. 11. 25.* *I thank thee, O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to babes.* Be as babes before God, and he will give you the wisdom of men, yea of Angels. They who are high built, and pinacld in their own conceits, seldome have the foundation or first principles of saving knowledge laid in them savingly.

Thirdly, From this effect of the vision, observe, *That fear, is a strong and powerful passion.* Fear comes upon a man like a Giant, Fear (*saith Eliphaz*) *came upon me*, it came upon me violently. A man were as good meet a bare rob'd of her whelps, as this fear : The strongest man in the world, cannot shake your bones, as fear alone will, if that take hold of you. Some of the Greeks, had such amazing thoughts of fear, it was so terrible to them, that to appease it, they worshiped it for a God, as some worshipped sorrow among the Romans for a goddess, under the name of *Aug. de Civ. Dei. l. 5. c. 8.* *Dea Angerona.* The true God is called fear in Scripture : And fear was made an Idol God among the Heathens : And if we consider these effects in the Text, *trembling of the flesh, shaking of the bones, standing up of the hair*, all which this suddain surprise of

of fear wrought upon *Eliphaz*, we must needs acknowledge and conclude it to be a very potent passion. In the first of *Proverbs*, the Lord threatens those who would not fear him, thus, *I will laugh when your fear cometh*: Then he shews the manner how such fear cometh, *When your fear cometh as desolation*. We cannot well take fear in this place, for the object of fear, for that is desolation it self, and therefore cannot be said, *to come as desolation*. Then, taking in properly, for the passion of fear: We see, that the fear of trouble, is like the trouble we fear. Fear is even as bad as desolation; Fear puls all down within, and makes a man like a desolate place, before his place is made desolate. And therefore in these times, we had need take care, that we put not strength to our fears. These are fearing times, we should pray much, that the power of natural fear may be subdu'd, especially, that our natural fear, may be turned into godly fear; godly fear, is the proper cure of natural fear: *Sanctifie the Lord God in your hearts, and make him your fear*, or else the fear of man will quickly Lord it over your hearts. Such a fear, is more dangerous then all our dangers: Our enemies shall need no weapons to fight against us with, but our own fears. Trembling joynts, and shaking bones, will make small resistance; and while natural fear is strong, natural strength is but weak or useless; *When from the onset or assault of this fear, a mans hair stands, himself will run*.

Fourthly, Consider this by way of consequence, That if a time when God cometh to reveal his will to man, be so dreadful, what will that time be (and that time is coming) when God cometh to reckon with man, for the disobeying of that will? Here a truth was but shewed *Eliphaz*, in an extraordinary manner, and behold him shaking, fearing, trembling; Now when God shall come to require an account of man, for resisting or imprisoning the truth; when he shall come (2 *Thes.* 1. 8.) to take vengeance on all those that have not obeyed the Gospel of truth, what terror, fear, and trembling will fall upon the stoutest of sinful men? There must be an appearing of all, but there can be no standing for such before the dreadful throne of Christ: *The ungodly* (of what sort or size soever) *shall not stand in judgment*, *Psal.* 1. 5. Impenitent unbelievers, shall not be able to hold up their heads in that day. Captains and mighty men, who have often conversed with dangers, and knew not what it was to be afraid; Men

who (like the Horse, described, *Job. 39. 22.*) used to mock at fear, and would not turn back for drawn swords, or the glittering of shield or spear, shall at that day shake with fear, and hide themselves like little children. So much for the effects of the vision. Now follows a further description of the vision.

Verse 16. *It stood still, but I could not discern the form thereof, an Image was before mine eyes, there was silence, and I heard a voice, saying.*

This verse contained a second gesture of this spirits appearing in the vision to *Eliphaz*. The spirit was passing before, here standing, as if he would present himselfe more fully to his view and observation. *It stood still, an image was before mine eyes;* but though the spirit gave *Eliphaz* this fare advantage, yet he made little use of it, for he saith, *I could not discern the forme of it,* that is, I could make nothing of it directly; But when his eye gave him no help; his eare did: though he could not discern or distinguish the forme of the spirit appearing, yet he could distinguish the voice of the spirit speaking, *there was silence and I heard a voice saying.*

It stood still] To stand in Scripture, imports not alwayes a settled posture of the body: but it is taken sometime in a larger sense, to note our presence in any place, whether it be sitting, standing, or walking, as *Mat. 16. 28*, Christ saith, *There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.* Yet here the posture is conceived to be, an erect, settled, fixed posture; to the intent, *Eliphaz* might have his eye more settled and fixed upon it, and likewise that his heart might be better prepared and fitted, for the receiving of that message, which should be delivered unto him by it; when a man speaks, he usually makes a stand; *An Ambulatory speech*, a speech in motion, is not so audible, nor so comely. In apparitions, this posture is frequently mentioned. When our Lord appeared to the Disciples after the resurrection. *Luke* saith, *He stood amongst them, chap. 24. 36. Zacharie, saw the Angel standing on the right side of the Altar, Luk 1. 11.* And while the Apostles were looking up steadfastly to Heaven, at the ascension of Christ, *Behold two men stood by them in white apparel, which also said, &c. Acts 1. 10.* therefore also this spirit being to speak, stood still.

I could

I could not discern the form of it. The face of it, so some read, The countenance or aspect of it, so others. They who rise from the dead, are not easily known by those, who knew them living. When Christ arise (John 20) it is said that Mary, who was very well acquainted with him in his life, though he stood by her) knew not that it was Jesus, but thought it had been the Gardner. When Christ walked with the Disciples to Emaus, they knew him not, and there a reason is given, their eyes were held that they should not know him; a special act of Gods providence suspended their eye-sight, and took away (though not the power of seeing, yet) the power of discerning. God hath every sense so exactly in his own hand, that he can let it out, or call it back in any degree as himself pleaseth; he can give a man so much power, as to see another, and not so much power as to discern him; which (by the way) is an argument of the wonderful exactness of Gods providence over us, he holds our senses in his hand, as well as our reason or our wills: and faith, thus far you shall see or hear, and no further; therefore it is said, verse 31. That their eyes were opened: they were opened before to see him, but now they were opened to know him. And at other times when Christ appeared after his resurrection, his Disciples were at a stand, whether it was he or no: Thomas, though he saw Christ before him, yet he would not believe it was he, until he had put his finger into the whole of the Nails, and into the hole which the Spear made in his side; until he had assurance from another sense, he would not believe his eyes. If then a body rising from the grave, though it be seen, yet can hardly be distinguished by mortal eyes; how much less is the eye of man able to discern angels or Spirits, cloathed in humane forms. The impressions of glory and immortality, which appear upon bodies assumed by Spirits, especially in sudden apparitions, do exceedingly master, if not astonish sense. The Heathens thought it absurd to say, that their Gods could be known by face: For though they were so gross, as to satisfy themselves with bodily Gods, yet they believed those bodies were so refined, had such a kind of majestic Divinity stamp upon them, that a meer mortal could not comprehend them. Their doctrine shines a little into this Text. A Spirit passed before Eliphaz, he had a sight of it for it stood still, yet he could not make out what it was, or who it was, he could not discern the form thereof.

An Image was before mine eyes.] The word Themounah, which

תמונה
תמונה ופסוק
תמונה ופסוק

Ethnicum semper absurdum fuit, ut factum deo um agnoscerent homines quam deorum aopar iay posteriores poeta ab Homero, Homerus ab Egyptiis vel poietis sacra sancti Moysis libris sumit. Bold. Significat speciem vel sensibilem vel mentalem.

we translate *Image*, is taken either for a visible or intellectual Image. Sometime it is taken for the form of a thing, which is apprehended visibly by the eye: so in *Deut. 4. 15, 16.* Take ye therefore good heed to your selves (for ye saw no manner of similitude, in the day that the Lord spake unto you in Horeb, out of the midst of the fire) lest ye corrupt yourselves, and make the similitude of any figure, that is, least you make a visible Image of the invisible God.

Secondly, the same word signifies an Image in the mind. Thus God himself who said in *Deuteronomy*, that they saw no similitude, and thereupon bad them take heed of making any similitude, saith of Moses, That the similitude of the Lord he shall behold, *Num. 21. 8.*

Spechū & vi-
sum vocant la-
tini quicquid
corp re apparet
formaliter cor-
pū non sit.

The word similitude in *Numbers* is the same for Image in the Text, an intellectual Image, a representation to the understanding. Moses had this privilege, The similitude of God revealed to his understanding; but when he saith in *Deut.* Ye had no similitude, the meaning is, no corporal, no visible similitude, no object of sense. This Image in the Text was not intellectual, for it was before his eyes. Nor was it the Image of a Spirit gross'd into a body, but it was a Spirit in or with the imaginary form of a body.

There was silence, and I heard a voice, saying. That is the last thing which the Text holds forth about this vision.

לחמה קול

Silentium &
vocem, per hyp-
pallagen, vocem
silentii, id est,
vocem tacitam
& submissam
audiobam.

Mercer

Et vocem quasi
curæ levā au-
divi. Vulg.

ἀπαυ καὶ φ-
ωνήματα

Sept.

Silens murmur.

Ar. Mont,

There was silence.] The Hebrew thus, *Silence, and I heard a voice*, we supply *there was*. The readings are various, yet the sense one. *I heard the voice, as it were, of a gentle gale, I heard a gale and a voice, I heard a silent murmur.* Our Translators put in the margin, *I heard a still voice*, which comes near to that, *I heard a silent voice* (by a usual figure) *silence and a voice, for a voice of silence.* If any should say, these two are so opposite, that they cannot be predicated or affirmed one of another. Silence is the direct contrary to a voice, therefore to say, there was a silent voice, seemeth to be a contradiction in the adjunct. I answer, it is frequent to affirm contraries one of another, in an inferiour and remiss degree. Though we cannot say *light is dark*, yet we may say, *this is a dark light*; that is, a glimmering, imperfect, obscure light, (*Zech. 14. 6.*) *The day shall be neither clear nor dark*, it shall be, as it were, a dark light. So a low voice, may well be called a silent voice; *I heard a silent voice*, that is, I heard a low or a still voice speaking to me. Thus it suits well with what he said, at the 12. Verse; *Now a thing was secretly brought unto me.* And we may further clear it by that

1 Kings 19. 12. where the expression is of the same importance; here we have *silence and a voice*, there, after the noise of a great wind and of an Earthquake, it is said that *Elijah* heard (as some render it) *the voice of a subtile, fine, slender, attenuated silence*, or as we translate, *a still small voice*, a sweet ravishing whisper, a voice without a sound. Hence we have a kind of musick, which in our common language we call *still Musick*.

A twofold reason may be given why the Lord spake (as it were) in silence. First, that the secret manner of speaking might be an Argument that the matter spoken was a secret, a mystery, not common or ordinary. Secondly, to dispose the hearer to receive it with more care, reverence, and attention. *A man must set himself to hear with diligence, while another speaks with silence.* A loud voice finds us out, comes to us: but we must come to a low voice, and find that out. When the Speaker takes least pains with his tongue, the hearer must take most pains with his ear.

And this manner of speaking, was used by the ancient Heathen in their *Mysterious Oracles and Revelations*. As when God revealed a secret, he spake secretly, and as it were whispered those truths in the ear; (whispering is speaking within one degree of silence) so the Devil (who imitates God in what he can, that he may draw credit unto his own deceivings) is described in his instruments to speak thus. *Isa. 8. 19. When they shall say unto you, seek unto them that have familiar spirits, and unto Wizards, that peep and that mutter; they speak as it were silently, they only whisper their diabolical incantations, and lying impostures. And (Isa. 29.) Thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar Spirit out of the ground, and thy speech shall whisper out of the dust.* The Prophet in this alludes to the manner of Witches and Inchanters, who had familiar Spirits, which he here applies in a threat unto the people: the time shall come that you shall be brought down by your enemies, that you shall speak out of the ground, you shall lye at their feet like poor captives, that cry submissively and pitifully for quarter, *O mercy, mercy, spare my life*; that's the thing aimed at by the Prophet, that God would abase them so, before their enemies, that they should whisper out of the ground to their enemies for pity, as a Witch whispers from the ground to her miserable Clients who come for counsel. *Tertullian* in his *Apoletick* describes the heathen Magicians

gitians thus, they speak belching and gasping, humming and hawing, rather than speaking. The old Poet calls this Poppism, by which word he shews, how their Idol Prophets, answered the deluded people, their miserable Clients when they came for Counsel. To which the Hebrew word *Tosipht saph* used by *Isaiah* in the eighth Chapter before cited, is very like both in sound and sense.

There yet another interpretation of these words more proper, and answerable to our Translation. *There was silence and I heard a voice, saying,*] This refers the silence to *Eliphaz*, as a preparation to his hearing the voice; *there was silence*, that is, I stood still and spake never a word, but waited to hear what should be spoken, I was silent, and all things about me were hush'd and silent too: Then I heard a voice; and so *Junius* glosses, Being (saith he) compos'd and strengthened a little after my former fear, I attended silently to the Spirit, that I might hear what should be spoken unto me.

We read, *Rev. 8. 1.* that *there was silence in Heaven for half an houre*; and *Verse 5.* we read *of voices and thunders*; before those great voyces there was great silence: usually before great speaking there is great silence; *I was silent*, and all were hush'd, *then I heard a voice*: silence prepears for audience. In Congregations before the Preacher begins, all hold their peace; In Courts of justice when the Judge is to speak, the Crier calls for silence: It was a usual word amongst the Rites of the Heathen, *Favour your tongues, or spare your speech*, when the mysteries of their superstition were revealed: we may take the present Text in this sense: that *Eliphaz* set himself in a silent posture to attend the message which was to be revealed unto him. *There was silence, and I heard a voice, saying.*

If we take the former interpretation, then, for as much as *Eliphaz* after those terrors and tremblings, the shaking of his bones, and standing up of his hair, the confused form of a spirit, and an amazing Image before his eyes: for as much (I say) as after all these, he hears a still silent voice. We may observe, That God after terrors usually sends in comforts and refreshings. God having terrified *Elijah* by a mighty rushing wind (in the vision before noted) by an Earthquake which brake the Rocks, and by a fire: then comes (as here in the Text) a still small voice, a voice of silence, and God was in that voice. It is put as a principal distinction amongst the Ancients, to know

know, whether a revelation were from a good Angel or from a bad Angel. When a revelation was made by a good Angel, though he fill'd the heart with fear, at the beginning of his ſpeech, yet he gave comfort in the end, and cloſed with in conſolation. We may obſerve in thoſe revelations ſuch heartning, chearing language as this, *Be not a fraid, be of good chear*; ſo to *Daniel*, ſo to *John*, ſo to *Zechariah*, ſo to *Mary*, ſo to *Gideon*. But when a revelation was made by an evill Angel, or by a Witch, as it filled the hearers with feare ſo it left them tull of feare, it wounded them with terrours, and it applyed no cure, no playſter, nothing medicinable to heale thoſe terrours. We find indeed (*1 Sam. 28.*) that when *Saul* conſulted with the Witch of *Endor*, as ſoon as the Spirit appeared, it is ſaid, that the Witch her ſelf was a fraid, and there is no mention made of *Sauls* being afraid, at the firſt; ſo that *Saul* falls a comforting the Witch, and ſaid to her *be not a fraid*: She was a fraid not of the Spirit that appeared, but of *Saul*, becauſe he had made a law againſt Witches; and hence *Saul* comforts her, in aſſurance of impunity: notwithstanding that ſinne, both a gainſt the law of God, and his own. But you ſhall find in how ſad a condition *Saul* himſelf was, before the Devill had done with him; for as ſoon as *Saul* heard the tydings delivered by that perſonated *Samuel*, he fell into a ſhaking fit and was as one aſtoiniſhed and dead: hanging upon the rack of theſe torments, the Devill left him; there was no word of comfort, no ſweet ſtill muſical voice to revive and fetch him againe, but a way packs the wicked Spirit, and leaves him overwhelm'd with ſorrow. And then (in ſtead of a better, ſurely he could not have a worſe) the poor Witch comes to comfort and counſel him. *They who reſuſe counſell from the Prophets of God may at laſt be forced to receive all their comfort from a Witch a Prophet or Prophetesse of the Devil.* But to the point in hand, we ſee when the Devil and wicked Angels ſpeak terrour, they leave terrour: Whereas if God, by good Angels ſpeake terrour, or affrights his people with the tokens of his preſence, he with a ſweet and ſtill voice reſreſhes and comforts them, before he departs.

And we may in that general apply it to our ſelves. That when God aſtoniſhes and terrifies us, when he makes our bones to ſhake and rottenneſs to enter into them, we may expect comfort and reſreſhing are at hand; and we may build upon it, that the more we tremble, the more we ſhall be reſreſhed; *Habakuk* in the place before cited, is expreſs in this faith, *I trembled that I*
P might

might have rest in the day of trouble; to which he adds, *when he cometh up to the people (he will invade or cut them to pieces) with his troops.* As intimating, that they who will not tremble, shall be made to tremble; but when we actively labour to make our hearts tremble, or when God makes us tremble in such a way as this, we may build upon it, that, we shall rest in the day of trouble, at least, we shall rest in the end of that day: God never leaves his people under a Cloud: he takes off trouble, and brings in a succession of comfort, or conquers the trouble by mingling a prevailing portion of comfort with it.

If we take the Text in the latter sense, we may note, *That silence becomes man when God speaks. Speak Lord (saith Samuel) for thy servant heareth. Hear O servant, for thy Lord speaketh.*

Silence prepares the heart to learn: Pythagoras commanded his Scholars to keep silence five years. And the Papists impose silence, as a part of discipline upon their Novices. Let Superstition be avoided, and then Silence is fittest for learners, unless their voice be an enquiry after learning. That which the Apostle speaks respecting women in the Church, is true of all in the sense I now speak of, *1 Tim. 2. 12. Let the woman learn in silence, so let the man learn in silence.* There were many among us, not long since, who made many teachers silent. *Silence is good as it is a preparative to learning, but no to that, which is a hindrance to instructing.* They enjoined silence on Teachers, by which knowledge was suppressed: we advise silence upon learners, that knowledge may be increased.

J O B, Chap. 4. Vers. 17.

Shall mortal man be more just then God? shall a man be more pure then his Maker?

IN this verse we have the Argument it self, or the matter revealed in the former vision; *There was silence, and I heard a voice saying: What that voice said, we have in these words; Shall mortal man be more just then God?* This is the theme or subject, upon which *Eliphaz* argues; and it is the main proposition of the whole context. The proof of this proposition, was given from
Divine

Divine authority, in the fore-going words; and we have a prooffe from reason, in the following part of this Chapter.

Shall mortall man be more juſt than God? or Shall man be juſtified in compariſon of God? or, Shall man be juſt before God? The Chaldee Paraphraſe is yet more quick: The Spirit cryed out and ſaid, *Can it poſſibly be, that man ſhould be more pure than God?*

The words are propounded by way of queſtion, we may reſolve them into this negative propoſition, *Mortall man is not more juſt then God, man is not more pure then his Maker.*

We tranſlate *Mortall man*, the Hebrew is but one word, yet in the propriety of that language, it contains both, noting man with an addition (ſuch as it is) of weakneſs and frailty, the meanest and loweſt eſtate of man: *Enoſh*, a poor ſick, weak dying creature, a creature of ſo little hope, that ſome derive this name in the Hebrew, from deſperation; a creature ſo unworthy to be remembered by God, or ſo ready to forget God, that others derive it from a word, which ſignifies forgetfulneſs, or to forget.

Shall man, this mortall man, this weak creature, be more juſt, or be juſtified rather then God? Such a ſenſe the words carry. When man and God are compared together, ſhall God be eſteemed leſs juſt, or leſs pure then man? (*Luk. 18. 14.*) it is ſaid of the Publican, *that he went down juſtified, rather then the other;* put the Pharifee and the Publican in the ballance together, and the Publican was the weightier in righteouſneſs, or the more juſt of the two: That in *Luke*, is an *Hebraiſme*, and it is the ſame with this. Put weak man and the mighty God (the word *Eloha*, which is here uſed for God, noteth the ſtrong God, or the mighty God) put him in the ballance of conſideration with weak man, will he not be infinitely more weighty in juſtice, more ſhining in purity, more glorious in holineſs?

Yea, not only if you take man in his obſcureſt notion, or in this term of extenuation, *Enoſh*, for a weak man, a poor creepled creeping creature; but take him in his beſt eſtate, as he is (*Geber*) a ſtrong man, a powerful man, a holy man: yet as it follows in the Text, *ſhall man be more pure then his Maker?* that is, ſhall ſuch a mighty man, a wiſe man, a learned man, a gracious man, a man accompliſhed in all natural, in all acquired endowments, the chiefest and choiſeſt, the cream and flower of all the men upon the face of the earth; A Worthy of the firſt three, the Firſt of all the Worthies; A man of the firſt magnitude, of the higheſt eleva-

Numquid hom. Dei comparati-
one juſtificabi-
tur. Vulg.
μή καὶ ἀποδεδω-
κότος ἐν ἁλλοῖς
κρίσις Sept.
Clamabat &
dicebat ſierine
potest ut homo
quam Deus pri-
or ſit. Chald.
אנוש
Miſer ærummi
& peccatis ob-
noxius.
אנוש quaſi
אנוש in quo
ſenſus deſperan-
di. Eufebius à
אנוש deducit,
quod obliviſci
ſignificat &
ἐπιλανθάνει in-
terpretatur, qua-
ſi animal obli-
viſum dicas.
Druf.

מאל וה
יזרק
Minus eſt compa-
randi particu-
la: comparatio
exprimitur per
prepoſitionem
ultimi caſus,
juſtificatus ab
illo. e. præ illo.
Luk 18. 14.
גבר
Vir, quaſi vali-
dus, ut & lati-
ne à viribus
dictus.

tion, both in parts, gifts and graces, *shall he be more pure then his Maker?* Christ (as incarnate or made man) is called, *the Mighty God*, (Isa. 9. 6.) *God made a Mighty man, or man becoming the Mighty God.* The Chaldee calls all Giants, *Gibbaraja*; and Nimrod the first of the Giants, was called by this name, a Mighty hunter before the Lord, Gen. 10. 8. So then, let man be never so excellent, his excellency is baseness; let him be never so strong, so wise, so holy, he is but weak, foolish, filthy, compared with him who made him. Leave your *Enosh*, your weakling your poor sick creatures: bring forth your *Gibbers*, your best. they are as nothing, yea less then nothing before the Lord. *Shall mortal man be more just then God? shall man (the best of men) be more pure then his Maker?*

We are to marke the double opposition of the Text. Here is first, mortal, weak, sick man, set in opposition to the strong, the mighty, the all-powerful God. And then in the second place, the opposition is between the strongest, the best, the holiest, the wisest of men, and the maker of all men. *Shall mortal man, or shall the best of men be more just, more pure then God his Maker?* There is a three fold sense, which we may give of the words joyntly.

First, They are a denial of all comparison between God and man. No man may compare himself with God. *Shall mortal man?* that is, mortal man ought not to be so bold, and dareing as to venture upon such a thing as this, to stand upon terms of equality with the mighty, the great, the glorious God, the Maker of all, as the Apostle resolves in his own case. (1 Cor. 4. 4.) *Though I know nothing by my self, yet am I not hereby justified at all, much less though a man know nothing by himself, will this justifie him in this comparison, that he is just, as God is just.*

But secondly, *Shall mortal man be more just then God?* It is as if he had said, God who is infinite in justice, would never do that which a just man will not do; God who is infinite in power, would never do that, which a weak man would not do, *shall weak man be more just then God?* And so we may form the argument thus;

No man, no judge, is more just or incorrupt then God, who is the supream and Lord chief Justice of all men. But there is no just Judge amongst men, who will punish an innocent man: therefore God doth not punish any one that is innocent. The consequence

quence or inference is plain and clear, for God himself should either be unjust, or he should be less just, then man is, if he should do that, which a just man upon true grounds would refuse to do. Therefore in *Gen 18*. *Abraham* pleads with God, under that title of a just Judge, *Shall not the Judge of all the world do right?* As if he should say, faithful Judges upon the earth will do right, therefore surely he that is the Judge of all the earth will do right; so *Eliphaz* here to *Job*, never complain as if God had done thee wrong, for certainly, the just God will not do that which a just man would not do: The word, whereby God is exprest (*Eloha*) doth well comply with, and answer this sense, it being properly attributed to God as a Judge, the great arbitrator and determiner, of all the causes and cases of all men in the world. *Shall mortal man be more just then God?*

*Eloha denotat
judicem, & ac-
quissimum re-
rum arbitrum.*

Thirdly, The sense may be taken thus, If any man should come to implead God, or to plead with God, if any should dare to tax the Justice of God, or be so hardly to put in a bill of complaint against him; shall this man, this weak man be found more just in his complaining, then God hath been in sentencing? shall his bill of complaint be better grounded, then the Lords award of Judgment? It is an allusion to those, who supposing they have wrong, complain against the Judge, and say, that he hath erred in or perverted Judgment. That word (*Justified*) here used, *shall man be justified before God?* is a *Judiciary* word, a *Court* or *Law* term; The same word, which the *Holy Ghost* uses, in that great work of Free Grace, the *justification* of a sinner before God; And that imports the declaring and setting forth of a man, to be righteous, and his cause good in Jesus Christ, whereupon he is cleared and acquitted. When Satan accuses or pleads against us, laying such and such sins to our charge; thus and thus this man hath offended, then God is said to justify a man, that is, to declare him to be just, his sins being covered, and himself accepted in Jesus Christ. Hence that divine challenge to all accusers, *Who shall lay any thing to the charge of Gods Elect, it is God that justifieth*, *Rom. 8. 33.*

*פֶּרֶץ
Verum forensis
spectans ad in-
nocentis absq-
lutionem.*

So now, if man should accuse and complain against God, he hath done thus and thus in the world, *afflicted a Job*, troubled a righteous person; *Shall mortal man be more just then God?* Shall this man in his complaint be justified? shall not God rather be justified against whom he complains? Certainly he shall. God shall be declared just, yea, he shall be declared just by man. A man un-ingaged
and

and rightly principled; *Such a man shall say, verily there is a God that judgeth the earth.* In the judgment of man, that judgment shall speak a God; and all shall be forced to *Daniels* mourning acknowledgment, *O Lord, righteousness belongeth unto thee, but unto us confusion of face,* Dan. 9. 7, 9. We may enlighten it further by that of *David* (Psal. 51. 4.) where he professes thus, *I will confess my sins, &c. that thou mayest be justified when thou speakest, and be clear when thou judgest:* as if he should say, if hereafter thou shalt afflict me, and lay thy rod upon me, I know many will be ready to complain and say, why doth God thus, why doth he afflict *David*, *David* a holy man, a man after his own heart, a man of whom he hath given such large testimony, of whom he hath said, *I have found a man after my own heart.* Now to the intent all these may be cast in their suits, and answered in their complainings, I here acknowledge before all the world, that I have sinned greatly; and therefore, though thou hast pardoned my sin, and so wilt never charge it upon me to condemnation, nor punish me for it in a way of satisfaction; yet hereafter thou mayest in thy fatherly wisdom, see it needful to chastise me, to prevent and purge out sin, or to help me against the weakness of my nature, and the strength of temptation for the time to come. So here in the Text, *Shall man be justified before God?* If *Job*, or any of his friends for him, should complain against God, why he being one commended and approved from the mouth of God, for a man perfect and upright, should be thus afflicted; what? *Shall weak Job be justified before God?* Yea though *Job* be considered in his greenest flourishings of grace, and highest pitch of his prosperity, as he was *Geber* indeed, the greatest, the mightiest man in the Eastern world; yet shall he be more pure than his Maker? No, cease your complainings, God is just, and his honour must be vindicated, in what he doth, or in what he shall do against the weakest, or against the mightiest against the meanest, or against the best of men. *God will be found just, and man a liar.*

Either of these three senses are fair from the construction of the Text, and may be profitable for us; I shall therefore draw them down into five or six conclusions, which will be at least a portion, of that marrow and fatness which this Scripture yields us to feed upon.

First, we may observe, *That man naturally preferreth himself,*
not

not only above other men, but even before God himself. A Principle of pride dwells in our hearts by nature, which at some times, and in some cases breeds better thoughts in us of our selves, then of God himself. And it is this height of spirit, which this heavenly vision here would level to the ground. We know it was the first sin of man, that man desired to be like God, *Gen. 3.* The first temptation was baited with a parity to the Divine powers, *Ye shall be as Gods knowing good and evil.* This also was the language of *Lucifers* heart; *Thou hast said in thy heart, I will ascend into heaven, I will exalt my throne above the Stars of God, I will ascend above the heights of the Clouds, I will be like the most High, Isa. 4. 13, 14.* And the practise of the man of sin, is thus prophesied, *That he shall exalt himself, above all that is called God, 2 Theff 2. 2.* But the heart of man is yet more mad, and hath out-grown those sinful principles. For in troubles and temptations, when things go not according to his mind, he sometimes hath thoughts not only that he is like God: but that he is more just then God, and if he had the ordering of things, he would order them better then God: he sometime thinks himself juster then God, and if he had the punishing of offenders, justice should proceed more freely and impartially then it doth: which is upon the matter, not only to exalt himself (as the man of sin doth) above *Nuncupative Gods*, or all that is called God, but to exalt himself above him who is God by nature, above the onely one-most God. Even to speak in this Dialect of highest blasphemy, that he is more just then God, more pure then his Maker.

Secondly, take this conclusion, *That it is a most high presumption, not only for low weak man, but for the best, the highest of men, to compare themselves with God, or to have any thoughts concerning his wayes, as if they could mend them.* When God calls us to amend our wayes, for us to presume we could amend Gods wayes, is the very top branch, the highest tower, yea, the most towring Pinnacle of presumption. We say amongst men, that comparisons are odious; but this is the most odious comparison of all, for a man to compare himself with God, his thoughts with Gods thoughts, what he hath done or would do, with what God doth.

If you consider the terms of opposition that are in the Text, this conclusion will be more clear unto you. Consider how *Enosh*, weak mortal man is opposite to *Elohab*, the mighty, the strong God; it is presumption for a weak man to compare with a strong man;

man; what presumption is it then, for a weak man to compare with the mighty God? for a reed to compare in strength with a rock? for darkness to compare with light? for a cloud to compare with the Sun? for death to compare with life? for folly to compare with wisdom? for uncleanness to compare with holiness? for nothing to compare with All, how presumptuous? *Will ye provoke the Lord: saith the Apostle, 1 Cor. 10.) are ye stronger then he?* It implies, that some such thoughts lodge in man, as if he could make his party good, with God, or might be stronger then he. And it is equal folly in us, and provocation against the Lord, to think our selves juster, as to think our selves stronger then he.

And then mark the other terms of opposition; *Man and his Maker: Shall the great man, compare with, or be more pure then his Maker?* as if he should say, how great and excellent soever this man is, he was made, and made by God, with whom he thus compares, then whom he thinks himself more pure. And shall the thing formed, stand upon terms with him that formed it? shall the potsherd or the pot, contend with the Potter? what though it be an excellent vessel, a vessel determined for the most excellent ends and uses? whatsoever it is, it was made to be, and made to be by God, both in its constitution and uses. Shall it then boast it self against its Maker? The Lord made *Geber* as well as *Enosh*, the strong man, as well as the weak, the wise and learned man, as well as the foolish and ignorant, the noble as well as the base, the holy and righteous as well as the wicked and profane; in a word, *The vessels of honour are as much, yea more of his making then the vessels of dishonour, shall they then be more pure then their Maker?* hath the Lord given more to others, then he hath in himself? hath he made a creature his superiour, or his Peer? hath his bounty impaired his own stock, or hath he made man more then God? That God hath made the best out of the dust, is enough to lay all our pride and boasting as low as the dust, That, what we are, we are from another, should ever keep us humble in our selves.

Thirdly, Take this Conclusion, That *God in himself is most just and pure. Shall mortal man be more just then God?* The question hath this position in it, that God is infinitely just, infinitely pure, therefore he is perfectly pure, perfectly just. God is essential Justice, essential purity; Justice and purity are not qualities

ties in God, but they are his very nature ; A man, may be a man and yet be unjust, but God cannot be God and be unjust ; A man, may be a man and yet impure, but God cannot be God and be impure ; so that Justice and impurity are not qualities or accidents in God, but his very essence and *being* ; destroy or deny the purity and justice of God, and you put God out of the world, as much as in you lies : for he cannot be God, unless he be both just to others, and pure in himself.

Fourthly, Take this conclusion, *The best men compared with God are evil, and the holiest are impure.* Not only is it presumption but a lye, for men to compare with God ; *Shall mortal man be more just then God?* It is as if he should say, man hath no Justice at all compared with God : *shall man be more pure then his Maker?* Man compared with his Maker, hath no purity at all, not so much as a name or a shadow of Justice, and purity, compared with God : though it be somewhat in it self, yet it is nothing before him : *In thy sight, or before thee, shall no flesh living be justified, or be just.* All that righteousness and purity, which God hath put into the creature, is but as the light of a candle, to the light of the Sun, *The candle hath no light in it, compared to the Sun;* the Candle enlightens the night, but a thousand Candles cannot a day, or make the day lighter then it is ; Sun-light over comes and swallows up Candle-light : The Stars help us to see in the dark, but in the bright day time, the Stars themselves cannot be seen : so all creature purity disappears and vanisheth, when once we look upon the purity of God, who is light, and in whom there is no darkness at all. The Apostle Paul hath a parallel expression (2 Cor. 3. 10) speaking of the administration of the Jewish ceremonial, earthly shadows, and the administration of light in Gospel heavenly ordinances ; *Even that which was made glorious, had no glory in this respect, by reason of the glory that excelleth :* I do not deny (saith he) but there was great glory in the Jewish Church ; *Gods institution stampd excellency upon the worship of the Jews ; Their Ceremonies were made glorious ;* but if you will compare Jewish worship, to Christian worship, it hath no glory in it at all, *that which was made glorious, had no glory, by reason of the glory that excelleth,* that is, Gospel glory. So we may say, man who was made glorious, man who was made gracious and just, hath no grace, no justice, no glory in him, in comparison of that glory which doth excel ; namely, that justice and

Humana justitia divina comparata in justitia est: quia & lucerna in tenebris fulgere cernitur, sed in solis radio posita tenebratur.
Greg.

*ejus partici-
patione justi
sunt, ejus com-
paratione nec
justi sunt. Aug.
Lib. ad Oresi-
um, c. 20.*

purity which is in God. *God is so true, that all men are lyars, Rom. 3. 4. So righteous, that all mans righteousness are a filthy ragg. Isa. 64. 6.* Man, who is just by participation from God is not just in comparison of God.

The fifth conclusion is this, and it is the principal point which we are to receive and attend from this Text. *God is so just, so pure in himself, that he neither doth, nor can do wrong to any creature:* In this truth, *Eliphaz* aimes to instruct *Job* chiefly; for he supposed, that *Job* had complained of God, as if he had done him wrong, wherefore he speaks reprovngly and chidingly, *shall mortal man be more just then God?* as if he should say, art thou so gross as to charge God with doing thee an injury? It is impossible that God should do any man wrong? (*de Facto*) he doth no man wrong, and, (*de Possc*) he cannot wrong any man. The Power of God is seen most in this, that he cannot do any evil; This impotency (if we may so call it) is the strength of God; yea, the omnipotency of God consists in this, that he can do no wrong. We have a *Maxime* of state amongst us, (and it is the glory of the Kings of this Nation) we say, *The King can do no wrong*; but it is not to be understood as this, *God can do no wrong*; we know Kings are men, and that's enough to prove they may do wrong: As to say, the Lord is God, is enough to prove, that he cannot. Princes have a *natural power* to do evil, but (which is his glory) God hath not. The meaning then is, the King hath not any *civil power* to do wrong; the Law hath so bounded, ordered and directed him; The constitution of the Kingdom hath given him the advice of Parliaments and Counsellours, the assistance of Judges and Officers, he Acts by others: so that *The failings of his Ministers do the Subject wrong, the regal power doth it not.* But when we speak thus of God, we mean it of his natural power, which being essentially and infinitely just and good as well as soveraigne and supream, there is not the least imaginable seed in him, which should be procreative of the least injustice: Therefore the Scripture describes the Lord just and holy, not only in his nature, but in all his works and wayes, *Psal. 145. 17. The Lord is righteous in all his wayes, and holy in all his works.* And this implyes, not only that all the wayes, wherein the Lord walkes, are righteous, and the works he doth, *holy*: but that he can go in no way but a righteous way, nor do any work in the creature, but a work of holiness. *Not only is that just and holy, which*

the Lord doth, but let the Lord do what he will, that will be just and holy.

And here give me leave, somewhat to enlarge this, and plead for God against some objections, which are made by the men of the world, and some temptations which Satan will urge strongly upon the hearts of those, who fear God; by which (possibly) they may be so entangled and gravel'd, that they know not how to extricate themselves, or make out the justice of God, in his administrations towards men,

For first it will be objected, Is God so just, that he neither doth nor can do injustice to the creature? How comes it to pass, that both the righteous and the wicked, fall under the same judgment: if the judgment be right upon a wicked man, surely it cannot be right upon the righteous man; Is God righteous and just, when they who differ as much as Heaven and Hell, as light and darkness, do yet meet (as it were) under the same act of God, and are wrapt together in the same sentence? If it be justice upon the wicked, if it be their portion, how can it be the portion of the righteous or an award of justice upon them? As *Abraham* pleaded with God, (*Gen. 18 25.*) *Shall the righteous be slain or perish with the wicked? that be far from thee to do in this manner, shall not the Judge of all the Earth do right?* as if he should say; if thou dost involve a just man, and a wicked man in one and the same judgment, this is not to do as a righteous Judge, far be it from thee to do such a thing. Yet we see in frequent experiences, that the same judgment falleth upon the righteous and the wicked; By Sword, Famine, Pestilence, by storms at Sea, and enemies at Land, both are overtaken and fall together. Is this unerring Justice?

Justice is to give every one his portion, his due. And God hath given this exact distribution in charge, to the Prophet, he must say so, and will not the Lord do so? (*Isa. 3. 10. 11.*) *Say ye to the righteous, it shall be well with him, for they shall eat the fruit of their doings; wo unto the wicked, it shall be ill with him, for the reward of his hands shall be given him;* But how do the dispensations of God, answer this direction to man, when his providence seems to huddle up all together, to make the same portion serve, both the righteous and the wicked?

I answer it first in the general, and then in some particulars
In the general, the troubles of the righteous are good for them,
and

*Justitia est su-
um cuiq; tribu-
ere.*

Prov. 1.

and therefore they have that which is promised; God saith, *say to the righteous it shall be well with him*: when a righteous man is troubled, it is well with him; therefore he hath that, which God promiseth him, and when a wicked man prospereth, it is ill with him, therefore he hath that, which God threatneth against him. Outward mercy is judgment to wicked men, and their prosperity is their undoing: therefore, do not think that God varies a tittle from the tenour of his word; when he saith, it shall be ill with wicked men, and yet you see them prosper; for it is never worse with them, then when they prosper, then when they think it is best, and when the world thinks so too; *the prosperity of fools shall destroy them*; and what prosperity is there in destruction? *The meat in their mouths, is as a sword in their bowels*. If you saw the Lord formally sending a sword to devour wicked men, you would think it justice: the prosperity of wicked men is as sharp as a Sword, that can but destroy, and so doth this; *It is their judgment, that they are without judgments, and not to be smitten is their scourge*.

Now more particularly to answer this objection about the justice of God. And it will be but needful, considering the times we live in, threaten us with a common deluge, or an overflowing scourge, which may sweep away both good and bad together.

First, in reference to the godly. Are they in a sad estate outwardly? are they in great afflictions? I answer, though they are afflicted, yet they prosper. When they are impoverished, they are enriched when they are as *having nothing*, they *possess all things*. What is there? what can there be, even in their saddest estate, which doth not conduce to their good, vvhich vwill not be a benefit unto them?

For first, their troubles are but tryals, novv is there any hurt in a tryal, or perturbation in a probation? Troubles try their graces, and their corruptions too. Trouble tryes grace that it may be honour'd, and corruption that it may be mortified; there is no hurt in all this: rather it is a most happy condition, vvhich makes grace conspicuous: whereby a mans best side, his inside (wherein his glory lies *The Kings Daughter is glorious within*) is turned outward. That Scripture (*Dan. 11. 33, 34, 35.*) is very pregnant to the point in hand; vvhether the Prophet foretelling troublesome times, saith, *They that understand amongst the people shall intrust many, yet they shall fall by the sword, and by flame, by captivity*

tivity and by spoyl many dayes: They that understand, that is, godly men shall fall by these judgments, some of them by the sword, they shall utterly be cut off, some by flame, they shall be burnt to ashes: others by captivity and by spoil, their estates shall be plundered, their persons imprisoned. How doth this answer the justice of God (will carnal reason object) that it shall be *thus ill, with the righteous, tr whom the Lord promisseth it shall be well?* Yes, well enough. For it followeth, *Now when they shall fall, they shall be helpen with a little help, and some of them of understanding shall fall,* (that is, by captivity, and by spoyl) *to try them, and to purge them, and to make them white.* Here are two remarkable ends, why they of understanding, fall into these evils. First, for probation, *to try them.* Secondly, for cleansing and purgation, *to purge them and make them white.* Gold is never wrong'd, by being tryed. A spotted garment, a distempered body, are not damnified by washing or by purging. To be freed from filth without, and bad humours within the body, is more then a common favour. How high an act of favour then is it, to have ill humours and filthy spots washed, purged out of the soul? Such base humours a good man may have, as call for these strong working pils, Spoyling, and Captivity to cast them out. Now those *men of understanding* have no more hurt intended them by God, when they fall into spoylers hands, then when a diseased body falls into a Physitians hand, or when a defiled garment falls into a Fullers hand; *sc. to purge and make them white.* Affliction is a cleanser. Christ is the only Lavatory, and his blood the only Fountain to wash away the guilt of sin; yet God hath other Fountains and Lavatories, to wash away the pollution of sin: That blood cleanses in this sense also principally; and all the waters or fires of affliction have no efficacy at all, to refine or cleanse, but in vertue of that blood. *A Cross without a Christ never made any man better: But with Christ, all are made better by the Cross.* We may then say at least, that *it is well with the righteous in affliction, for as much as* (through the blessing of God) *they are bettered by affliction.* When you see a godly man cast out in the open air, and having the waters of sorrow powred continually upon him, know that he is only laid out a whitening, and will appear shortly more resplendent then ever.

Secondly, afflictions are sent to humble. *Pride is such a weed, as often grows in the best soyle:* Now that which humbleth us cannot hurt us; we lose nothing by the abatements of pride: no, the

the more pride loses, the more we gain. And we seldom or never lose any thing, but by pride. Now saith God, *Deut. 8. 1.* If you would have an account, why I brought my people about in the wilderness, through so many difficulties; know, this was my design, *It was to humble them.* God resists pride wheresoever he finds it (they in whom pride totally prevails, are Gods enemies and he resists them) they in whom pride hath some yea great prevalency, may be Gods friends, and God will resist pride in them: the difference is observable between resisting of pride, and resisting the proud; the resisting of the person, and the resisting of the sin, The great assistance, which God makes against the pride of mans heart, is by the rods of affliction; he whips them into humility, and by taking away carnal comforts, takes them off from carnal confidence. *And O blessed affliction which makes us less to our selves, and all creatures less to us.* We are never so much in Gods eye, as when we are least in our own: nor have we ever so much of God, as when we expect little, or least from man; say therefore it is *well with the righteous*, when they are in the deeps of affliction; for it is but to bring them off their Mountains of pride, that they may be exalted in the strength and love of God, even upon the Mountains of his Holiness and their glory for ever.

Thirdly, Afflictions bring the Saints nearer to God. *Troubles abroad cause the Soul to look inwards and homewards.* It there any hurt in being brought nearer to God? *It is good for me to draw near unto God*, sayes David; and it is good for us to be drawn near unto God, if we will not come of our selves: It is a desirable violence, which compels us Heaven-ward. *Heaven is but our nearest being unto God*; and by how much we are nearer God on Earth, so much the more we have of Heaven, upon Earth. Afflictions (as in the Prodigals example) put us upon thoughts of returning to God, and the more we return, the nearer we are unto him; returning thoughts will not rest, but under our fathers roof: yea, returning thoughts will not rest, till we are got into our fathers armes, or under the shadow of his wing, and this a happy condition indeed. As it was with *Noahs Dove* (*Gen. 8. 9.*) when she was sent forth of the Ark, she could find no place for the soles of her feet to rest on; she knew not whether to go, for the waters were on the face of the whole earth; therefore she returneth back, and comes hovering about the Ark, as desiring to be taken in. but after the waters were asswaged, he sent out a Dove, which returned to him no more

more So when it is fair weather in the world, calme and serene; *even Doves* keep off from God; and though they go not quite away from him, yet they are not so desirous of coming to him: but when we find a deluge in the world; such storms and tempests of trouble, that we know not where to fix our souls for a day, then we come as the Dove fluttering about the Ark, and cry to our *Eternal Noah*, that we may be near him, yea, within, with him. Wicked men like the Raven, which *Noah* sent out first, Ver 7. *and turned not again*) care not for the Ark of Gods presence in the greatest troubles: to be near God is more troublesome to them, then all their troubles. But Believers, like the Dove, will look home (at least) in foul weather. God is their chief friend at all times, and their only friend in sad times. Is there any harm in this? Christ sends a storm, but to draw his back to the Ark; *That at the last, where he is, there they may be also.*

Lastly, we may say it is well with the righteous in their worst condition of outward trouble, because, *God is with them; It can never be ill with that man, with whom God is.* It is infinitely more to say, *I will be with thee*, then to say, peace is with thee, health is with thee, credit is with thee, honour is with thee. To say, *God is with thee*, is all these, and infinitely more. For in these you have but a particular good in God you have all good: when God sayes, *I will be with you*, you may make what you will out of it; sit down and imagine with your selves whatsoever good you can desire, and it is all comprehended in this one word, *I will be with thee.* Now God who is with the righteous at all times, is most with them in worst times; then he saith in a special sense, *I will be with thee When thou passest through the waters, I will be with thee. When thou walkest through the fire, thou shalt not be burnt, &c. Isa 43. 2.* When a mighty wind passed before *Eliab*, it is said, *That God was not in the wind:* and when the *Earthquake* shook the Hills, and a consuming fire appeared, it is said, God was not in the *Earthquake*, not in the fire. God joynes not withoutward troubles, for the terrour of his people, but he joynes with outward troubles, for the comfort of his people. So he is in the fire, and in the wind, and in the *Earthquake*, and his presence makes the fire but as a warm Sun; the stormy wind, a refreshing gale; and the *Earthquake*, but a pleasant dance.

So much for the removing of this objection, and clearing up the justice of God, respecting the affliction of the righteous,

If any shall look on the other hand upon wicked men, as if God came not home in his justice, while he suffers them to prosper.

First, I answer, their prosperity serves the providence of God, and therefore it doth not cross his justice. That, was *Nebuchadnezzars* case, (*Isa. 10. 6.*) *I will send him (saith God) against an hypocritical Nation: so then, he must prosper while he goes upon Gods errand: but mark what follows (verse 12.) It shall come to pass, that when the Lord hath performed his whole work upon Mount Zion, sc. by Nebuchadnezzars power, who was but doing the just work of God, while he thought ambitiously of doing his own, (now it is no injustice for God, to give an instrument power to do his work) and when his bloody lust hath performed the holy work of God, you shall see the Lord will take an order with him speedily, For (then saith the Lord,) I will punish the fruit of the stout heart of the King of Assyria, and the glory of his high looks; God let him alone to do the work, he had set him about; and it was a righteous work of God upon his people, though Nebuchadnezzar went about it, with a proud and malicious spirit against his people.*

Secondly, the prosperity of wicked men serveth them, but as an opportunity, to shew how wicked and vile they are; to act and publish the several abominations of their own hearts. Now as it is one of the greatest mercies under Heaven, for a man to have his lusts quite mortified; so it is a very great mercy, for a man to have his lusts, but restrained: It is a mercy for a man, to have that fuel taken away from his corruptions, upon which they feed: therefore it must needs be wrath and judgment upon wicked men, when God instead of restraining their lusts, giveth them opportunity to enlarge their lusts, and layes the reins on their neck, to run whether and which way they please, without stop or controul. This is wrath, and high wrath, a sore judgment, the sorest judgment that can fall upon them: wherefore when we think they are in a most prosperous condition, they are in the most dreadful condition, they are but filling themselves with sin, and fitting themselves for destruction. Many a mans lusts are altogether unmortified, which yet are chill'd and overawed by judgments. And there is more judgment in having liberty to commit one sin, then in being shut up under the Iron bars and adamantine necessities of a thousand judgments: *He that is Satans treasury for sin, shall be Gods treasury for wrath.*

Thirdly,

Thirdly, Their prosperity is the judiciary hardning of their hearts; and *a hard heart, is the greatest judgment on this side Hell.* As there is a natural inbred and sinfully acquired hard heart, so there is a judicially hardned, or a divinely inflicted hard heart: When to a natural hard heart, and an acquired hard heart, which men get by many repeated acts of sin, the Lord adds a judicially hardned, or inflicted hard heart, then *wrath is heated to the hottest, and judgment is within one step of Hell.* Especially if we consider, that every hour of such prosperous impenitence, and hardness of heart encreases punishment, and adds to the treasury of that wrath, which is stored up against the day of wrath, and the Revelation of the righteous judgment of God. Who thinks that man happy, who is let alone only to gather a mighty pile of wood, and other fuel of flames to burn himself? while ungodly men seem to the world to be gathering riches, honour and pleasure, they are but gathering a heap of wrath, and a pile of fire: which at the last will flame so bright, that it will make a revelation, of the (formerly secret, but) ever righteous judgment of God.

Lastly, To shew that God is just in all his dealings, both the righteous and the wicked, learn, from the end of both. That we may fully discover the Justice of God, we must look upon all his works together; while we look only upon some particular peece of Gods dealings with a godly man, he may seem to deal very hardly with him: or if we look but upon some particular peece of his dealings with a wicked man, God may seem very gentle and kind towards him: but take altogether, and *the result is exact justice.* It was a good speech of a modern writer, *We must not judge of the works of God, before the fifth act, that is, the last act or conclusion of all.* This, and that part may seem dissonant and confused, but lay them all together, and they are most harmonious and methodical: Hence David (Psal. 37.) after he had a great dispute with himself, about the troubles of the righteous and the prosperity of the wicked, and was put hard to it, how to make out the Justice of God, resolves all in the close with this advice (vers. 37) *Mark the perfect man, and behold the upright, for the end of that man is peace.* Though a righteous man die in war, yet, his end is peace, whereas though a wicked man die in peace, yet his end is war. It is said (Deut. 8. 16.) that all which God did to his people in the Wilderness, was, *That he might do them good at the latter end.* Come to the end therefore, and

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there

Non est judicandum de operibus Dei ante quintum actum.
Pet. Mart.

there you shall find *justice visible*: we often lose the sight of justice in our travailes and passage through the world, mountaines and hills interpose, which we cannot see over or through; but when we come home, and arrive at the end of our travailes, Justice will appear in all her state and glory, *rendring to every man according to his deeds*; To them who by patient continuance in well doing, seek for glory, and honour, and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath.

Joshua concludes the story of the people of Israel, in their passage to Canaan, with the highest testimonies of Gods justice and faithfulness; though God dealt with them so variously in the Wilderness that they often murmured in their Tents, as if he had done them wrong, yet in the close you shall find, how exact and punctual the Lord was with them, (*Josh. 21. 45.*) *There failed not ought of any good thing which the Lord had spo'ken to the house of Israel, all came to pass*: And in that other Text, *Josh. 23. 14.* *Behold this day I am going the way of all the Earth, and you know in all your hearts, and in all your souls, that not one thing hath failed of all the good things, which the Lord your God spake concerning you, all are come to pass unto you, and not one thing hath failed thereof.* How admirably just was God in his word? If a man promise many things, we take it well if he perform some of the chief, and them in the chief, though somewhat may faile. God promised many things, and performed all, and which is more, all of every one, of those many things promised. The Texts compared, make this out, the one saying, *That not one thing failed of all the good things, which God spake concerning them.* And the other, *That not ought of any good thing failed.* So then, they had every good thing in kind, with each particular part and degree of every good thing: And for the truth of all this, *Joshua* makes his appeal to themselves, and to that in themselves, which was best able to determine it, *All their hearts and all their souls*; which words do not only refer to every person, as if the meaning were, *The hearts and souls of you all*; but rather to all that is in every person, *All their hearts, and all their souls*, that is, understandings, memories, consciences, affections, yea senses, their eyes and ears, their hands and mouthes, could bring in witnesses from their several operations, to this great truth. And surely God in the end will deal as well with every Israelite, as he did with all Israel:

A time will come, it will come ſhortly, when every Saint ſhall ſay, in all their hearts and in all their ſouls, that not one thing nor ought of any one good thing, which the Lord hath ſaid concerning them, hath failed. I ſhut up this, in the words of Chriſt to his Diſciples, when they were amused about that act of his, the waſhing of their feet, (*John 13. 7.*) *What I do ye know not now, but ye ſhall know hereafter.* Stay but a while, and all thoſe mysteries and riddles of providence ſhall be unfolded. Though clouds and darkneſs are round about him, yet Judgment and Juſtice are the habitation of his Throne, *Pſal. 97.* Mortal man never had, and at laſt ſhall ſee he had no reaſon, to complain of God; mortal man ſhall not be more juſt then God; nor ſhall man be more pure then his Maker. And ſo much for the fifth Concluſion, That God neither doth nor can do any injuſtice to the creature, he is juſt in his nature, juſt and holy in all his ways.

The ſixth or laſt Concluſion is this, *That to complain of Gods dealing with us, is to make our ſelves more juſt and pure then Gods;* or, when any perſon or people complain of Gods diſpenſations toward them they, (though not formally, yet by way of interpretation) make themſelves more juſt and pure then God. This was the point wherein *Elipbaz* labours much, to convince *Job*, ſuppoſing that he had thus exalted himſelf againſt God, by theſe grievous complainings of his preſent ſtate, in the fore-going Chapter; There is a truth in the Propoſition, though not in the Application, as hath often been hinted. *Jobs* complaints were bitter, from the ſenſe of his pains, not from any prejudice in his underſtanding. He ever preſerved high and holy thoughts of God. The leaſt ſuſpicion of whoſe righteous dealings, is to make our ſelves, by ſo much the more righteous, then he. The reaſon is clear, for, he that complains thus, thinks ſome wrong is done him; Now he that complains of wrong, would be thought more juſt, then he of whoſe wronging him, he complains: Whoſoever murmurs or repines at what God doth, ſecretly ſaith (this voice is in it) that he could do better, or that God ought: He that ſpeaks againſt the rod, ſpeaks againſt him that ſmites with the rod, He that ſwears by Heaven, ſwears by the Throne of God, and by him that ſitteth thereon, ſaith Chriſt; And ſo, he that accuses the rod of God, accuses the work of God, and God that wrought it: He thinks himſelf more pure then his Maker, who is diſpleaſed with God, as a correcter: To diſapprove any thing which God doth, is to approve our ſelves before God.

luſtior ſit oportet qui immerito affligitur, quam qui immerito affligit.

Quisquis de perſecutione murmurat, quid aliud quam judicium ſerientis accusat, purior ergo ſe viſ ſaſtore ſuo exiſtimet ſi contra ſigellum que- relam parat, cumque ſibi proculdubio poſtponit, cujus judicium de ſe aſſidens reſpondet.

It is seasonable for us to look to our hearts in such a time as this; it is a time of temptation, let us not by our murmurings, make it a time of provocation. Possibly we may often see cause to complain of men, but we can never have cause to complain of God. There is but little good got by complaining of creatures; but how much guilt and misery gets he, who complains of his Creator? For a man to complain to man, is in some cases necessary, but it is best in all cases, to complain to God, and the worst of any case, to complain (though silently) of God. So then, complain of man to God, rather than of man to men; complain often to God, but never of God: Complain before God, and tell him, that, such have dealt negligently, such falsely, such unjustly, such cruelly; But alwayes say, *Lord thou hast done justly, even by those who are unjust; Lord thou hast done graciously, even by those who are wicked; Lord thou hast done holily, even by the hand of those who are unholy; and thou hast dealt faithfully, though these have been treacherous.* Thus let us complain to God, but not of God. Every complaint of God will be interpreted, a secret justification of our selves, and a condemnation of the righteous God. Man is then worse then a Devil, when he would make himself better then God: *Nothing pollutes man, so much as this thought, that there is unrighteousness in God: Nothing debases the creature so much, as that thought, desire, or act, wherein he prefers and exalts himself above the Creator.*

Thus we have opened the general proposition: The probation of it, from the vast difference between men and Angels, is prosecuted at large, in the latter part of the Chapter.

J O B, Chap. 4. Vers. 18.

Behold he put no trust in his servants, and his Angels he charged with folly.

ELiphaz having laid the dignity of man (comparing with God) in the dust, by those humbling questions, in the former verse, *What is man that he should be just? and shall man be more pure then his Maker?* He now strengthens it further, that there is no comparison between God and mortal man, by a direct assertion, *that there is no comparison between God and immortal Angels.*

Behold

Behold he put no trust in his servants, and his Angels be charged with folly. As if he had said, If Angels are not able to stand before God, and justifie themselves upon his enquiry; then certainly man, the best of men, who dwell but in houses of clay cannot: But Angels cannot justifie themselves before God, therefore much less can the best of men. That Angels are not able to justifie themselves before God, he proves in these words: *Behold he put no trust in his servants, and his Angels be charged with folly:* They that cannot be trusted by God, cannot be justified by God: And they that are chargeable with folly, are not able to stand in judgement before the most wise, the only wise and holy God. Angels are excellent creatures, yet because creatures, they are in, and of themselves, fraile and weak: they have no strength to stand longer then upheld, no steadfastness to obey, longer then confirmed, no faithfulness to be loyal, longer then over-ruled, no wisdom to discern, further then they are enlightned; what then will become of man, if he stand alone, or stand in competition with *God his Maker?* This is the sum and general sense of the words as they are an argument. We will now consider them as they lye here in order.

Behold he put no trust in his servants.

The particle [*Behold*] in the Original, as it often notes wonder in other Texts, so it may, much more in this, *Behold a wonder, Angels are foolish, Angels are not to be trusted;* yet in this place *Behold*, is put by way of affirmation, rather then of admiration. *Behold he put no trust in his servants*, is as much as *verily and indeed, certainly and without controversie, he put no trust in his servants;* So (*Dent. 13. 14.*) *Thou shalt inquire and search, and aske diligently, and behold if it be true;* in the Hebrew thus, and *behold true, or behold truth;* that is, if upon enquiry it appear, that such and such things are certainly so, then, they must proceed according to the Law provided in that case. Again (*Dent. 19. 18.*) *The Judges shall make diligent inquisition, and behold, if the witness be a false witness,* so we translate; but the letter is, *Behold the witness, a false witness;* that is, if it be affirmed, and do appear that it is a false witness or testimony which is brought, then the Judges shall proceed so and so, &c. Thus here, *behold he put no trust in his servants*, is a vehement affirmation, that God searching in those his servants, finds them such as are not to be trusted.

But

But who are these untrusty servants? First, The *Chaldee paraphrast* understands by *servants*, the *holy Prophets*; Prophets (I grant) sometimes have, and oftner would have proved unfaithful; some of them discovered much, and others would have discovered more unfaithfulness, if God had not mightily supported them. Secondly, One of the *Rabbins*, understands it in general of any, or of all the faithful, *Behold he put no trust in his servants*; that is, not in any of the holiest and faithfulest of the children of men.

But the connexion of the Text carries it clearly, that by *servants*, we are to understand the *Angels*, who are called *ministring spirits*, Heb. i. 14. *Are they not all ministring spirits* (or servants) *sent out for the good of those that are the heirs of Salvation*? And so the words in the close of this verse, are *exegetical*, expounding who are intended by those servants; *Behold he put no trust in his servants, and his Angels he charged with folly*; that is, he trusted not those servants the Angels, but charged them with folly. But there is a further reason, more fully evidencing that it must be understood of Angels, in the 19 verse, where the persons standing in equal opposition to these servants and Angels are men: *How much less* (saith he) *on them that dwell in houses of clay*: Now a dwelling in a house of clay, is the *periphrasis*, or description of mankind in general, good or bad, one or other, high or low, all mankind dwells in a house of clay. Seeing then the term of opposition is mankind in general, we must take somewhat which being a rational creature is not man, for the other term, which cannot be any except Angels; we cannot set any sort of men in opposition to others upon this ground, because they dwell in houses of clay, for the Saints on earth dwell in houses of clay, as well as men of the earth; therefore to make the opposition clear, it necessarily follows, that by *Servants* in the first clause of the verse, *Angels* are implied, as well as in the latter, where Angels are exprest.

נִרְיָא
Nutrivit in
Hiphil credi-
dit fides est.
A fide quæ in
nutriendo re-
quiritur, נִרְיָא
nutritus didum
est cujus fidei
puer est com-
missus, quasi
fidum aut fide-
lem dicas, sapi-
entiam accom-
modatur ad æ-
conomum &
dispensatorem,
propter fidelita-
tem eorum,

But if these servants be Angels, how is it, that *he put no trust in*, or that (as we may render it word for word out of the *Hebrew*) *he did not believe in these his servants*? I shall answer that, when I have a little opened the word here translated *To put trust*. We find it used two wayes in Scripture, sometime *passively*, and sometime *actively*. It is taken *passively* to be *faithful*, *trusty*, and *true* in word or promise. From this root the *Hebrew* takes the name of a *Guardian* or *Foster-Father*, or *Steward*, because such to whose care children or families are committed, ought to be most faithful in the discharge of so great a trust.

The

The Apostle (1 Cor. 4. 1, 2.) speaking of that heavenly Stewardship, the ministry of the Gospel, expresseth it thus, *Let a man so account of us as of the Ministers of Christ, and Stewards of the Mysteries of God; moreover (saith he) it is required in a Steward that a man be found faithfull.* And (Num. 12. 7.) where Moses is spoken of, as a servant, he is thus described, *My servant Moses is not so, who is faithful in all my house;* he is a man whom I may trust or give credit to, for he is trusty and faithful, (Heb. 3. 2. 5.) The Apostle comparing Christ and Moses, saith of Christ, *That he was faithful to him that appoynted him; as Moses was faithful in all his house.* So that here is an elegant *Antithesis*; his servants, who according to their duty and office, ought to be constant, faithful, trusty, he found unconstant, unfaithful, not to be trusted.

Yet the word being in *Hyphal*, is of an active signification, and when it is in construction with *Beth* (as *Grammarians* observe) it imports to give credit unto, or confide in a person; and so here, *he put no trust*; that is, he did not credit or confide in those servants, or he did not believe on them. He saw somewhat in them, which might betray them to disloyalty, if himself withdrawing his assistance, should make an experiment, to try what was in their hearts. And this sense is most suitable to the state and office of a servant: trusting or not trusting, faithfulness or unfaithfulness, are acts proper to that relation, *Lord and Servant*. So then the Lord put no trust, or he could not confide in his servants, they being such as he found not perfectly sure and loyal unto him. We say commonly of a man whom we cannot trust, *We will not give our word for him, and we will not take his.* Our Lord Christ is therefore called *A faithful High Priest*, because his Father trusted him with the whole business of our Salvation, without the least misgiving thought of his faithfulness, or the miscarriage of the work. Thus Solomon describes a faithful Wife and a confiding Husband, Prov. 31. 10, 11. *A rare couple indeed, and as rarely found. Therefore he makes proclamation for such a woman; Who can find a vertuous woman? for her price is far above Rubies, the heart of her Husband doth safely trust in her, so that he shall have no need of spayl: there's confidence to the height; the heart of her Husband doth safely trust in her.* A Husband that hath such a Jewel to his Wife, knows, she will order the family with discretion at home, when he's abroad: he knows she is faithful to him body and goods. Her chastity or her frugality never came in question before his

לא יאמין
בעבדיו
A verbi propri-
etate non rece-
damus, qua sig-
nificat cum
credere & fide-
re alicui. Merc
Verbum de ver-
bo in servos su-
os credidit.

*Tam circum-
fluit bonis om-
nibus familia
ejus quam mi-
lites spoliis ex-
pugnata urbe,
aut hoste sup-
erato.*

*ὅτι ἐπίστευεν ἐ-
αυτὸν αὐτοῖς:*

his thoughts; therefore (saith he) *I shall have no need of spoil,* which some interpret thus: her care and wisdom in providing for the family, will make it like an Army which hath overcome the Enemy in the field, or won a wealthy City; where the Souldiers have spoyl or pillage enough, they need no spoyl. Or as others, *He shall have no need of spoyl,* that is, he shall have no need to spoyl or oppress others to help his family: All things shall be so ordered by his wives prudence, that he shall not need to take any unjust way, to provide for, or supply his household. Thus *the heart of her Husband doth safely trust in her.* Such trust the heart of God could not put in those servants, his Angels, he knew they might come short of their accounts. Such trust Christ could not give some, who seemed to trust or believe on him, (John 2. 23.) Many seeing Christs miracles believed on him, yet Christ *would not believe on them;* we translate, *he would not commit himself to them;* The Greek is, he did not believe or trust himself unto them. Christ believes in, or may trust them all the world over, who truly believe in him: But these believed so falsely upon him, that he could not believe fully upon them; and the Text gives the reason, *For he himself knew all men,* he knew, they were not metal of a due temper, and therefore not to be trusted. So God knew all Angels, the uttermost perfection, power and ver-tue that was in Angels, therefore he would not commit all to them, he would not believe upon them. We find the word *belief* thus used, (Exod. 14. 31.) when the Children of Israel saw the great work that the Lord had wrought in destroying the Egyptians, it is said, *The people feared the Lord, and believed the Lord, and his servant Moses;* he puts God and Moses as the joynt object of their faith, as they had formerly been of their unbelief. Except the servants of the Lord be believed, the Lord himself is not. And when they are believed, the Lord is. Believe in the Lord your God, believe his Prophets, saith good Jehosaphat to his people, 2 Chron. 20. 20. Moses had told them enough of the power of God before, he had undertaken they should be delivered, but they would not trust Moses upon his word, nor would they trust the Word of God: yet now when they saw this great deliverance, present sight wrought faith for the time to come: they perceived by this miracle, that the Lord and Moses were to be credited, and they doubted not, to credit them another time. Though that faith which comes in at the eyes only, seldome goes down so low, as the heart, or sees further and longer

longer than the eye. Thus we may understand the first part of the Verse, *He put no trust*, no belief in his servants, he gave no credit to them, as knowing perfectly what their nature and power was, what both could do: that if left by God, they would quickly leave God and prove unfaithful.

I shall observe one point, before I come to the latter part of the Verse (for there the suspicion of disloyaltie upon the Angels comes more fully to be considered) from the title here given to the Angels, *His servants*, *He put no trust in his servants*, *Angels are the servants of God*. They are his servants, as being altogether at his command, and they are his servants, as being fully conformable to his commands. These great and glorious Spirits, come under the same title and denomination with men, who dwell in houses of clay, *servants of God*. To serve God, is not only the duty, but it is the honour of the highest creatures. *It is more honour to serve God, then to rule the World*. The stile of the good Angels, is, *Ministring Spirits*, Heb. 1. but the stile and title of the evil Angel, is, *Prince of the power of the Air, God of this world*: you must think these were weighty titles, *Prince of the Air, God of the World*, but the additions diminish their weight, yea, make them lighter than vanity, or rather, heavy only with misery: *There is more glory in being a servant of God, then of being a God of the World, or a Prince of the power of the air*.

I might here enlarge my enquiry into the services of Angels, in what they are servants, and what their offices and duties are, but I shall only touch. Their service may be considered either in respect of the Church, or the enemies of the Church. Respecting the Church and people of God, they have such services as these.

First, They are as messengers to carry and reveal the mind of God. They are as Tutors and instructors of the Churches, Dan 8. 9. God sent his Angel to teach *Daniel* the mysterie of those visions. And Rev. 1. 11. an Angel was sent to instruct *John*, Chap. 22. 16. *I Jesus have sent mine Angel to testifie these things in the Church*.

Secondly, They are sent as Guardians and Protectors of the people of God, to take their part, and to be on their side, Psal. 34. 7. *The Angel of the Lord encamped round about them that fear him*. Psal. 91. 11. *He giveth his Angels a charge over them, lest at any time they should dash their feet against a stone*. Gen. 32. 2. When *Jacob* journied, it is said, *the Angels of God met him*;

an army of Angels was his Cohvoy, Gods Hoast coming out for his protection and safeguard, and therefore he called the name of that place *Nabanzaim*, that is, *two Hoasts or Camps*; either because the Angels appeared in two bands, and so made as it were a guard for *Jacob* to pass between them. Or, because the great Angelical Royal Army, quartered and marched with *Jacobs* little Army; and so two confederate Armies appeared in the field together. Angels are called Chariots, *Psal. 68. 17. The Chariots of God are twenty thousands, even thousands of Angels.* That is, God useth Angels for defence of his people, as Chariots in War. The ancient Prophets were called the Chariots of *Israel*, (*2 King. 3. 13.*) and the Angels are the Chariots of God. *Our strongest Militia is of Spirits, or of men Spiritualiz'd.*

Thirdly, Angels suggest good things, holy thoughts to us. If the Devil, who is an evil Angel, a wicked spirit, can suggest evil, sinful filthy thoughts, and help on the heart in wickedness; then doubtless a good Angel can help on the heart in holiness, in heavenly thoughts and meditations. Christ speaks of *Judas*, that *Satan* had put it into his heart to betray him, *John 13.* and Peter to *Ananias* (*Acts 5.*) *Why hath Satan filled thine heart to lye to the Holy Ghost?* The nature of a good Angel is as fit, his power given as great, to deal with our spirits, as either the nature or the power of an evil Angel. That of the Apostle (*2 Cor. 11. 14.*) gives a hint if not a proof of it, where he tells the *Corinthians*, *That deceitful workers transform themselves into the Apostles of Christ, and no marvel, for Satan himself is transformed into an Angel of Light;* and when is Satan in this change from an Angel of darkness to an Angel of Light? even when He suggests good for evil ends, or evil for good ends. And if he is called an Angel of Light for this reason, then Angels of Light, good Angels suggest good, for good ends; otherwise, Satan could not be said to imitate them, in suggesting good for ill ends, and under specious pretences of bringing glory to God, tempting to transgress the will of God.

Fourthly, good Angels comfort, strengthen and support, in times of distress, anguish and trouble: an Angel comforted *Hagar* *Gen. 21.* and (*Mat. 4. 10.*) after Christ had finished his terrible combat with that wicked Angel, the good Angels came and ministered unto him. Again when he was in that most bitter Agony in the Garden (*Luke 22. 43.*) an Angel appeared to him from Heaven

ven, strengthening him. That which they do to Christ the Head, they do to his Members in their proportion.

Their fifth service, is to convey and carry the souls of departed Saints to Heaven: they are *Heavenly Porters* (*Luke 16.22.*) *Lazarus dyed, and was carried by the Angels into Abrahams bosome.*

Lastly, they shall convocate and gather all the Elect together at the last day, *Matth. 24. 31.* Their services against the wicked and all enemies of the Church have been many and great. *Angels assist Saints*, and oppose the opposers of *Sion*. Two Angels were sent upon a message of Destruction to *Sodome*; an Angel defeated the Host of *Senacherib*; an Angel smote bloody persecuting *Herod*; Angels (by name, if not by nature) power out the seven vials of Gods wrath in the *Revelation*. And at the last Day Angels shall hurry the wicked to Christs Tribunal; they are *heavenly Pursuivants*; and they shall bundle the Tares up together, as fuel to be throwne into everlasting burnings, *Mat. 13.41, 42.*

And it may be a great comfort to us, that God hath such servants. When visible dangers are round about us, we should remember, God hath invisible servants round about us. *There are more with us, then against us*, as *Elisha* told his fearful servant, *2 Kings 6.* And in that low estate of the Church, *Zech. 1. 8.* The Prophet is shewed Christ in a vision standing among the Mirtle trees in the bottom, (the Mirtle trees in the bottome, noted the Church in a low estate) and behind him there were red Horses, speckled and white; that is horsemen speckled and white. These diverse coloured Horses were Angels appointed for several offices, as the learned *Junius* (with others) interprets it; The red horses being appointed for judgment, the white for mercy, and the speckled, (as he conjectures) for mixt actions, being sent out, at once to protect and help the people of God, and to execute wrath and judgment upon the adversary. Thus we see the services of the Angels; they are servants, yet such as *the most wise God puts no trust in*; therefore we have an Angel better then Angels, even the Angel of the Covenant, the Lord Jesus, into whose hands our safety is committed, to whose care the Church is left, in whom God puts the whole trust, knowing that this great Angel is, and forever will be faithful, in and over his house, to his highest delight, and the Churches compleatest welfare.

Nec in Angelis
suis ponet lu-
men. Pagn.

Nec in Angelis
suis posuit lu-
cem exa^ussi-
mam. Vatab.
Angelis suis
posuit vesani-
am. Tygur.

In Angelis suis
ponet gloratio-
nem. Bibl Reg.
In Angelis suis
reperit vanita-
tem. Sym.

κατὰ τὸν αὐ-
τὸν αὐτὸς,
σχόλιον τὸ
ἐπὶ τῆς. Sep.

אֶלְלִיךְ
à radice אֶלְלִיךְ
Splenduit; lux-
it, claruit. Me.
Euphoricè in pi-
el, splendidum,
illustrem, clarū
reddidit, lauda-
vit, predica-
vit. Per Anti-
phrasin, inglo-
riam, insaniam
furoris actus fu-
it, insensivit.

And his Angels be charged with folly.

There are very different readings of this part of the verse. Some (as M. Beza) read it thus, *He trusted not in his servants, though he had put light into those his messengers.* Others read it with a negation in both parts, *He put no trust in his servants, neither hath he put light in his Angels.* Another thus, *neither hath he put perfect Light in his Angels.* Mr. Broughton differs from all these, *Behold he holdeth not perfection to be in his own servants, and in his Angels he judged no clear light to be.* Another sort read it to these senses, *He charged, or put madness in or upon his Angels, he put or charged vain boasting in, or upon his Angels, he found vanity in or amongst his Angels, he observed some evil amongst his Angels.*

Now that which hath given occasion to this variety of transla-
tings, is the different senses which the Original yields us. The He-
brew word is very fruitful of significations, and hath (as the Ora-
cle told Rebecca concerning two contrary Nations) two contrary
meanings in the womb of it, and that makes the struggling a-
mongst Interpreters. The word in its proper sense signifies to
shine forth in a resplendent brightness, so Chap. 29 3: *Job wisheth,*
O that I were as in moneths past, when the candle of God shined upon
my head; it is a Verbe of which the word folly in this Text of
Job is a derivative. And (Isa. 14. 12.) *Hielel* signifies the Morning-
star whose shining brightness hath obtained the name *Lucifer,*
Light bringer, or Light bearer. *How art thou fallen from Heaven,*
O Lucifer, son of the morning? How art thou fallen from Heaven,
Hiliel, thou shining day-star? Thus, the word properly signifies
shining or brightness, or to shine or be bright; and hence by a
Metaphor to be *Famous,* or renowned, or to make one renowned
or famous, or to paint out a man with praises, because a man is
(as it were) decked with light, and hath rayes of brightness cast
upon him, when he is honoured and adorned with praises. Due
commendations are to a man as a robe or vesture of light, which
makes him shine to all about him. And hence the word *Hallelu-*
jah is derived, *praise ye Jah,* or the Lord; used frequently both
in the beginning and end of the Psalmes: in the beginning of the
Psalmes by way of exhortation, and in the end by way of acclama-
tion, crying up the honour and glory of God. And (to note that in
passage) it is well observed, that this word *Hallelujah* is first used

in the old Testament, *Psal. 104. 35.* where the utter consumption of sinners is mentioned, and in the New Testament it is first used *Rev. 19. 36.* where the utter consumption of *Antichrist* is prophesied. *Judgment on the wicked, is matter of high praise to God.* Thirdly, the word signifies (by the figure *Antiphrasis* or contrary speaking) to boast and brag vainly, foolishly; or vain foolish boasting. *To commend or extol our selves is pride running mad, and arrogance distracted.* It is the highest dotage to be in love with our own wisdom and folly, to publish our own works. There may be wisdom (though oftentimes there is a great deal of folly) in commending others, but in commending our selves, there can be nothing but folly: therefore the very same word which signifies to boast and commend our selves, signifies both the concrete, to be mad, vain, or foolish; and the abstract, madness and folly: thus in *Eccles. 2. 2, 12.* the word is used, *I said of laughter thou art mad. I turned myself to behold wisdom, and folly, and madness:* and *Psal. 75. 4.* *I said unto the fools, deal not foolishly,* or to the mad-men, do not play the mad-men, that is, do not exalt your selves, for so he clears his meaning in the fifth verse, *Lift not up your horn on high, speak not with a stiffe neck,* that is, a neck stiffened with pride, and a horn lifted up with vain-glory or self-confidence.

From this variety of significations, the variety of translations before toucht, ariseth. First, they who read it, *He put light into those his messengers,* take the word in a proper strict sense, making out the meaning thus; that God having put the light of excellent knowledg into the Angels, could not yet trust them: all their speculative knowledge, and high raised illuminations, were not enough to make them steadily and steadfastly holy: that is the intent of Mr. Beza's interpretation, *He trusted not to his servants, though he had put Light into those his messengers.* For those who retaining the word *Light* translate negatively, *Neither bath he put Light in his Angels,* or *neither bath he put perfect light into his Angels;* or as Mr. Broughton, *In his Angels he judgeth no clear light to be,* putting a negative particle in both branches of the verse, whereas in the Hebrew there is no expresse negation in the latter. These, I say, are led by this reason or rule. It is frequent in Scripture, when there is a negative in the former clause of a Verse, then to understand a negative also in the latter clause, though none be exprest. For instance (*Psal. 9. 18.*) *The needy shall*

not.

not alway be forgotten, the expectation of the poor shall not perish for ever; so we read, but in the Hebrew the latter clause is, *the expectation of the poor shall perish for ever*: there is no Negative in the Original; but our Translators, and not only they, but all that I have seen upon the place, render it so, supplying the Negative particle of the former, in the latter clause of that sentence. And without that negative, the sentence is not only imperfect, but untrue. Thus, *The needy shall not alwayes be forgotten, the expectation of the poor shall perish for ever*, this were a contradiction: but read it, *the expectation of the poor shall not perish for ever*, makes the whole a truth, and congruous in it self. Again (Prov. 17. 26.) *To punish the just is not good, to strike Princes for equity*, so the letter of the Hebrew; but we read it thus, *To punish the just is not good, nor to strike Princes for equity*. I might give you other examples, but a taste may suffice. Thus in the Text before us, when it is said in the first clause, *He put no trust in his servants*, we take up the negative, and say in the second, *neither hath he put Light into his Angels, or he did not put Light in his Angels, or he put no perfect Light into his Angels, or he judged not clear Light to be in his Angels*.

Secondly, They, who (according to our Translation) render it *madness or folly, vain boasting or vanity*, these take the Original in that figurative sense before given. When a man from a reflection upon his own worth, boasts out his own praises, which, because it is a point of extream vanity and folly, therefore the word is elegantly applyed to signifie folly, &c. *He charged his Angels with folly. He put, or laid folly upon, or to his Angels*; He put, for so the Hebrew word bears. Not that the vanity which is in Angels is of Gods putting, but the folly that is in them, he puts to them, or chargeth it upon them, or layeth it to their charge. As we say, *Such a one put it home upon him*; that is, he chargeth him soundly, or fully, with such a crime or offence. To charge, is a judicial or Law-term, implying that the Lord sitting in Judgment, to examine the state of Angels, charged them by way of accusation, and upon tryal found them (in a sense) guilty of that, which, though they had not formed into any one sin, yet might be formed and shap'd into any sin, Folly or vain-glory.

Having given some account of those terms, *Charging and Folly*, *He charged his Angels with folly*, it grows to a great doubt what Angels we are here to understand: what Angels did God thus charge

charge with folly? The quere or doubt lies, whether we shall lay this charge at the door of the good Angels, or of the bad, or of both. Many of the Ancients restrain it to the evil Angels, to the *Apostate Angels*; God put no trust in them, he saw folly in them, taking it for confessed, that the Angels which stood, the good Angels are trusty servants, discreet and wise, far from, either unfaithfulness or folly; such as God hath put trust in, and they never deceiv'd his trust; such whose obedience is made the pattern of ours, by Christ himself in his pattern of prayer, *Thy will be done on earth as it is in Heaven.* And would the Lord regulate us by them, who are themselves irregular? or make them our copy in doing his will, whose folly renders them unfit to be trusted with the doing of his will? Therefore (say these) such a charge suits not the state and condition of the good Angels.

Others cast it upon the good Angels, that God put no trust, no, not in them. I conceive, from either there may be a good sense, though I incline to the latter. For in the *Apostate Angels* (take it in the broadest sense) God saw no light, no goodness, no faithfulness at all; they have plainly discovered themselves, and shewed, not only weakness and unfaithfulness, but wickedness and utmost folly. But to confine it to the evil Angels, or to understand it chiefly of them, is too narrow for the Text; especially, seeing this is but a light, a too easie charge for *those Apostate Spirits* to say only thus, That God found unfaithfulness in them, and charged them with folly: for in them rebellion was found, and they stand charged to this day with High Treason, against the Crown and dignity of the King of Heaven: and are therefore committed to Prison, and reserved in Chains of Darkness to the Judgment of the great Day. As for the good Angels, God may be said to charge them with folly without any wrong, either to the holiness of their nature, or the steadfastness of their obedience. For upon examination (or intuition rather) he finds, they have no wisdom or stability, but by Divine bounty and establishment. As the apostate Angels were positively full of folly and unfaithfulness; so the good Angels might be charged with folly, negatively, namely, that they had no faithfulness but as assisted and propt up.

But we may take the Angels in a third or middle consideration, neither for the fallen or apostate Angels, nor for the good and confirmed Angels as distinct, or since this distinction: But by Angels we may understand the *Angelicall Nature*; the whole complex nature

Angeli boni esse nihil habent nisi insaniam negativè. i. e. nullam ex se sapientiam, nullam veritatem, bonitatem nullam.

nature of Angels in their creation and constitution was such, as God could not trust fully unto, such as he saw folly in. We may demonstrate this plainly, because a great part of the Angels (and it is questioned whether or no the greater part) but it is clear, that a great part of the Angels, a whole Regiment at least, proved disloyal, and fell together: therefore the Angelical nature (in that abstracted notion) is subject to folly and unfaithfulness, as well as man, although they are of a more excellent make and constitution than man. God looking upon Angels in general, saw they were not to be trusted; the event also shewing many of them (who were as good by nature as they who stand) falling from him discovering their folly and nakedness to all the world.

But it may be questioned yet, how there could be folly in the Angelical nature, for as much as God viewing and reviewing all the works which he had made, *saw every thing which he had made, and behold it was very good.*

I answer, first God charged them with folly comparatively, respecting himself. As (1 Tim. 6. 16.) the Apostle saith of God, *that he only hath immortality*; that speech is exclusive, shutting out all other creatures from a participation of Gods immortality. Yet we know Angels are immortal, Angels dye not, therefore also they are opposed to men (in the next verse to the Text) *Who live in houses of clay, whose foundations are in the dust, and are crushed before the moth*; Angels are not crushed, they dye not, yet God only is immortal; because the immortality of Angels compared with the immortality of God, is but mortality. And the reason is this, because Angels are not immortal in themselves, or of themselves, they have not original or absolute immortality, their immortality is dependent and derivative; God only is independently and originally immortal, and hence *he only* is said to have immortality. As it is in the poynt of life, so also of righteousness, wisdom, and faithfulness. God only is faithful, *he only is wise*, that's the Apostles phrase, *To God only wise*: Men, yea Angels, are unfaithful, unwise, foolish, compared with God. He is wise of himself, and in himself, in his own compass, creatures have only what they borrow or receive from him. To this sense one of the Ancients speaks fully, *In comparison of the justice of God, if the holy Angels in Heaven be called unjust, I see no hurt in the assertion not because they have fallen from justice, but because they are creatures, and not God.* All is resolved into this, *they are creatures*, that's enough

*In comparatio
no iustitie Dei,
si nec sancti in
celis Angeli ju-
stie essent dicantur,
non mihi vide-
tur importuna
sententia, non
quia ut hoc es-
sent a iustitia
lappi sunt, sed
quia facti sunt,
& Deus non
sum. August.
cont. Prisc.*

enough to prove their folly, and unfaithfulness. And if a man that hath not only some smattering of learning and knowledge, but is a professed Scholer, be looked upon as ignorant, compared with the *Beast* clerks and great Scholers of the World; is it any wonder that Angels should be called fools, in reference to the infinite wisdom of God? *the foolishness of God is wiser then men, and the weakness of God is stronger then men.* And it is as true of Angels, the foolishness of God is wiser then Angels, and the weakness of God is stronger then Angels. Angels are called *Principalities and powers*, but yet it is only because they act in the power of God, and go forth in his strength, that's the first answer. The whole nature of Angels is unfaithful and foolish, weighed with God.

Secondly, I answer, although in the Angels there is no actual unfaithfulness or folly, yet there is possible folly and unfaithfulness in Angels; and, this potentiality is the thing here meant or aimed at. The holy Angels that now stand, are wise and faithful altogether, yet considered in themselves (not as confirmed by Christ) they may fall; their condition is altered, but their constitution is the same. It is otherwise with man (which makes a wide difference between Angels and men.) Man not only hath a potentiality to be foolish and unfaithful, but man is actually foolish and unfaithful; yea man in himself is nothing else, but a bundle of folly and unfaithfulness. Whereas Angels in themselves, or considered in their natural constitution, have no folly actually in them at all.

The nature of man was nothing but sin, and Angels have no sin at all in their nature; they only have a potentiality, a possibility in their nature to sin. So then, we must understand this charge of folly with two cautions concerning Angels. First, there was not any folly concreated with them, their nature is purely pure. Secondly, they have not contracted any folly into their nature. The folly of the good Angels is but like the folly of man in the state of innocence, when he had only a power to sin: which possibility of Angels to sin is by the mediation of Christ (wherein these Angels have a share, though not to redeem or raise them from their fall (as a man) yet to confirm and keep them from falling) I say, by the mediation of Christ that possibility is removed. Christ hath changed their possibility to sin, into an impossibility of sinning. This is a glorious priviledg indeed, and that which all the Saints shall have in glory. Redemption hath not only bettered the condition of man, but the condition of Angels. Now *they all excel in strength, doing the*

Quicunque creatura hoc con-
venit, ut pec-
care non possit,
hoc habet ex
 dono gratiae,
non ex conditi-
one naturae.
Aquinas. p. 1.
quest. 3. art. 1.

commandments of God, and harkning to the voice of his word for ever. *Psal. 103. 20.*

*Aquin par. 1. q.
c. 3. art. 1.*

We may hence learn, first, *What the sin of Angels was*, God charged his Angels with folly; the possible sin, which God saw, and still sees, in the nature of Angels, was the actual sin of Angels. Pride and self-confidence were the sins of Angels, and these are the most proper sins of Angels. Angels cannot fall into every sin. The Schoolman questions, *Whether the first sin of Angels was pride?* He argues and concludes, that howsoever in regard of guilt, the Devils, or fallen Angels, have all sins upon them, because they tempt man to every sin (*For he that tempts another to a sin which himself commits not, or is incapable to commit, is as guilty, as if he had committed it*) yet in regard of the act it self, evil Angels can only commit those sins, which are suitable to a spiritual nature.

Now a spiritual nature, is not affected with those sins, which belong to a corporal or sensitive nature; devils are not adulterers, they are not drunkards; theirs are spiritual sins, and their chief spiritual sin, was pride; their first sin consisted in not submitting themselves to that condition, wherein God placed them, and whereunto they were appointed. All agree it was pride, though there be different opinions about what this pride shewed it self; whether in affecting a higher degree, then God created them in, refusing the work and office God set them about, (which some conceive was the ministration to, or the guardianship of man, which trust they deserted or scorned) or whether it were an affecting a further condition upon their own strength, not looking to the strength and grace of God, whatsoever the particular was, the general is plain, *they abode not in the truth, they kept not their station: Pride and ambition swelled them, till they brake and fell.*

Angeli fuerunt à Deo creati, beati, beatitudine naturali, non autem beatitudine supernaturali, quæ in visione divinæ essentiae consistit.
Aquin par. 1. q. 64. art. 1.

Secondly, observe, *Angels (as creatures) are mutable creatures*; though they are the best of creatures, yet they are changeable creatures; though they are the most perfect creatures, yet there is somewhat in them of imperfection. Look upon Angels in their creation, they were created blessed; Blessed (as the Schools determine) with a natural blessedness, not with a supernatural, which consists in the vision of God; for, if they had been created in a supernatural blessedness then they had never fallen; they were created only in a natural blessedness, and from that, they might fall, and did. Now, indeed, the good Angels have obtained by

Christ.

Christ a supernatural blessedness, from which they cannot fall; and so by grace are become immutable, which by creation they were not. Though Christ be not a redeemer (as was toucht before) yet he is a confirmer, a supporter of the holy Angels. In reference whereunto, Christ is called the *head of all things* (Ep. 1. 22.) *And of him the whole family in heaven, and in earth is named,* Ephes. 3. 15. *And by him* (Col. 1. 20.) *God hath reconciled all things unto himself, by him I say, whether they be things in earth, or things in heaven.* Some understand that place in the *Colossians* of men only, because of the word *reconciling*, yet we may well take in Angels also, because, that place takes in all things, both in Heaven and earth. And howsoever Angels needed not such a reconciliation, as supposes a breach of peace, or a falling out, before: yet they needed such a reconciliation, as consists in the continuation and strengthening of that peace which was before.

Further, We learn by way of Corollary from the former point, *That there is no stability in any estate out of Christ*; the Angels themselves could not be trusted out of Christ; folly is in them not considered in Christ, how much more in man? when *Adam* fell, if God should have repaired him again, and set him up (*in statu quo*) in the same condition wherein he was, yea in a better (if a better could be had) without a Mediator; and so have tryed his obedience once more; or should every particular man have stood for himself, and not one for all; certainly, as we fell at first in a lump all together, so we should have all fallen single (as it were) by retail, one after another: *There is no assurance in any state on this side Christ*: Nor man, nor Angel can hold out without a Surety: Christ is called *the Surety of the Covenant*, Heb. 7. 22. because he undertakes for us that we shall do our parts, that we shall be faithful and beleiving, that we shall be holy and humble, that we shall do what God expects from those, whom free grace shall save: Christ undertakes for all the grace, and holiness, and faithfulness which is required in beleivers; he gives no command, but what himself helps us to fulfill, nor calls he for any duty, but what himself works in us and for us.

Fourthly observe, *That God sees imperfection in creatures whose natures are most perfect.* Man looking upon the Angelical nature, or upon mans nature in innocency, could see no fault or folly in either, but God saw both possibly faulty, though not actually faulty. And, as it is with the nature of men and Angels, so with

their works : when we can see nothing amiss in a work, God can : as the *Aposle* acknowledges (1 Cor. 4. 4.) *I know nothing by my self* : I profess when I look into the course of my Ministry (for he speaks to that particular) when I look how I have discharged my Apostleship, my conscience bears me witness, I know of no unfaithfulness or neglect, but yet, *though I know nothing by my self, I am not hereby justified, but he that judgeth me is the Lord* : as if he should say, when God comes to look over my work, he may find faults, many faults in it; there is no standing for creatures before God in any creature-purity : angelical perfection is imperfect in his sight. Angels have not the least spot or tincture of sin in their nature, yet the nature of Angels is potentially sinful. The best creature (in regard of pure naturals) may be wrought to evil, only God cannot. And the reason is, because every one may err, who hath not the rule of righteousness within him: and therefore it is impossible God should err, because his own will is the rule of his own actions : He is every way a law unto himself. The *Aposle* speaking of the Gentiles (Rom. 2. 14.) saith, *These having not the law, are a law unto themselves*. Not that their Nature is a law, (which is the transcendent priviledge of God) but, that they have the law of Nature, or the law printed in their Nature, though not published to their ear ; *They have the law written in their hearts, but the heart of God is his law, both written and unwritten*. Creatures, how perfect soever in their Nature, have the will of God for their rule and law: which though it be within them, yet it is not *Them*, and so they may act beside it. The hand of the *Artificer* often fails in cutting or fashioning the work he is about, because his hand is not the rule by which he works : his hand works by a rule or line, his hand is not that rule or line, therefore he sometimes strikes right ; and sometimes he strikes wrong ; but if the hand of a man were the rule by which he works, then it were impossible that ever he should work amiss. Thus it is with God, the very will of God which acts, is the rule by which he acts, hence it is impossible for God to fail ; Angels and men act by a rule prescribed, their will is one thing, and the rule is another ; the power by which they work is one thing, and the direction by which they work is another, and therefore (to shut up this point) the most perfect creature may possibly swerve and err in acting ; *Only he cannot err in any thing he doth, whose will is the perfect rule of all he doth.*

Solum illum a-
ctum à recti-
tudine declina-
re non contin-
git, cujus regu-
la est ipsa vir-
tus agentis. A-
quin par. 1. q.
63. art. 1.

Fifthly,

Fifthly, Forasmuch as God beholding his Angels, sees folly in them, learn, *That God hath no need of any creature, no not of Angels.* The reason is clearly this, because Angels themselves, in themselves are unfaithful, Angels themselves in themselves are foolish, therefore what need hath God of such as these? As King *Achish* said (1 King. 21. 15.) when *David* changed his behaviour before him (studiously acting the fool and mad man) scrabbling on the doors of the gate, and letting his spittle fall down upon his beard: What, saith *Achish*, unto his servants, *have I need of mad men, that you have brought this fellow to play the mad man in my presence?* So, God may say, when he looks upon the best of creatures, Angels or men, have I any need of mad men, any need of fools or of their folly? Forasmuch then, as there is nothing in any creature, barely as a creature, but what may be reduced to folly and unfaithfulness, and would certainly end there, therefore God hath no need at all of any creature. Men will say, we need not the help of disloyal or untrusty men, we need not the help of fools, to counsel us, or of unfaithful ones, to act for us.

Besides, creatures are no help to God: For the truth is, God and the creature are no more then God alone; I say, God and the uttermost perfection of all creatures put together, are no more then God alone: The reason of it is, because if there be any perfection in creatures, it is but what God himself hath put into them. What a man gives to another, is no addition to himself, much lesse is that which God gives man or Angel, any addition to God. God is infinite, and no addition can be made to infinite: When the creature doth most for us, the creature (of it self) doth nothing for us, *God doth all in all and by all.* The creature doth you no more good at one time then at another, all the good which is done at any time, God doth it: So then, every way God hath no need of creatures. And it is our comfort, I am sure it ought to be, that he hath not. He saith to *wise men* I have no need of your counsels; to *rich men* I have no need of your purses; and to *great men*, I have no need of your power; he sees all is vanity.

Lastly, If God trust not Angels, let not us trust in man; if he charges his Angels with folly, let not us adore the wisdom of man. This discovery of imperfection in Angels, should lay all creatures low before us, and take us off from confidence or boasting in any arm of flesh. To this sense *Eliphaz* prosecutes the argument in the following words to the end of the Chapter.

If

If Angels, the chiefest and choicest of creatures be thus weak, what then is man, *who dwells in a house of clay, whose foundation is in the dust, and who are crushed before the moth?*

JOB, Chap. 4. Vers. 19, 20, 21.

How much less on them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?

They are destroyed from morning to evening: they perish for ever without any regarding it.

Doth not their excellency which is in them, go away, they die, even without wisdom.

THese three verses, contain a description of man in opposition to the Angels. The form of the argument was given before to this effect; That if Angels, those excellent creatures, cannot stand before God, or be justified in his sight, then much less man, a weak creature, *man who dwells in a house of clay, and whose foundation is in the dust.*

Two things this Context holds forth to us, concerning the weakness of man, in opposition to Angels.

First, It shews us, that man is a *material substance*, so are not Angels, *Angels are spirits, spiritual substances.*

Secondly, It shews us, that man is a *mortal substance*, so are not Angels, *spirits dye not.*

That man is a material substance, is proved in the beginning of the 19 verse, from those words, *He dwells in a house of clay, whose foundation is in the dust.*

That man is a mortal substance, is implied in the former; that which is made of clay and dust, must needs be brittle ware. But besides that his mortality is implied in those words, it is proved expressly and in terms in the words following to the end of the Chapter. And this mortality of man is set forth, by divers adjuncts or circumstances.

1. By a similitude, shadowing the quickness or the suddenness of mans death, *They are crushed before the moth.*

2. By the shortness of life; *They are destroyed from morning to evening.*

3. By

3. By the everlasting power, which death hath upon us (respecting this world) *They perish for ever.*

4. By the common and general insensibleness and inconsideration of this frail life, of this long lasting death; *Man* (saith he) *is destroyed from morning to evening, he dieth quickly, perisheth for ever, he lies as long as the world lasts, in his grave; yet such is the stupidity of man, that none regard all this, he dies without any regarding.*

5. And least any should say, surely, man is not such a pittiful creature as this sad description represents him; man was the most excellent part of the inferiour creation. God planted many noble endowments upon man: and is there no more to be said of him but this? *he is crush'd like a moth, and dies, no man regarding?* That objection is taken away in the last verse; as if the Holy Ghost had said, I grant that man, besides *dust and clay* (which are his materials) hath many heavenly, yea divine *endowments* he hath the impressions of *Gods Image* in reason and understanding stamped upon him; but though he be thus qualified; yet *all his excellency* (all that which may be accounted the choicest and the best in him) will not keep him sweet, or protect him from death and rottenness: *Doth not* (saith he) *their excellency which is in them, go away?* as if he had said, If you alledge, that man is more then *dust and clay*, then weakness and corruption; 'tis granted: but what then? *Doth not their excellency that is in them, go away?* doth it not vanish, and where is it? and where is he? All natural perfections (whatsoever man hath under the notion of a reasonable creature) be they never so high and raised, quickly pass wither and decay: They have no abiding excellency in them, *Doth not their excellency that is in them, go away?* *They have wisdom, but they dye without wisdom*, even as bruit beasts, either their wisdom decays while they live, or, it is not able to keep them alive: wisdom, parts, and learning stands them in no stead to prevent death. Now if their excellency go away, they must go too; if wisdom cannot keep them alive, die they must; as we shall see further in opening the several parts, having thus given the sense in general.

These things considered, we may see the strength of the Argument in the 19. verse, *How much less on them who dwell in houses of clay, &c.* as if he should say; forasmuch as Angels cannot stand in competition with God, or approve themselves in his sight, certainly

tainly much less can man, how great thoughts soever he hath of himself; much less can man be justified in his sight, who comes so many degrees short of Angelical perfections; for, his Soul which is within him, though it be a noble and a spiritual substance, and that wherein he is most like to Angels, yet this soul of his, sojournes, dwels and acts in a body composed of corruptible clay, and hath no better a foundation (in a natural capacity) then the very dust; and so subject is this man to mortality, thus composed of dust and clay, as, what through the inward distempers of his body, what through outward accidents and casualties, he is as transitory and as subject to death, as the meanest worm, as the poorest creature in the world, *he is crushed before the moth.*

How much less on them who dwell in houses of clay.

Particula
וְכִי pro quo
est simpliciter
וְכִי hoc loco
utrumq; desig-
nat, sc. vel
quanto minus
vel quanto ma-
gis. Druf.

The Hebrew bears a double rendring, either *how much less* (as we) or *how much more*: If it be rendred *how much less*, then it refers to the first clause of the former verse; thus, *if he puts no trust in his Angels, then much less doth he put trust in men, who dwell in houses of clay.* If it be rendred, *how much more*, then it refers to the latter clause of that verse; thus, *if he charged his Angels with folly, then how much more may he charge them with folly, who dwell in houses of clay?* Which words, are a description of man, either in his civil condition, or in his natural constitution. Some take these words in the very letter, *The house*, for that which we ordinarily call a house, the house wherein man ordinarily inhabits; as if *Eliphaz* had thus said, Angels dwell in Heaven, they have everlasting mansions, but man, dwels in a house of clay, the best and goodliest houses are but clay and dust, a little refined and sublimated by art or nature; brick and stone, all these materials are but dirt concocted by the heat of fire and Sun; so that, if the allusion were to the very house in which man-kind dwells, in opposition to the habitation of Angels, these set them far inferiour to, and below the Angels. As these take it for the house wherein man lives, so some understand it of the house, wherein man lies being dead, namely, the grave: The *Chaldee* is express paraphrasing thus, *How much more the wicked, who dwell in a Sepulchre of clay?* That the grave is called a house, the Prophet helps us, *Isa. 14. 18, 19. All the Kings of the Nations, even all of them, lye in glory, every one in his own house, that is, in the grave,* as the next words

words prove, *But thou art cast out of thy grave, &c.* But I rather take it (as was before intimated) to be an expression of mans natural constitution, *He dwells in a house of clay, whose foundation is in the dust.* And so the Apostle is express (2 Cor. 5. 1.) *If our earthly house of this Tabernacle were dissolved;* the earthly house is the body; and (2 Cor. 4. 7.) the body is called an earthen vessel, *We have this treasure* (namely the precious Promises and truths of God in the dispensation of the Gospel) *in earthen vessels:* We, dying men, Preach eternal life; we have death in our faces, while the word of life is in our mouthes. The word here used, signifies clay, either wrought or unwrought, either natural slimy dirt, or dirt made up for use, by art: So Gen. 11. 3. When they attempted the building of that Tower, it is said, *They had slime for mortar;* it is the word of the Text, which is used both for slime and mortar; *they had slime* (which is natural) *for mortar;* that is (by Art and industry) they made mortar of slime: The body of man is a house of clay, but not of rude natural clay; the power, and (if I may so speak) the art of God hath wrought it beyond it self, and refined it for this goodly building, the body of man.

The body of man is called a house or building in two respects. First, because of the comely Fabrick: it is set up by line or by rule, there is admirable Architecture, admirable skill in building and raising up of the body of man, story after story, room after room, and contrivance after contrivance, in all so compact and set together, that the most curious piles in the world are but rude heaps compared to it; so then, in respect of the frame and structure, it is fitly called a house.

Secondly, * The frame of the body is called a house, in respect of the soul; the soul dwells in or inhabits the body, as the whole man inhabits or dwells in a house; the soul guides and orders the body, as the inhabitant orders the affaires of the house, or as the Mariner and Pilot steer and direct the motions of the Ship: Not that the soul is in the body accidentally (we must not strain the similitude so far) as a man is in a house, or a Mariner is in a Ship: there is a formal union between the body and the soul; only the soul is said to dwell in the body, and the body or the matter is after called a foundation, because there is the beginning. Man was begun at his body, as the house is at the foundation: first, *God formed man* (that is, the body) *out of the dust of the earth,* and then *he breathed*

חמר
Turbidus, luteus, lentus, mixtus, ut cum aqua turbantur & in eis lutum ita commoveatur, ut confundantur & luto miscantur, ut in cementum degenerent.

* Hoc corpus in teum domus anime dicitur, quia anima humana quantum ad aliquid est in corpore sicut homo in domo, vel sicut nauta in navi, in quam scilicet est motor corporis; anima autem non unitur corpori accidentaliter sed formaliter, ut forma materiae, dicitur enim materia fundamentum formae, ed quod est prima pars in generatione, sunt fundamentum in constitutione domus. Aquas,

into him the breath of life, and man became a living soul.

Corpus huma-
num lutum di-
gitur, quod ex
terra & aqua
gravioribus
elementis abun-
dantius constet
Aquis.

Thus the body is a house, and it is a house of clay, or a house of earth, so called, chiefly in two respects.

First, because of the matter of it, it is made of earth. Though all Elements (as Naturalists teach) meet in mixt bodies, yet earth is predominant in grosse and heavy bodies.

Secondly, because of the countinuanee of it, or the meanes by which it is supported: for, as it was at the first framed out of the earth, so it is still supported and maintained by earth; earthly creatures, meat and drink with such like accomodations continue and repair this house from day to day until at last it be laid down in the dust and return to earth again. So then it is called an earthly house, not only from the matter of which it is made, but also from the meanes by which it is kept in repair, earth and earthly all

Whose foundation is in the dust.

These words aggravat the weakness of mans condition Suppose men were formed out of the dust and wear but clay, yet, had he a strong foundation, that would support and strengthen him. The strength of a building is in the foundation, and that building whose walls are but weak may stand long, being firmly founded. The Church of Christ is weak of it self; but because the Church hath such a mighty foundation, CHRIST the Rock, a living and an unmoveable Rock: (That confession of Peter, *Thou art Christ the Son of the living God*, is the Churches foundation Rock) therefore the Gates of Hell shall not prevail against it. But when the building is weak, and the foundation weak too in how tottering a condition is such a building? Mans foundation is but sand or dust: and the word signifies flying, light, unstable, moveable dust, such as lies on the surface of the earth, and is plaid about with every puff of wind, though some (I confess) take the word not strictly, for this flying dust, but for slimy dust, or dust moistned, which is slime. This was the matter out of which God created man Gen. 2. 7. *Dust out of the earth, or out of the dust of the earth.* That dust which can hardly be collected or kept together to make a substance, that is laid together as the foundation of man, *His foundation is in the dust.*

Hence we may observe first, what the pedigree and original of man is what treasure soever he carries about him, yet he is an earthen vessel, or as the Apostle speaks of the first man, 1 Cor. 15. 47. *he*

ῥῆν
Pulvis proprie
varior & tenui-
nat, qualis in
superficie terra
Mex. in Gen.
Significat non
simplicitur pul-
verem, sed pul-
verem cerosū
& limosum Pa-
gus in Gen. 2. 7
Pulvis levissi-
mus ex quanti-
hil firmum aut
durum omni-
pungi potest.

he is of the *earth earthly*, Earth is the Original of man, and man himſelf is no better, *Earthly*; yea, the earth is call'd his *earth*, as if he had propriety in nothing but earth, *Pſal. 1. 6, 4.* ſpeaking of the greateſt Princes, *Truſt ye not in Princes, nor in the ſon of man, his breath goeth forth, and he returneth to his earth.* Our bodies can challenge no alliance with, or propriety in any thing but earth, it is *our earth*. The wiſe man (*Eccleſ. 12. 7.*) calls the body, not only an Alloy to the duſt, or a-kin to duſt, but plain *duſt*, *Then* (ſpeaking of Death) *ſhall the duſt return to the earth as it was?* it came from the earth, and in death it returns to the ſame point from whence it ſet out.

A ſecond thing we may take notice of from mans Original, which exceedingly advances the infinite wiſdom, and the Almighty power of God. Duſt and Earth are the matter out of which we are formed. But doth the countenance of man repreſent duſt and earth? Could any one ſay, who had nothing to judge by, but the eye, that man was made of ſuch mean materials? what characters of Beauty and Maſtey ſit in his viſage? how unlike is he to his own parent, the earth? Man hath received from God, not only an excellent fabrick or compoſure of body, but if you conſider it, the very matter of which the body is compoſed, is far more excellent then earth or duſt. Take a piece of earth, or a handful of duſt, and compare them with the fleſh of man, that fleſh is earth indeed, but that fleſh is far better then meer earth. This ſhews the power of the creator, infinitely exceeding the power of a creature. A *Goldſmith* can make you a goodly Jewel, but then you muſt give him Gold and precious ſtones of which to make it; he can put the matter into a better form, but he cannot make the matter better. The *Engraver* can make a curious Statue, exactly limb'd and proportion'd to the life, out of a ruſt piece, but the matter muſt be the ſame you put into his hands; if you give him Marble, it will be a *Marble Statue*, but he cannot mend the matter. Mans work often exceeds his matter but mans work cannot make the matter exceed it ſelf. Now God took up a *rude lump* of earth or ſubtile duſt, and he not only put that excellent form, but mended the matter alſo. Man is earth, but he is earth ſublimated and refined; *Not only doth the form exceed the matter, but the matter formed exceeds the matter unformed.*

Materia ſuperabit opus.

Thirdly, as this liſts up the wiſdom and power of God, ſo it ſhould humble & lay man low. *Eliphaz* improves this principle as

an Argument to take down the spirit of *Job* from his supposed heights and self-conceits. Surely thou art great in thy own thoughts, when thou presumest to enter a contest with God: But, look to thy Original; such towering, lofty, and ascending thoughts would quickly be abated, if thou wouldst remember that thou art but a clod of earth, a little refined clay, moving slime, enlivened dust, breathing ashes; did we spiritually look upon the matter of our bodies, it would take down the swelling of our spirits; when our spirits are like *Jordan* in the time of harvest, overflowing all the banks of humility and moderation, this thought spiritualiz'd will bring us into our channels again, and recal us to our own bounds and banks. Some Naturalists observe of the Bees, that when they are up and angry, do but throw a little dust upon them, they are quiet and hive again. Certainly, when our imaginations are buzzing and humming in the air, when they are flying and mounting up to Heaven, not in holy aspirings to God (which we ever ought) but in bold aspirings against God, which we should never dare; in such a distemper of our spirits, if we could but cast this dust upon them, it would quiet and bring them in again.

Hath not man cause to lye as low in his thoughts, as that from whence he was extracted? should not he be humbled to the dust, who is dust? Especially, this earth should be abased in all addressees to Heaven, in all our approaches unto God, as *Abraham*, *Genesis* 18. 27. *I have taken upon me to speak unto the Lord, who am but dust and ashes.* We should never be so low in our own thoughts, as when we make use of our highest priviledges; and the nearer we are admitted to come to Heaven, the more should we (for the magnifying of Free-grace, which makes this admission) remember that we are but Earth.

Fourthly, If the body be but clay, and hath but a foundation of dust, then do not bestow too much care and cost upon your clay, upon your dust. How many are there who bestow much pains to trim up a vile body, and neglect a precious soul? Most usually they who bestow most pains upon this mortal house of clay, bestow least about that immortal inhabitant. In an over cared for body, there ever dwells a neglected soul. You shall have a body cleanly washed, and a soul all filth; a body neatly cloathed and drest, with a soul all naked and unready; a body fed, and a soul starved; a body full of the creature, and a soul empty of Christ; these are poor souls indeed. That complaint of the Moralist against

Heathens

Heathens, may be renewed against some *Christians*, they are busied most between the combe and the glass, and troubled more at a disorder in their bair, then at a disorder in the Common-wealth, (he said, I say) then at a disorder in the Church, or in their own hearts. It is a sad thing, that any who bear the name of a Christian, should spend much time between the combe and the glass, and but little between Ordinance and Ordinance, between the Bible and the Pulpit, between reading and hearing, between both, and holy meditation; the body is but a house of clay, it is but dust, therefore be not so industrious for it. We usually laugh at children when they are making houses of clay, and pies of dirt. They whose care is thus over-active for the body, are but children of a greater stature, and shew, they have so much more folly in their hearts then they, by how much they have more years over their heads, and are foolish about more serious matters then they. There is no child to the old child.

*Inter pedinem
& speculum
occupari. Sen.*

Fifthly, seeing this house of clay is founded also in dust, observe, that man is a very fraile, an unsteady, and an unstable creature, every puffle must needs subject him to ruine. Look upon his foundation, it is nothing but dust. When *CHRIST* (*Matth. 7. ult.*) had finished his Sermon upon the Mount, he compares his hearers to such as build either upon the Rock, or upon the Sand, *They that hear and do not, are like a house built upon the sand*; and what becomes of that house? when the rain descended, and the floods came, and the winds blew, *that house fell, and the fall thereof was great*. A foundation of dust or sand cannot stand out one storm. The house of mans body is walled and roofed with clay, and bottom'd upon no better then dust; the strength of the Church (as was toucht before) is described by the matter of its foundation, a Rock, *Matth. 16*. And the new Jerusalem (which as it is conceived to be the most pure state of the Church here on earth, so it must be the strongest) is set forth having twelve foundations, and they all of stone, and all those stones most precious, and therefore most durable, *Rev. 21. 19*. The strength and stability of that estate which the Saints shall inherit, when these houses of earth are by death levelled to the earth (the stability (I say) of that estate) is described under the notion of a City which hath foundations (*Heb. 11. 10.*) He (namely Abraham) looked for a City which hath foundations, whose builder and maker is God. When the Holy Ghost saith foundations, who can tell how many they may be? we can easily tell the

the fewest they can be; *two* is the lowest number; so that at least this City hath a foundation upon a foundation. The foundation of Christs perfect righteousness is laid upon the foundation of Gods eternal free love: here is foundation upon foundation. The City above hath these foundations, and therefore we receive a City that cannot be shaken. I note these things, to shew by consent of Scripture, that the stability of any condition in allusion to a building is exprest by the strength of its foundation. Now, all our outward glory and excellency, our life, and all the pomp of it, hath scarce so much as deserves to be called a foundation; a foundation of dust hath only the name of a foundation. That Image in Daniel which typed out all the descents of worldly greatness, had a head of gold, the breast and armes of Silver, the thighes of Brass, and the legs of Iron, but the feet were part of Iron, and part of Clay. The feet are the foundation, and the feet of this Image speak thus much to all the world, that all worldly pompe and greatness, all worldly power and majesty must fall, for the Image stands upon clay; and though it have a mixture of Iron in the feet which is strong, yet it shall not stand by the Iron which is strong, but fall and be broken by the Clay which is weak. As it was in these great Monarchies, into which the outward power of Nations and Kingdoms was contracted: so if you look upon any particular man, though you may conceive him to have a head of gold, armes and breast of silver, thighes of brass, and legs of iron, yet when you come to the feet, the foundation of the whole body, it is but dust, which a small storm will dissipate and blow away, the body of man hath so weak a foundation, that it is sometime compared to that which hath no foundation, a Tabernacle, (1 Cor. 5.) *If the earthly house of this Tabernacle were dissolved*, saith the Apostle. Now a Tabernacle hath a roof or a covering, but no foundation: The Tabernacle of the body hath a covering, but hardly any foundation, only a foundation in the dust.

*Tectum habet,
fundamentum
non habet.*

Lastly, Consider the form of speaking in this Scripture, *How much less on them who dwell in houses of clay?* He speaks of the whole man, as dwelling in a house of clay; Now we know that a body cannot properly be said to dwell in a body, the house doth not dwell in a house, yet he speaks, as of a compleat person dwelling in a house of clay, which yet is to be understood of one part of the person, The soul; that dwells in a house of clay, that is, it acts and officiates in a body composed of clay. Hence observe, seeing
the

the whole man cometh under the notion of the ſoul;

That the ſoul of man is The man, The ſoul goes away with the name of the whole perſon: The ſoul is not the man in a natural conſideration, (as ſome have Philoſophiz'd, aſſerting that man is nothing but a ſoul cloathed with a body) for, man is man by the union of ſoul and body, and the perfection of man as man, conſiſts in that union, but the ſoul is the man in a moral conſideration, becauſe it is the more noble and excellent part of man: and it is uſual to denominate the whole from that part which is more excellent. The body is but as the Cabinet, the ſoul is the Jewel; the body is but as the ſheath or the ſcabbard, the ſoul is as the knife or the ſword; You know when a man buyeth a ſword, he buyes a ſcabbard too, or when he buyes a knife, he buyes the ſheath too, yet he ſaith, this knife coſt me ſo much, or I gave ſo much for this ſword, he makes no mention of the ſcabbard or of the ſheath; now the body is the ſheath or ſcabbard of the ſoul (*Dan. 7. 15.*) you have it expreſt ſo, *I was grieved* (ſaith the Prophet) *in my ſpirit in the middeſt of my body*, ſo we tranſlate, but the Chaldee is (and ſo we have it in ſome Margents) *in the middeſt of my ſheath*; *The ſoul is the blade, a blade of admirable mettle and temper; the body how beautiful ſoever by nature, or gay by art is but a velvet, or an embossed ſheath and ſcabbard*: therefore at firſt, when God formed man out of the duſt of the earth, and had breathed into him the breath of life, the reſult of all is, *and man became a living ſoul*; it is not ſaid, man became a living body, though life was breathed into the body, and the body ſtood up and lived, yet the beſt part is named for all, the duſt and the clay are (as it were) quite forgotten in the ſtory, *man became a living ſoul*. And that may be a reaſon, why the fear of God and keeping his Commandements, (*Eccleſ. 12. ult.*) is called *all man*, becauſe theſe things chiefly concern that part of man, which (upon the matter) is all man. The fear of God and keeping his Commandements, are *ſoul work*, and tend to the eternal welfare of the ſoul; and though the body ſhares in all the bleſſings, and aſſiſts in moſt labours of the ſoul, yet the ſoul labours moſt for' and is the chiefſt ſeat of bleſſedneſs. How ſtrangely have ſome departed from this point of truth, which the Scripture every where writes as with a *Sun-beame*: who inſtead of making the ſoul to be the chief part of man, deny that man hath any ſuch part. And whereas ſome (toucht at before) err'd on the right hand, ſaying, that

Non quod anima ſit bono ut quidam poſuerunt, dicentes hominem nihil aliud eſſe quam animam indutam corpore, ſed quia anima eſt principatior pars hominis, unum quodque autem conſuevit appellari id, quod eſt in eo principalius. Aquina. in loco.

כל
האדם

that man was nothing but a soul : These go astray more, and more dangerously on the left hand, saying that man hath no soul at all : An opinion, howsoever lately drest in some fineness of wit, and subtilties of Philosophy, yet in it self so gross, so dishonourable to man, so contrary to this Text, and the whole tenour of the word of God, that I hope it is very mortal, and will shortly find a grave in every heart, but theirs, who have more reason to wish it, then to maintain it. I intend to dispute about it, beyond the Argument before me, which if it be not demonstrative (as many others from Scripture are) yet it carries (at least) a fair probability, and an ingenious ground ; for how can man be said to dwell in a house of clay, if he himself be nothing else but a house of clay ? or how can the inhabitant and the house be in all, but one and the same ?

But I shall dwell too long upon these houses of clay, in which man cannot dwell long : for it followes :

Which are crushed before the moth.

What strength is there in houses which are crushed before the moth ? or as others read it, *Which shall be consumed after the manner of a moth ?* Master Broughton thus, *Beaten to powder as a moth be they :* That is, They are crushed as soon, or as speedily as a moth. Another, *They are consumed as it were with a moth.* A fifth translates differently from all these, *Which are crushed and consumed before Arcturus.* Arcturus is a Constellation in Heaven about the North Pole ; we read of it in the 9th. of this Book of Job, verse 9. *Which makes Arcturus, Orion, and the Pleiades, &c.* The same word here, signifies a moth, and sometimes a Constellation, a knot or company of Stars : The sense of this reading is made out thus, *They are crushed before the face of Arcturus.* That is, they are crushed as long, or whilst Arcturus doth continue ; in plain English, as long as there is a Star in Heaven, man will be a mortal man ; or man will never change this condition of mortality, while the world stands. We may thus expound it, by that (Psalm. 72. 17.) where the Prophet describing the Kingdom of Christ in the extent both of place and time, saith, *His name shall be continued as long as the Sun ;* the Hebrew is, *Ad facies solis.* *His name shall continue before the face of the Sun ;* to continue before the face of the Sun, is to run in a line of equal continuance with the Sun ; so here, *They are crushed before the face of*

לפני צש
Ad facies ti-
neæ, εντός
σπορον, in mo-
dum tineæ.
Sept.
Velut a tineæ.
Vulg.
Pagnine.

לפני שמש
Ad facies solis.

of thoſe Stars, that is, they ſhall be in ſuch a cruſhing periſhing condition as long as thoſe Stars continue, which is, as long as the courſe of this world continues. Our own Tranſlation which comes clear to the letter of the Original, is further to be looked into. *They are cruſhed before the moth.* It may have a three-fold interpretation. Firſt, before the moth, that is, before in time, or ſooner then the moth. How quickly is a moth cruſhed? man may be cruſhed before it, ſooner then it is cruſht. Secondly, *Before the moth*, may be as much, as, in the preſence of the moth; as if he ſhould ſay, man thinks he is able to ſtand it out againſt a potent adverſary, yea, againſt God himſelf, but alaſs poor creature, he is not able to ſtand before a moth, or contend with a fly, if God arme any of them againſt him. Thirdly, *They are cruſhed before the moth*, that is, man is cruſht and torn, vexed and worn out by a thouſand miſeries and troubles which attend his life, before ever the moth has to do with him, before ever he lyes down in the bed of death, before the moth, that is, for the moth to fret on, or as a companion for the wormes.

All theſe rendrings, though they differ in words, come near and meet in the ſame general ſenſe, namely, *An illuſtration of mans frailty.* Take them firſt by way of ſimilitude, *Man is cruſhed as it were with a moth*; it notes thus much to us, *That death conſumes us without noiſe*, ſecretly and ſilently: To do a thing as a moth, is to do it ſilently and without noiſe. Hoſ. 5. 12. God himſelf ſaith, *That he will be as a moth unto Ephraim, and as a Lyon*, ver. 14. When he ſaith he will be as a Lyon, it implyeth open judgments, which come violently and viſibly, which come in, like thunder, roaring as a Lyon upon them; But when he ſaith, *I will be as a moth unto Ephraim*, the meaning is, I will ſend ſilent and ſecret Judgments upon you, which ſhall eat out your ſtrength, corrode your power, and blemiſh the beauty of your garments, and you ſhall not perceive it; Ye ſhall be undone, conſumed, and (as we ſpeak Proverbially) *ye ſhall never know who hurt you.* The open enemies of the Church are threatned with ſecret judgments, under this notion of a moth, *Iſa. 50. 9. Lo they ſhall wax old as doth a garment, the moth ſhall conſume them.* Again, Chap. 51. 6, 7. *Fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth ſhall eat them up like a garment, and the worm ſhall eat them like wool:* that is, whereas, your enemies have made a great noiſe and clamour with their revilings

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againſt

against you ; I will come against them without noise, they shall perish with as little clamour as a garment doth, that is eaten with moths. And thus the life of man is ordinarily consumed (as it were) by a moth ; sicknesses and diseases enter secretly, into his house of clay, they lye in the frame and between the rafters of this house, sucking up the spirits, and wasting the strength, spending the heat, and drinking up the natural moisture of the body ; we know not how we consume, but we consume ; we know not how we decline, but we decline ; we die, we know not how, but we die : Is it not then as with a moth, creeping upon us, yea feeding upon us without noise ?

Again, Take it by way of similitude, not as before *actively or instrumentally*, they are crushed as by a moth, or as a moth crushes ; but *passively or subjectively* ; They are crushed as a moth, that is, they are crushed as a moth is crushed, alluding to the easiness of crushing a moth ; A moth is dust as soon as you crush it, the least touch kills it ; Man in his house of clay is so weak, that if God do but touch him, he dies and falls to dust ; the Lord needs not brings his great Artillery, and make batteries against the body of man. the body of man is no such strong Fort or Bulwarke to stand out a long siege, or endure much assaulting and opposition ; he is crushed as a moth between your fingers ; Hence David most humbly deprecates the stroke of God which he saw coming, or felt as come, because he was not able to bear it, Psal. 39. 10. *Remove thy stroke away from me, I am consumed by the blow of thine hand,* (Lord if thou strike me thus I shall quickly consume) And lest you should think that Davids flesh (he being a King) was tender and delicate, and so less able to bear any hardship, therefore in the following words, he puts the case in general concerning man or man-kind, Take the man whose strength is as the strength of stones, and his flesh as brass ; yet this man breaks and vanishes under the hand of God, so he affirms, ver. 11. under this passive consideration of a moth, *When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth* (And then closes with that common axiome of mans mortality) *surely every man is vanity*, Selah.

Further, Man may well be said to be crushed or die even as a moth, for as the garment breeds the moth, and then the moth eats the garment ; so (besides that power of God, or the outward stroke of his hand, of which David spake) mans own dissem-

diſtempered body breeds ill humours, they diſeaſes, and theſe breed death: As it was with *Jonas* gourd, ſo it is with us, we give life and ſuck to a worm in our own roots, which ſucks out our life, cauſing our leaves to fall, and our goodly branches ſuddenly to wither.

Thirdly, From that ſenſe, he is *cruſhed before Arcturus*, or as long as the Stars continue, Obſerve;

That, as mans ſtate is frail and weak, ſo it will be, the for ever of this world. Do not look that ever there ſhall riſe up a generation of men, that ſhall have better houſes then houſes of clay, or houſes ſtronger built then our preſent buildings. As we are riſen up in our fathers ſtead, a generation of *ſinful men*; ſo we are riſen up in our fathers ſtead, a generation of *weak mortal men*: and our children will ariſe in the ſtead of us their fathers, a generation of men, as mortal as we their fathers. Till the whole compages and courſe of nature be changed, man ſhall not exchange the infirmity of his nature, *He ſhall never be without cruſhing ſickneſſes, till he is above them.*

The ſad ſtory of man holds on ſtill, and growes yet more ſad; before it was *cruſhing*, now it is *deſtroying*.

Verſe. 20. *They are deſtroyed from morning to evening, they periſh for ever without any regarding it.*

We may underſtand the former verſe of natural death, and this of caſual and violent death. Deſtruction and periſhing, import violence; Though I conceive natural death be here alſo intended. *They are deſtroyed from morning to evening, they periſh for ever without any regarding it*, or as Mr. Broughton reads it, *between a morning and evening, they are waſted without any regarding, or without any thinking upon it.*

They are deſtroyed, that is, they are ſubject or liable to deſtruction: That phraſe *from morning to evening*, notes the whole day; it is as much as to ſay, they are deſtroyed continually, or all the day long; as the Apoſtle ſpeaks out of the *Pſal. Rom. 8. 36.* *For thy ſake are we killed all the day long*: The morning and the evening are the parts of a natural day, *Gen. 1. 5.* or the two terms of a civil day, and theſe include and take in the full compaſs of the day.

*A mane ad vesp-
peram, i. e. per
totum diem
quippe mane
& vesp-
era
ſunt partes
diei. Draf.*

This ſenſe teacheth us, *That man is deſtroyable every moment.* He waſts in one ſenſe, while he grows, and dies from the morning of his birth and coming into the world, to the evening of his returne and going out of the world: And not only ſo, but he

is obnoxious to the violent assaults of death every day, and all houres of every day : From the morning when he rises, to the evening when he goes to bed, he walkes among armies of dangers, and within the Gunshot of destruction. The Apostles catalogue of perils is true to this day, 2 Cor. 11. 26. *In perils of waters, in perils of robbers, in perils of mine own Countrey men, in perils by the Heathen, in perils in the City, in perils in the Wilderness, in perils in the sea, in perils among false brethren :* Every place is a peril, and every person a peril. Where can we go, with whom can we meet, and not go among or meet with perils? And do not all these perils speak destruction from morning to evening? Paul's experiences both in regard of a natural, but especially of violent death, brought forth these conclusions, which come full up to the point. *I day daily, (1 Cor. 15. 31.) in deaths often (2 Cor. 11. 23.) we are killed all the day long, (Rom. 8. 36.)* Secondly, Take the words as a proverbial speech, by which the shortest time is signified. As (Isa. 38. 12.) *Hezekiah* complaining, sets out his mortal sickness, threatening present death and cutting off, thus; *Mine age is departed and removed from me as a shepherds tent; I have cut off like a weaver my life, he will cut me off with pining sickness, from day even to night wilt thou make an end of me,* that is, either continually or suddenly : from day even to night wilt thou make an end of me, I am wasting perpetually : or *before night*, within the compass of this day thou wilt destroy and make an end of me; these were the thoughts of my heart, when I was in the hands of that acute dispatching disease. The Psalmist (Psalm. 90. 5, 6.) describes man as grass, *In the morning it flourisheth and groweth up, in the evening it is cut down and withereth;* that is, man continueth but a very short time. His life is but a span long, or but a day long. *Jonah's* Gourd came up in a night, and perished in a night; and man cometh up in the morning, and perissheth in the evening. The Naturalists speak of a Fly they call *Ephemeron*, a creature of one day, which comes forth in the morning, is very active about noon, but when the Sun declineth, it declines too, and sets, with the setting of the Sun. Man is an *Ephemeron*, a creature of one day: for howsoever his life consisteth of many dayes, and is often lengthened out to many years, yet between morning and evening, or from morning to evening he is destroyed. The first step he sets up-
on

on the stage of the world, is a going out of the world; his ascending to the height of his natural perfection, hath in it a descent. One part of his life compared with another, is an increase, but the whole in reference to his end, is a decrease: his life is but a breathing death, life shortning as fast as it lengthens, his life is death hastning upon him continually. A hand breadth is quickly measured: *Behold* (saith David, *Psal.* 29. 5.) *thou hast made my dayes an hand breadth*; nothing needs no time to pass it in; mans age in it self is but little, and comparatively it is *nothing*; it falls under no calculation before the face of eternity. *Mine age is nothing before thee.*

But though the life of man be thus short, and himself be destroyed between a morning and an evening, yet death lasts long, *they perish for ever without any regarding.*

They perish for ever] Death it seems is everlasting. *They perish*, the word is often used in this book for the dissolution of soul and body not for the annihilation of either, as perishing properly imports: to perish, is here but to dye; for thus, even the *righteous perish*, and no man layes it to heart. *Isa.* 57. 1.

But doth man *perish* thus, dyes he for ever? shall there not be a return, a resurrection, shall not soul and body be reunited? how is it said then, they *perish* or dye for ever? εἰς χρὸν πθ.
αὐτ.

For ever, is sometime put for an infinite time, and sometime for an indefinite time, *1 Chron.* 23. 25 *The Lord God of Israel hath given rest unto his people, that they may dwell in Jerusalem for ever.* And yet the Jews are now so far from dwelling in Jerusalem, that they have scarce rest or dwelling among any people. The like sense of *for ever*, read *1 Kings* 2. 33. *Psal.* 132. 12, 14. Yet further, *for ever* is put for the finite time of one mans life, *1 Sam.* 27. 12. *He shall be my servant for ever*, that is, as long as he lives. *Psal.* 23. 6. *I will dwell in the house of the Lord for ever*, that is, as long as I live. In the Text before us *for ever*, is as long as this world lasts; it notes the utmost term of time, not (which is without term) Eternity. *They perish for ever*, that is, they shall not live in this world any more; as (*Job* 14. 14.) *If a man dye, shall he live again?* As if he had said, man can dye but once; he cannot live again, that is, in this world; shall he any more return to his house, to his wife and children, to his riches or honours, and, shall he here again enjoy such an estate as he had before? That (*Psal.* 103. 16.) explains it so, *As for man his dayes are as grass, as a flower of the field so he flourisheth, for the winde passeth over*

*it and it is gone, and the place thereof ſhall know it no more, that is, he ſhall never return to that local place, or civil place in which he lived; he ſhall not return to that place of magiſtracy or miniſtry, to that place of merchandizing or trading, of husbandry or handicraft, where he convers'd before. Thus his place will know him no more. Man dyes but once, and therefore when he dies, he is ſaid to die for ever. There is a ſecond death, but it is only a ſecond condition of life. Some ſhall ſo live for ever, that they ſhall be dying for ever. The miſery of all men here, is, that they are dying while they live; the miſery of the damned hereafter, will be, that they are living while they die. We ſee then, that as life is a continual going out of the world, ſo from death there is no returning to the world, they periſh for ever: when once you die, you are dead for good and all (as we ſay) there's an end, in reſpect of any work proper to this world, whether natural, civil, or ſpiritual. A dying man periſhes for ever from eating and drinking, from any outward content or pleaſure. When Barzillai was (as it were but) upon the borders of death and confines of the grave (2 Sam. 19. 25.) he beſpeaks David thus, who had invited him to Court, *Can I taſte what I eat and what I drink?* (and it followes) *Can I any more hear the voice of ſinging-men and ſinging-women?* *Can I any more?* as if he had ſaid, I am now nigh unto death, theſe delights are gone, they are periſhed for ever, I can hardly taſte any thing I eat or drink; the pleaſant Voice or muſical Inſtrument can I any more hear? much more then in death it ſelf are all theſe outward comforts periſhed, and will periſh for ever.*

Again, in reſpect of civil works, he that dies, periſhes for ever, no more buying, or ſelling, or trading, or dealing, all theſe things are paſt, and paſt for ever. Yea, death puts an end to all ſpiritual works, ſuch as were the Saints exerciſe and duty upon the earth; at the grave, there's an end of them alſo; a dying man periſhes for ever, in reſpect of repenting or believing, in reſpect of praying or hearing the word. Theſe are heavenly works, but the time for theſe is, while you are upon the earth, none of theſe labours are in Heaven or Hell, no nor in the grave whither thou goeſt, as the Preacher concludes (*Eccleſiaſtes 9. 10.*) Therefore (*Iſa. 38. 18.*) *Hezekiah* in his ſickneſs makes it one part of his ſuit to God, that he might be ſpared, for (ſaith he) *the grave cannot praife thee, they that go down into the pit cannot hope for thy truth; the living, the living be ſhall praife thee, as I do this day.* To praife
God

God ſhall be the work of Saints for ever; and yet the Saints dying are truly ſaid to periſh for ever, from praiſing God. All that praiſe ſhall ceaſe in death, which belongs to the wayes of grace; and then ſuch praiſe begins as ſuits with glory, which is our end. That *Hezekiah* means it of ſuch praiſe, and not of all praiſe, is clear from his own words, Verſe 20. *We will ſing my ſong to the ſtringed Inſtruments, all the dayes of my life in the houſe of the Lord*, that is, in the ordinances of thy publick worſhip. They that are in the houſe of the grave, cannot praiſe the Lord in his houſe. And though the praiſes of the Lord in Heaven, are transcendent, and more perfect then thoſe in his houſe on earth; yet it is a higher act of grace to deſire to live to praiſe God, then to be willing to dye that we may praiſe him; becauſe in this we deny our ſelves moſt; *Praiſing God on earth is a work as well as a reward, but praiſing God in Heaven is a reward rather then a work*. And we put forth the moſt ſpiritual acts of grace, when we chearfully go on with a work, which we know ſtands between us and the beſt part of our reward. But I return to the Text.

They periſh for ever without any regarding,] or without any laying it to heart. The word *heart* is not in the mouth, but it is in the heart of this Scripture. For the ſenſe is parallel with that, *Eſay* 57. *The righteous periſh, and no man layes it to heart*. The *Chaldee* gives a ſtrange gloſs, *They periſh or dye becauſe no man giveth them medicine*; as if he had ſaid, there is no Phyſitian can give an *Antidote* againſt death, or by any medicines prolong mans life. It is a truth, that the decayes and ruines of Nature, will at laſt exceed the repaires of Art; but this gloſs hath little regard to the Text, which we tranſlate well, *They periſh without any regarding it*, that is, *none or very few regarding it*. The *negative* is not abſolutely univerſal, excluding all, as if there were none in the world who take notice of the ſhortneſs and frailty of mans life, or of his for ever periſhing condition. So in that place of *Iſaiah*, *the righteous periſh and no man layes it to heart*; that is, there are very few, ſcarce any to be found who lay to heart (in compariſon of the number which neglect) the death of righteous men.

Obſerve hence, *Few of the living regard how ſuddenly others do, or themſelves may dye*. Till we ſee a friend gasping and dying, till we ſee him bedewed with cold ſweats, and racked with Convulſions, till our eye thus affects our hearts, our hearts are ſeldome affected with the ſenſe of our mortality. It is one reaſon why *So-*

מכל
מש
Absq; opponen-
te.
Pereunt eo
quod nemo op-
ponat eis medi-
cinam.

mon advises to go to the house of mourning, Eccles. 7. *It is better to go to the house of mourning, then to the house of mirth, for (saith he) that is the way of all men (all must dye) and the living will lay it to heart, or the living will regard it.* As if he had said, the living seldom lay death to heart, till they come to the house of death: He seems to promise for the living, that then they will: yet his undertaking is not so strict, as if every man that goes to the house of mourning did certainly lay it to heart: but he speaks probably, that if living man will at any time lay death to heart, then surely he will when he goes to the house of mourning. When will a man think of death, if not when he sees death? and looks into that dark chamber of the grave? There are many who lay it to heart only then: for a fit at a Funeral, they have a passion of the heart about mortality. And very many have gone so often to the house of mourning, that they are grown familiar with death, and the frequency of those meetings take off all impressions of mortality from their hearts. As we say of those Birds that *build and roost in steeples*, being used to the continual ringing of the bells, the sound disquiets them not: or as those that dwell near the fall of the river *Nylus*, the noise of the water deafens them so, that they mind it not. Many have been so often at the grave, that now the grave is worn out of their hearts: they look upon it as a matter of custome and formality for men to dye and be buried, and when the solemnity of death is over, the thoughts of death are over: as soon as the grave is out of their sight, preparations for the grave are out of mind. It is storied (2 Sam. 20. 12.) that when *Amasa* was slain by *Joab*, and lay wallowing in his blood in the midst of the high way, every one that came by him stood still, but anon *Amasa* is removed out of the high way into the field, and a cloath cast upon him, and then (the Text saith) *All the people went on after Joab.* It is so still, we make a stop at one that lies gasping and groaning, at one that lies bleeding and dying, but let a cloath be thrown over him and he draw aside, put into the grave and covered with earth, then we go to our business, to trading and dealing, yea to coveting and sinning, as if the last man (that ever should be) were buried. Thus, men perish for ever, without any regarding. If this kind of perishing were more regarded, or regarded by more, fewer would perish. *Thoughts of death spiritualiz'd have life in them: thoughts of death laid to the heart, are a good medicine for an evil heart.* It followes,
 Verse

Verſe 21. *Doth not their excellency which is in them go away? they dye, even without wiſdome.*

This Verſe (as I noted in the beginning) prevents an objection which might be made, as if man had wrong done him: and that it were too great a diminution to his honour, whom God made the chief creature in the inferiour world, and but little inferiour to Angels themſelves, that he ſhould be looked upon only as a *heap of duſt, or a lump of clay*, as a mortal, momentany perishing creature; therefore he grants that man hath an excellency; but all the excellency that he hath, whether natural or artificial, bred in him, or acquired by him, as a man, when he goes goes too, *Doth not their excellency which is in them go away? or journeyeth not their excellency with them?* as Mr. Broughton translates, alluding to our paſſing out of the world, as in a journey; when a man dies he takes a journey out of the world, he goes out for ever; and (ſaith he) doth not his excellency journey along with him? yes, the queſtion affirms it, when man goes, his excellency goes too. The word (*Jeſher*) which we tranſlate excellency, ſignifies primarily, a *reſidue or a remain*, and that two wayes. Firſt, a reſidue of perſons, *Judges 7. 6. But all the reſt of the people bowed down on their knees to drink water.* So the vulgar underſtands it here. *They who are left after them, ſhall be taken away from them:* namely their heirs or poſterity. Secondly, it ſignifies a reſidue of things *Pſa. 17. 14. where deſcribing worldly men who have their portion in this life, he ſaith, their bellies are fill'd with hid treaſure, they are alſo full of children, and leave the reſt of their ſubſtance to their babes.* Thus others take it here. Doth not the wealth and riches which men leave when they dye, dye alſo and go away; as their perſons are mortal, ſo are their eſtates; there is a moth will eat both And as the word ſignifies a *quantitative* remainder, or overplus, both of perſons and things, ſo alſo a *qualitative* exceſs or remainder: or that which exceeds in quality: any exceſs in the goodneſs of a quality, is called excellency. Thus *Jacob* calls *Reuben* in regard of his primogeniture; *the excellency of dignity, and the excellency of power*; yet blots him in the next Verſe, becauſe of his ſin, *thou ſhalt not excel*, *Gen. 49. 3 4.* This ſenſe of the word ſuits well with the ſcope of the Text in hand. *His excellency*, that is, whatſoever doth excel, or is beſt in him. But what is that? ſome by his Excellency underſtand the ſoul; as if he had ſaid, that beſt part

Luther, quod eſt ſupereſſe, non ſolum exceſſum quantitatis ſignificat, ſed etiam qualitatis dignitatis, ſicut verbum latinum ſupero non ſolum ſupereſſe, ſed etiam vincere & excellere. Pined.

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of man, the soul, which may be opposed to clay and dust before spoken of, *that noble guest, that royal inhabitant* of this house of clay goeth out when death enters. Death dissolves the union between soul and body.

Or rather we may take excellency for any special endowment; First, of the body, as beauty or strength. Secondly, of the mind, as wit and knowledg, learning or skill. Thirdly, we may take it for those worldly excellencies of riches, honour, or authority; when a man goeth out, all these excellencies which are in him, or which are about him, go out too. This excellency is the same which is called the *goodliness of man*, by the Prophet (*Isa. 40. 6.*) *The voice said cry; what shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field.* Not only is the flesh, but the goodliness thereof fading also. So here, not only the house of clay and the foundation of dust, but the excellency of it, all the adorning and polishing, the guilding and painting, the rich hanging and precious furniture of this house go away.

Taking excellency here for the soul, then, we see wherein our excellency consists. *As man was the principal part of the creation, so the soul is the principal part of man.* The constitution of the soul is mans natural excellency, and the conversion of the soul is mans spiritual excellency.

Secondly observe, *Death is the going away, or the departure of the soul from the body.* Death is called sometime a departure of body and soul out of the world, *Now lettest thou thy servant depart in peace* (saith old Simeon, *Luke 2.*) *Man goes to his long home,* *Eccles. 12. 5.* *I go the way of all flesh,* saith Moses, and *I go away,* saith our Lord Christ of his death. Death is also called a departure of the soul from the body. The death of Rachel is thus described, *Gen. 35. 18.* *And it came to pass, that as her soul was in departing, for she dyed.*

From the other interpretation, which I rather insist upon, Observe, that in death all a mans natural and outward excellency whatsoever, leaves him and departs from him, *Psal. 49. 16.* *Be not thou afraid when one is made rich, when the glory of his house is increased; why? for when he dyeth he shall carry nothing away with him, his glory shall not descend after him;* though a man have an excellent out-side, a great stock of riches, beauty and honour, though he have excellent linings of wisdom and knowledge, yet all ends as to him, when he ends, and therefore David concludes

concludes (*Pſal. 39.*) *Man at his beſt ſtate, or in his beſt eſtate is altogether vanity.* The excellencies that are in him go away, in that day all his thoughts periſh, his counſels and his projects periſh with him. One of the Ancients ſtanding by *Cæſars Tomb*, (who was one of the moſt accompliſht men in the world, for natural, civil, and moral excellencies; learned, valiant, noble, rich, and powerful,) he (I ſay) ſtanding by *Cæſars Tomb*, wept and cryed out, *Where is now the flouriſhing beauty of Cæſar? what's become of his magnificence? where are the armies now, where the honours of Cæſar? where are now the victories, the triumphs and trophies of Cæſar?* All's gone, all's departed, the goodlineſs of them is as the flower of the field, his excellency which was in him is gone away. And thus it will be ſaid of all thoſe, who (without grace) are moſt excellent in any thing below. Though your clay be curiouſly wrought, and ſtampt with ſuch beauty, as renders you almoſt Angelical to the eye of others. Though your bodies are ſtrongly joynted, and bleſſed with ſuch health as renders your lives moſt active and comfortable to your ſelves; though your minds are ſtored with variety of learning, and you know as much as is knowable in the whole circle of Nature, or of times; yet when Death comes, all theſe excellencies go away. Nothing will ſtay by us then and go (not from us but) with us, *But the excellency of the knowledge of Chriſt Jeſus our Lord, for whom Paul did, and) we ought to ſuffer the loſs of all things, and count them but dung, that we may win Chriſt,* (*Phil. 3. 8.*) For notwithstanding all other knowledge and wiſdom, we ſhall dye and conclude (as this Chapter concludes of man) without wiſdome. They dye even without wiſdome, or word for word, *They dye not and in wiſdome.* We may underſtand it two wayes. Firſt (as it he had ſaid) though men are excellent in wiſdome, yet they dye; their wiſdome is to them in death, as if they had no wiſdom; they have no more privilege or defence againſt the ſtroak of death, by all their wiſdome, learning, and knowledge, then fools or brutiſh beaſts who have no knowledge, no wiſdome at all, they dye even without wiſdome, or even as if they had no wiſdom. *Died Abner as a fool dyeth, ſaid mourning David?* 1 *Sam. 3. 33.* yes, *Abner dyed as a fool dyeth.* And ſo in one ſenſe do the wiſeſt of men. He was the wiſeſt of all the children of men, and he ſpake it by the wiſdom of God, who asking this queſtion, *How dyeth the wiſe man,* answers, *as the foole,* *Eccleſ. 2. 16.* Let not any man pride himſelf in the excellen-

*Ubi nunc pul-
chritudo Cæ-
ſaris? quo abi-
it magnificen-
tia tua?*

ולאדכ מה

*Nulla eſt ſap-
ientis qua mor-
tem effugiam.*
Merc.

*Non in sapien-
tia extenuatio
est, i. e. in mag-
na stultitia,
Placed.*

cy of his wisdom: for that dwells in a house of clay, whose foundation is in the dust: his frailty is not curable by his excellency, nor his mortality conquerable by his wisdom, he shall dye as if he had no wisdom. And some who have most worldly wisdom, dye with least, yea, they with the greatest folly. *Not in wisdom,* may be an extenuation, or a meer gentle, easie expression, for, *in abundance of folly.* I remember it is observed concerning *Paracelsus* (a great Physitian, a man exceedingly versed in *Chymical experiments*) that he brag'd and boasted, he had attained to such wisdom in discerning the constitutions of men, and studying remedies, that whosoever did follow his rules, and keep to his directions, should never dye by any disease; casually he might, and of age he must, but he would undertake to secure his health against diseases; a bold undertaking. But he who by his art promised to protect others, to extream old age from the arrest of death, could not by all his art or power make himself a protection in the prime of his youth but dyed even as one without wisdom, before, or when he had seen but *thirty*. Secondly, *They dye without wisdom.* That is, they cannot carry their wisdom away with them; as not their worldly riches and pompe, so nor their worldly wisdom and knowledge, Chap. 36. 12.

Thirdly, *They dye even without wisdom,* that is, they prepare not wisely for death. This is the condition of most men, their excellency goes away with them, and they dye without wisdom; they have had wisdom, but they dye as if they had none, that is, they apply not their wisdom while they live, to fit themselves for death: They die before they understand what it is to live, or why they live. This wisdom is wanting in most men; and of all such, the Psalmist conclude, to this sense of the place, *Man being in honour and understandeth not, is like the beasts that perish*, Psal. 49. 20. That is, he perishes foolishly and without wisdom, like a beast, though in his life a man of honour and excellency. He that dies unpreparedly, dies foolishly. It is the wisdom of man to live in the world in the meditation of, and preparation to his departure out of this world. And it is such a wisdom as is above man, therefore *David* prays, Psal. 39. 4. *Lord, make me to know mine end and the measure of my dayes, what it is; that I may know how frail I am;* as if he had said; Lord I have been considering this and that thing (haply *David's* thoughts were in the dust, and he had been handling the clay out of which he was made) yet faith he,

*Moriuntur in-
sipienter. Drus.
Præparatur
quam quic-
quam intellex-
erint de divina
sapientia, Mer.*

he, by all those considerations of my natural constitution, I cannot bring my heart to be so sensible of my frailty, as I ought to be; therefore he turnes himself to God, *Lord make me to know this thing.* Here is our wisdom, when we seek to God to spiritualize natural considerations, and make them effectual for the attaining of this wisdom, the knowing of our end, and the measure of our days. But is it not some ignorance of our duty to petition for the knowledge of our end? May we desire to know what God hath no where promised to reveal? To petition for the literal knowledge of our end, that is, what year or day, our lives shall end, is a sinful curiosity, and a presumptuous intrusion into the secret will of God: But to petition for a spiritual knowledge of our end, that is, how we may end well, any day in the year, or any hour of the day, is a holy duty, and an humble submission of our selves to the revealed will of God. Thus to know our end, how *soon* *seasing* (as one Translates) short lived and brittle ware we be; Thus to know, how defective we are (as the Greek renders it) or what we lack, namely to the end of our dayes, is above the instruction of any creature. We may preach, and you hear of death as long as you and we live, and yet not know the frailty of our lives, till God makes us know it; therefore (saith he) *Lord make me to know how frail I am:* none could teach him this lesson but God himself. The same holy desires are breathed out, *Psal. 90. 12. So teach us to number our dayes, that we may apply our hearts unto wisdom;* as if Moses had said; Lord I have been numbring my dayes my self, and telling over my life, I can tell no further then three or four score, and yet though I can tell no further, I cannot apply my heart unto wisdom; we need but little *Arithmetick* to number our dayes, but we need a great deal of grace to number them. A child may be wise enough to number the dayes of an old man, and yet that old man a child, in numbring his own dayes, that is, not able to number his own dayes so, as to apply his heart to wisdom. To number them so, is a very special point of wisdom; the true *Christian Philosophy*: perfectly to meditate on death is the perfection of life. And it is therefore our wisdom to die well, because we can die but once; *A man had need do that wisely which he can do no more.* An error in death, is like an error in Warr, you cannot commit it twice. We have most reason to look to it, not to erre at all, where it is not possible.

*Meditatio mortis
in vita est perfectio,
Greg. Moral. 13.
Summa Philosophia, Bern.*

poſſible to erre again. *Actually to erre twice, is more ſinfull, but not to have a poſſibility of erring twice, is moſt dangerous. We tranſgreſs the lawes of living over and over a thouſand thouſand times; But as for the lawes of dying, no man ever tranſgreſſed them a ſecond time. That we ſo often tranſgreſs the law of living, is an aggravation of ſin upon all men. And that we can tranſgreſs the law of dying but once, is the ſeal of miſery upon moſt men. Let us then cry unto God to be taught this great wiſdome, how to die, and not without wiſedome.*

JOB



JOB, Chap. 5. Vers: 1, 2.

Call now if there be any that will answer thee, and to which of the Saints wilt thou turn?

For wrath killeth the foolish, and envy slayeth the silly one, &c.



THE five first verses of this Chapter, contain the fourth Argument, by which *Eliphaz* goes on to convince *Job* of sinful Hypocrisie. And the conviction is made two wayes, from a two-fold comparison. First, He compares *Job* to the Saints, and finds him unlike to them: Secondly, He compares *Job* to the wicked, and finds him like to them; if so, then *Job* must needs be a Hypocrite, who had carried it fair all the while in the world, for a great professor, and yet when he comes to the trial, was unlike all the Saints, and most like the wicked of the world. The first Argument may be thus framed.

He is not a just or a holy man, who in his affliction is altogether unlike holy and just men.

But Job, thou in thy affliction art altogether unlike holy and just men.

Therefore thou art not a holy or a just man.

The proposition is implied: The Minor or the Assumption, is in the first verse, *Call now, if there be any that will answer thee, and to which of the Saints wilt thou turn?* As if he should say, Inquire as much as thou wilt, thou shalt find none among the Saints like thy self; they, who have been somewhat like thee (of whom thou shalt find but few) in the troubles which thou hast borne, even those thou wilt find altogether unlike thee, in bearing those troubles. Scarce any of the godly ever suffered such things as thou hast done, but none of the godly ever did such things in their sufferings.

As he argues him in the first verse of hypocrisie, by his unlikeness to the Saints; so in the next words, he argues him of hypocrisie, by his likeness to the wicked: His first argument for this, lyes in the second verse, and in the three following verses there lyes a second argument to confirm the same point; He attempts

to prove *Job* like a fool or a wicked man, two wayes.

1. In his manner of suffering.

2. In the matter of his suffering.

First (saith he) thou art like a fool, or like a foolish man, like the worst of men, in the manner of thy carriage under sufferings; The argument may be framed thus.

He that behaveth himself like a fool, or like a wicked man while he is in trouble, is a man either openly wicked, or grossely hypocritical.

But Job, thou behavest thy self, like a foolish or a wicked man in thy troubles.

Therefore thou art wicked, &c.

The Assumption, or Minor Proposition, is in the second verse, *Wrath killeth the foolish, and envy slayeth the silly one.* As if he should say, Thou pinest, ragest and vexest thy self under thy sufferings, after the rate of foolish and silly ones, that is, sinful and wicked ones.

Secondly, He would prove *Job*, to be a hypocrite, because his sufferings for the matter of them, were like the judgments which God uses to power forth upon wicked and ungodly men; and that argument may be thus framed.

Wicked men flourish a while, and then sudden destruction cometh upon them, they and their children, and their whole estates are swallowed up in a moment.

But Job, thou having flourished a little while, wast suddenly surprised and swallowed up by judgments, thou, thy estate, thy children, all devoured and consumed.

Therefore thou art a wicked man, a very hypocrite; God hath dealt with thee as he uses to deal with his enemies, and therefore thou art not his friend.

This is the Logick of the context, or the reasons couched in them whereby *Eliphaz* would convince *Job* of sin; By this, a general light is let into the whole Context.

Now, we will consider the words, and open their sense distinctly.

Call now if there be any that will answer thee, and to which of the Saints wilt thou turne?

Interpreters vary much about the meaning of these words.

First, Some of the Jewish Writers, look upon these words, as proceeding

proceeding from height and pride of ſpirit in *Eliphaz*, as if he diſdained to talk with *Job* any longer about the buſineſs; as if he looked upon *Job* as no match for him, in point of argument, bids him look out an *Angel* or a *Saint* to grapple with him in theſe diſputes, and ſee if he could find any one of thoſe, who would undertake for him as an *Advocate*, or be his *Second*, for as much as himſelf was ſo unable to defend his cauſe, or juſtify what he had done; *Call now if there be any that will answer thee*, that is, *answer for thee*, or to which of the *Saints* wilt thou turn for help, to patronize or plead thy cauſe? But I ſhall paſs that.

Secondly, Others of the *Jewiſh Writers* make the ſenſe out thus, as if *Eliphaz* had ſaid with *Paul* in the point of the Lords Supper (1 Cor. 11. 24.) *That which I have delivered unto you, I have received of the Lord*; ſo, that which I delivered unto thee in my former argument, I received from the Lord in a viſion, it was revealed unto me from Heaven: now, do thou try whether thou canſt learn any thing from Heaven, or from the *Saints* upon the earth (who are inſtructed to and for the *Kingdom of Heaven*) which may answer my arguments, or confute the reaſons which I have brought againſt thee. I had a viſion from Heaven, now call thou to Heaven, and ſee if thou canſt have any answer from thence; Turn alſo to the *Saints*, to any *Saint* upon the earth, and ſee what they will answer thee, I believe thou wilt not find one amongſt them all, differing in judgment from me, or from that *Oracle*, with which I have now acquainted thee. They will all agree with me in theſe great principles, about the providence, power and juſtice of God, about the ſufferings, ſinfulneſs and weakneſs of man. That's a ſecond ſenſe.

Thirdly, Others take the words as an *Ironie*, as a deriſion, or ſcorn put upon *Job* by *Eliphaz*; As if *Eliphaz* had mocked him thus, 'Thou haſt handled the matter well, thou haſt carried thy ſelf ſo, in the daies of thy peace and proſperity, that now when thou art in trouble, thou mayeſt call long enough, and cry till thy throat akes and thy ſpirits be ſpent, and yet have none to answer thee, none to ſpeak a word to thee, or to do thee any good; though thou cry to all the *Saints*, and ſend to all thy friends round about thee, yet in this day none will hear or regard thee: Thou wilt find thy ſelf forſaken of all, no man will give thee any aſſiſtance, or take any care of thy condition. Juſt, as *Elijah* brake forth in holy ſcorn againſt the *Prophets of Baal* (1 King. 18. 27.)

*Nemo tibi prae-
vè corrupte quo
de his rebus ju-
dicanti patro-
nem aderit: ne-
mo qui tibi re-
ſpondeat, tibi
accinat, tuam
ſententiam tue-
atur.*

when they were crying out to their *Idol* for help, and a signe by fire, *Cry aloud* (saith he) *cry aloud*; he bad them cry aloud, yet he knew the *Idol* was deafe and dumb, and could neither hear their cry, nor give them answer; So *Eliphaz* seems to speak to *Job*, *Cry aloud* now, to this, to that Saint. with whom thou art acquainted here on earth, or cry to Heaven, cry to God himself; call this way, call that, if any will answer thee, either God above, or Saint below. thou shalt not find here or there any to assist, any to relieve thee. And so he seems to allude to that just retaliation of God, who usually turnes his ear from their cry in a day of trouble who have turned their ears from his counsels in the dayes of comfort; As (*Prov. 1.*) Wisdom threatens, *They shall call but I will not answer, they shall cry, but I will not hear.* Why? because they have refused instruction, and have not chosen the fear of the Lord.

Vox in tribulatione eum non invenit quem mens in tranquillitate contemplet. Greg. in loc.

In the fourth place, Most of the Popish writers, busie themselves much to ground invocation of Saints, and the intercession of Saints for us, upon this text: As if *Eliphaz* had directed *Job* to cry to the Saints departed; *Call now if there be any that will answer, and to which of the Saints wilt thou turn?* what Saint wilt thou choose for thy patron or helper in this sad condition; So they teach and practise, having appointed a peculiar Saint in the *Kalender* of the year, to the help of every particular affliction in their lives, and to these they turn themselves in every distress: They have a Saint for the Sea, and a Saint for the Land, a Saint for the Fire, and a Saint for the Water, a Saint for each disease of the body, and for each disaster in the Family: To some of these they suppose *Job* was advised to have recourse, for succour and comfort in his troubles. And yet they are divided in opinion, and give a double sense about it. First, As if *Eliphaz* had thus bespoken him; If thou dost not give credit unto me, nor believe what I have spoken was revealed, from God, then call thou thy self upon God, and try whether he will not give thee some answer, and resolve thy doubt: Or if by reason of thine own unworthyness, then canst not obtain an immediate answer at the hand of God, then turn thee to some of the Saints, that by their mediation thou mayst receive light from God, to assure thee about my vision, whether it were sent from Heaven or no. Secondly, Others interpret it more largely, as if *Eliphaz* perceiving *Job* to be brought to some light and acknowledgment of his sins, and now to thirst after the pardon of them: he

Aquinas in loc.

he in these words, exhorts him to call upon, and cry unto God for pardon, if perhaps he himself would vouchsafe to answer. But in case shame did so cover his face, and guilt so stop his mouth, that he could not speak unto God immediately, then he adviseth him to pray in ayd, from some of the Saints departed, who might manage this suit, and intercede for him at the throne of grace. The grossness of this interpretation is such, as carries a self-refutation with it, and therefore I shall not need to stay long, about the refuting of it. Neither will I stay to argue against that groundless, useless Doctrine in general, *The invocation of Saints departed*, Which finds no letter of command or direction, no letter of promise or acceptation, no letter of example or practice, for our imitation, in the whole Book of God. But is a reproach to the Saints, and a dishonour to God, whose Name and incommunicable Title is, *The God hearing prayers, and therefore to him shall the desires of all flesh come*, and if all to him, then who to Saints or Angels? Only He can be the object of our prayer, who is the object of our faith, *Rom. 10. How shall they call on him, on whom they have not believed?* To whom we pray, upon him we must believe: Saints departed, are not to be believed upon, how then shall they be called on?

But, to leave the question, I shall only touch two things, to shew how wide they are in this exposition.

First, The confessed Doctrine of *Popery* tells us, that, before Christ coming in the flesh, and his resurrection from the grave, all the Saints departed were in *Limbus*, a place which they have framed and built up in their own fancies, as the common receptacle of all those, who died in the faith of Christ, before Christ died; Therefore, they tell us (to make out the story) That as *Christ* went down into *Hell*, the place of the damned, to strike terrour into the Devils, so he went into this *Limbus*, thence to deliver the Fathers from that Prison, and carry them up with himself into glory. Now this being their Tenent, how senseless is it, for them, to ground their opinion, of invocation of Saints, upon any Scripture of the old Testament? and therefore it is so, to ground it upon this.

Secondly, if we consider these words we may as well seek for fire in the bottom of the Sea, as for the invocation of Saints in this Text, for here is no such thing spoken of; and if any thing sounds that way, it is rather to condemn praying to Saints, then any confirmation of it: for *Call now if there be any that will answer thee,*

*Voca si quis est
qui tibi respon-
deat, q. d. nemo
tibi responde-
bit. Merc.*

*Quod quidam
nostrorum hunc
locum ad sancto-
rum mortuorum
invocationem,
quam veteres
ne agnoverunt
quidem, refe-
runt merum de-
liriū est. Idem
Paulo post.*

*Nihil hic de
sanctorum mor-
tuorum invoca-
tione; Thomas
Aquinas & Ly-
ranus eo qui-
dem referunt,
& a quē inep-
tē. Idem in loc.*

*כי קרא
Nec, licet in-
insultantis ali-
quando sit, ut
plurimum ra-
men suadentis
& exhortans
est. Ut Sodes
Amabo latina*

carries this sense rather; call now, for there is none to answer thee, and to which of the Saints wilt thou turn? that is, none among all the Saints (if thou turnest to them) can give thee any help: As Mercer a moderate Papist gives the meaning of this Scripture, against the current of their interpreters.

And this will appear more fully, in opening the Gramatical sense of a word or two, which also will give the clear meaning of the whole passage. Eliphaz (as was hinted in drawing out his arguments) calls upon Job to call to remembrance former times, to search the records of antiquity, and see whether he could find an example of any one among all the Saints, who either had such troubles as his or in his troubles spake and behaved himself as he had done, he bids him name one, if he could.

Call now for, *Call I pray thee*. What we translate, *now*, is sometime a particle of insulting, but most usually of perswading or intreating. We render it as an Adverb of time, but it rather imports a request. So Gen. 12. 13. Abraham entreats Sarah, *Say I pray thee, thou art my sister*. The word (*Kara*) which we translate, call, signifies first to cry aloud by way of preaching or proclamation, Isa. 58. 1. *Cry aloud, lift up thy voice like a trumpet*. Secondly, by way of prayer or invocation, as Psal. 50. 15 *Call upon me in the day of trouble*: but it rather signifies, and that more properly, to call by way of appellation, or by way of nomination, As Ruth 1. 20: *Call me not Naomi, but call me Marah*. So here,

Call now, that is, look over the names, or call over the names of all the Saints, as we use to say, when many should meet together, and we would know whether they are all met: or the Stewards when they pay many hired servants their wages, take the Bill and call over their Names, and so pay them one by one; Mat. 20. 8. In the evening, the Lord of the vineyard said unto his Steward, *call the Labourers*, that is, call them by their several names, and give them their hire. Thus we may understand the phrase in this place, read the catalogue of the Saints, call every one by his name, and put the question to them, ask them, whether ever they had such afflictions as thou hast? or ask them, whether they behaved themselves under their afflictions as thou hast done? I believe thou wilt find none to answer thee. To this sense Mr. Broughton translates, *Call now if there be any that will defend thee*, that is, be thy patron or advocate, in word, or in the example of their lives.

If there be any that will answer thee, For the word which we render

render *answer*, signifies not only, answering to a question, but an answering to a condition, or a correspondency in practise. *Verbum respondere, in hoc loco significat potius similitudinem vel comparationem quam responsionem.* Bold. There is an answering, by likeness of works, as well as by fitness of words. A real answer and a verbal answer. Take it so, and then *Call now to the Saints*, call them all by their names, intends only thus much, see if there be any that are like thee, or suit either thy spirit or thy condition, if there be any to whom thou mayest parallel thy self, either in the matter or manner of thy sufferings. Thou art more like a *Heathen*, who knows not God, then any of the *Saints*, in these complaining. And seeing, out of the abundance of the heart, the mouth speaks, these words speak thy heart abounding in sin, but empty of grace. *Face answers face in the water.* But neither thy face nor heart, will answer either heart or face of any of the Saints, in these waters of affliction. We find this word signifying similitude or comparison, or the equivalence of one thing to another, in that instance, *Eccles. 10. 19. Money answers all things*; the meaning of it is, that money in a proportion or value suits parallels and fits all things: there is nothing in the world, but you may suit it with a proportion of money, money will answer it: money answers as is like all things, by an equivalency, though not in a formality.

And to which of the Saints wilt thou turn?

The *Septuagint* read it, *To which of the Angels wilt thou look?* ἢ εἰς πᾶς ἀγγέλων ἀγίων. and the learned *Mercer* adheres to that translation, as thinking that by Saints are meant Angels, though he be so far from laying any bottom in the words for the Popish opinion of the meditation of Angels, that he expressly condemns it; but he gives the sense thus, as if *Eliphaz* had reproved *Job* of pride, for contesting with God, when as if he did turn himself to Angels, he should find himself far below, and much overmatcht by them: What? *thou dust and ashes, more righteous and just than God?* Though he charged his Angels with folly, yet even they are too wise and holy for thee to deal with. If thou wert put into the ballance with Angels, how light wouldest thou be? then, how much lighter than vanity art thou, being weighed with God? But the *Hebrew* is better translated *Saints*. The word signifies a thing or person, separated or set apart from common, and dedicated to a special especially, a holy use, Holiness (in the general nature of it) is nothing else but a separation from common and dedication to a

divine service, such are the Saints; persons separated from the world, and set apart unto God; The Church in general (which is a company of Saints) is taken out of, and severed from the world: The Church is a fountain sealed, and a Garden inclosed; so also, every particuler Saint is a person severed and inclosed from the common throng and multitude of the world: *Come out from among them, and be ye separate saith the Lord, and touch no unclean thing, and I will receive you, 2 Cor. 6. 17.*

Alludere videtur ad pictores qui frequenter ad prototypum & exemplar, quod incitari conantur, oculos dirigunt & ad illud convertuntur.

Verbum תבט non simpliciter respicere significat, ut aliquid intueri, sed cum quadam animi intentione & ad aliquem finem.

Turn thee] it is both a witty and judicious conceit that *Eliphaz* in these words alludes to painters or Picture-drawers, who when they are drawing the Picture of a Man, or of any other thing, frequently turn their eyes upon the *proto-type*, upon that which they are to draw by: when a man sits (as they speak) to have his Picture taken, the Artest turns his eye often upon him; so here, to which of the Saints wilt thou turn thee to see thy picture, or to see any one like thee? where wilt thou look now, and by looking observe a Saint of thy complexion, a holy man like thy self? *If the pictures of all the Saints were lost, none of them could be found in, or coppied out from, thee.* The word which we translate *turn*, doth not signifie simply to look about or turn the eye, but to turn the eye about with much intention or curiosity of observation, to make a discovery, and find out somewhat. Sometime it signifies to look in compassion, *Psal. 25. 16. Turn thee unto me (saith David) and have mercy upon me, for I am very low:* To look in compassion, notes a strictness of observation, to find out what charity or mercy should supply: such a look or view of his estate *David* desired, that God would turn his eye upon him: to what end? that he might consider and find out all his necessities, and in mercy succour him.

So then, *To which of the Saints wilt thou turn?* sounds thus much, upon what Saint wilt thou fix thine eye, to find thy own likeness, a representation of the sufferings thou bearest, or of thy bearing these sufferings? Take the summe and sence of the whole verse thus; *Call over the roll or catalogue of all the Saints, which either ever were, or at this day are upon the face of the earth, See, if there be any whose condition or actions will answer in proportion unto thine; turn thine eye upon all the holy ones, see if thou canst observe any like thy self, in the matter or manner of thy afflictions, in the dealings of God with thee, or in thy complainings against God. Job, thou standest alone for all the Saints,*

goe to the fools of the earth, and to the prophane Infidels, among them thou mayest haply meet thy pattern, and among their records read the story of thy own impatience and miscarriage: For (as it followes) *Wrath killeth the foolish, and envy slayeth the silly one.*

How like a fool and silly one art thou, who hast thus almost vexed thy self to death at thy own troubles, and pinest with envy at the prosperity of others. Such seems to be the connexion and dependance of the second verse with and upon the first, which I shall presently descend to open, when I have added an observation or two from the former already opened.

It was good advice which *Eliphaz* gave *Job* in that condition, namely to take view of the Saints, and to compare himself with them: Thence observe,

It is profitable for us to look to the example of the Saints, either those departed, or those alive, and by them to examine, both what we do, and how we suffer.

God hath given us, not only his word for a rule, but he hath given us examples as a rule, to walk by. He hath given us his own example, that, we looking unto him, should be holy as he is holy in all manner of conversation; be ye holy as I am holy: God, who is *The holy one*, is the highest pattern of holiness. And he hath given us his Son, who is the express image of his person, and the brightness of his glory, to be our example. The life of Christ is a fair copy indeed, a copy without any blot, or uneven letter in it; For, He also is *The Holy one*. Christ is not only *The principal of holiness*, but also *The pattern of holiness* to his people; they that say they abide in him must walke even as he walked; His works, (excepting those which were miraculous and works of mediation between God and us) are our rule, as well as his word, Heb 12:2. Looking unto *Jesus the Author and finisher of our faith*, who for the joy that was set before him, &c. words of near importance with those in the Text, *To which of the Saints wilt thou turn thee?* Look to *Jesus*; when thou art in sufferings and have a race of patience to run, let your eye alwayes be upon Christ, and draw the lines of your carriage both in your spirits and outward actions, according to what you see in him, *Look to Him*: And vers 3. Consider him that endured such contradictions of sinners.

Which the Apostle *Peter* (1 Pet. 2 21.) gives us in plain termes, For even hereunto were ye called, because *Christ also suffered for us*, leaving an example that we should follow his steps:.

We

We must follow his steps both in the matter and in the manner of our sufferings; therefore Christ saith, *Take my yoke upon you, and learn of me*, Mat. 11. 29. Christ calls it his yoke (it is a yoke of affliction as well as a yoke of instruction) And he calls it *his yoke*, not only because, he, as a Lord layes it upon the necks of others, but because, he, as a servant bore that yoke himself; therefore he saith, *Take my yoke upon you, and learn of me*, that is, not only take my yoke upon you for the matter, but learn of me for the manner, how to bear that yoke. Besides these grand leading, unerring examples of God and Christ, the examples of the Saints are also commended to our imitation, both in doing and in suffering. *Whatsoever things are written* (and examples were written) *afortime, were written for our instruction*. Why hath the Holy Ghost set so many pens a work, to write the lives of the Saints? why hath he kept a record of them in his own book but for direction to his people in after-times. The Lord hath not Registered any one act of the Saints, but is useful for us. The acts of *Noah, Abraham, Isaac, Jacob, Samuel, David*, are full of *practical Divinity*. The sufferings and troubles of these and many others, are full (if I may so speak) of *Pathecal Divinity*: As the Apostle James his counsel doth more then intimate (*James 5. 10*) *Take my brethren the Prophets who have spoken in the Name of the Lord, for an example of suffering affliction and of patience*; Hence those ancient Saints and believers (*Heb. 12. 1*) are called a *cloud of Witnesses*; A cloud, because there is a directive or a leading vertue in them; As there was a cloud that went before the children of Israel in the day to lead them, so this cloud of witnesses, leads us up and down the wilderness of our sorrows, and in the dark night of our sufferings. Turn you to the Saints, to that cloud of witnesses, eye them, and see what becomes you in sad times; They have suffered joyfully the spoyling of their good, suffer you likewise, if you come into the hands of spoilers. They lived by faith in the midst of a thousand deaths, live you likewise by faith in death, when ever you come into the hand of that King of terrors. And when at any time your own hearts or the wayes of others are out of course, check and chide them for and from those disorders, by sending them to the practise of the Saints. *Look to the Saints*, from which of the Saints have you learned to be proud and high minded? from which of the Saints have you learned to be earthly and covetous? from which of the Saints have

have you learned to seek and set up your selves, or to be impatient under the hand of God? *That man hath reason to suspect he hath done ill, who doth that, which a good man never did, or ever repented the doing of it.* Observe further;

When God forsakes a man, all the Saints on earth forsake him too. Eliphaz looks upon Job, as a man forsaken of God, and then he bids him get help if he could among the Saints. He that opposes God, shall be opposed by all who are Gods. There is the same mind in the servants of Christ, which is in Christ their Master: They love where and whom he loves, they hate whom he hates, they are ashamed of those, of whom Christ is ashamed; If God reject a man, the Saints will not undertake or answer for him. So much of the first Argument, ranking Job with the wicked, because (as Eliphaz thought) he could not find any in the rank of the Saints like himself.

The second Argument rises to a like conviction, because, (in the same mans opinion) he might easily see himself so like the wicked.

For wrath kills the foolish man, and envy slayeth the silly one.

Here are two sinful passions, *wrath* and *envy*, and here are two sorts of sinful persons, *The foolish man* and *The silly one* producing two sad effects, (which yet in effect are but one,) The one kills, and the other slayes, both are deadly and destructive, *wrath killeth the foolish man, and envy slayeth the silly one.* There are several sins

and lusts which accompany, as the several ages and degrees, so the several tempers of men. Rashness and intemperance hurry and inflame young men; ambition blows up riper years, and covetousness often tyrannizeth over old age: Wrath takes hold of fools, and envy seizeth the silly one. These wormes strike the root of such men, and make them wither. As there is a special worm killing special trees, and consuming their fruits; so there are special lusts, which like worms, eat out, and destroy the life of man; *wrath killeth the foolish man.*

The foolish man. He is a fool, who hath not wisdom to direct himself; but *The fool*, is he, who will not follow the counsel and direction of the wise. The word signifies, not so much a fool, who hath no knowledge; as a fool, who makes no use of the knowledge, which he hath: such a one is a foolish man indeed. Or it notes a man hasty, bold, inconsiderate, rushing on hand over head, without fear or wit. A man, who either is master but of little knowledge, or that which he hath (be it little or much) ma-

Omne pomum,
omne granum,
omne frumen-
tum, omne lig-
num habet ver-
mem suum, &
aliam vermem
mali, aliam pyra-
malius Tritici.
August.

אִיִּל
Temerarius, au-
dax, imprudens,
percitus ira.

sters him It agrees fully in sense, and is the same to a letter in sound, with our English word *Evil*; Such the Prophet (*Zech*, 11. 15.) describes: *Take* (saith he) *the instruments of a foolish sheapheard*, he doth not mean, the instruments of a rude and meerly ignorant sheapheard, a man that hath no knowledge or learning, but of a rash and imprudent sheapheard, or of a lazie and idle sheapheard, who, though^{he} hath knowledge, yet knows not how (or hath no heart) to improve his knowledge for the good of his flock. The Prophet *Ezekiel* gives us the Character of such, *Chap.* 34. 4. *The diseased have ye not strengthned, nor have ye healed that which was sick, nor bound up that which was broken, &c.* but (will ye know what work they made?) *with fury and with cruelty have ye ruled them*; ye have been moved with fury, not with pittie, and acted by passion, not by reason, much less by grace. So in this place, the foolish man, whom envy slayes, is not a meer ignorant, one that hath no brains, but one hare-brayn'd and uncompos'd, *Eliphaz* hints at *Job* secretly in this word, whom he knew reported for a man of great knowledge and learning, according to the learning of those times, yet he numbers him with fools, because, he conceived him wrathful, rash intemperate, nor having any true government of himself. *Anger resteth in the bosom of fools*, *Eccles.* 7. 9. A fool is not able to judge of the nature of things or times, or occasions, and therefore he is angry with every thing that hits not his nature or his humour. He will be angry with the Sun, if it shine hotter than he would have it, and with the winds if they blow harder then he would have them, and with the clouds, if they rain longer then serves his turn. They that are emptiest of understanding, are fullest of will, and usually so full of will, that we call them *will-full*. Hence, unless every thing be ready to serve their wills, they are ready to dye by the hand or judgment of their passions.

Non hui solum
sed calamo i-
rascimur in
scribendo, cum-
que collidimus
& frangimus,
& pectoris pe-
necallo & al-
catoros tessera
& cuicunque in-
strumento qui-
libet, ex quo
difficultatem so-
pati arbitratu-
August.
Ira Aulitiae
comes.

Wrath kills this foolish man] *Wrath* may be taken here two wayes, either for the wrath of God, or for the wrath of man. In the former sense the meaning is, That the *wrath of God kills foolish men*; Which is an undoubted truth, but I rather adhere to the latter, which gives the meaning thus, That the *wrath of a foolish man, kills himself*; his own wrath, is as a knife at his throat, and as a sword in his own bowels: The word which we translate *wrath*, signifies indignation, anger, teastiness or touchiness: Properly *wrath* is anger inveterate; anger is a short fury, and
ahart

wrath is a long anger; when a man is set upon't when his spirit is steeped and soak't in anger, then 'tis wrath. Esau raked up the burning coales of his anger in the ashes, till his Fathers Funeral, *The time of mourning for my father will shortly come, then will I slay my brother.* But our word rather notes, a fervent heat and distemper of spirit presently breaking forth, or an extream vexation fretting and disquieting us within: As *Psal 112. 10. The wicked shall see it, and be grieved,* (that is, he shall have secret indignation in himself to see matters go so) *He shall gnash with his teeth and melt away.* Gnashing of the teeth is caused by vexing of the heart; And therefore it follows, *he melts away;* which notes (melting is from heat) an extream heat within. The sense is very suitable to this of *Eliphaz, wrath slayeth the foolish,* or wrath makes him melt away, it melts his grease with chafing, as we say, of a man furiously vexed; Hence that deplorable condition of the damned, who are cast out of the presence of God for ever, is described, by *weeping, and wailing, and gnashing of teeth;* which imports not only pain, but extream vexing at, or in themselves. Those fools shall be slain for ever with their own wrath, as well as with the wrath of God.

Wrath killeth, &c.] But how doth wrath kill a foolish man? his wrath sometimes drawes his Sword and kills others: but is his wrath as a sword to kill himself? Many like *Simeon and Levi,* in their anger have slain a man; but that the anger of a man should slay himself, may seem strange? The passion of wrath is such an engine, as recoyles upon him that uses or discharges it. As *the desire of the slothful killeth him,* *Prov. 21. 25.* so, the wrath of a foolish man kills him: that place enlightens this; how comes desire to slay the slothful? thus; a man slothful in action is full of desires and quick in his affections after many good things: he would fain have them, he longs for them: but the man is so extream lazie, that he will not stir hand or foot to get the things which he desires, and so he pines away with *wishing and woulding,* and dies with grief, because desire is not satisfied. So, in like manner, wrath is said to slay a man; first, because it thrusts him headlong upon such things, as are his death; he runs wilfully upon his own death, sometimes by the dangerousness of the action, whence casual suddain death surprises him; sometime by the unlawfulness of the action, which brings him to a legal or judiciary death. Secondly, his wrath is said to kill him, because his wrath is so vex-

ations to him, that it makes his life a continual death to him, and at last so wearieeth him out, and waists his spirits, that he dyes for very griefe: and so at once commits a three-fold murther; First he murders *him intentionally*, against whom he is wroth: Secondly, he, *really*, murders his own body; and Thirdly, he, *meritoriously*, murders his soul for ever except the Lord be more merciful, than he hath been wrathful, and the death of Christ heal those wounds, by which he would have procured the death of others, and hath (as much as in him lies) procured his own.

And envy slayeth the silly one.] These two expressions meet neer upon a sense. Envy is the trouble which a man conceives in himself, at the good which another receives. This disease gets in at the eyes and ears, or is occasioned by seeing or hearing of our neighbours blessings. In the 1 John 2, All the lusts in the world are reduced to three heads, *The lust of the eyes: the lust of the flesh; and the pride of life*; Envy is the chiefest lust of the eyes, and it is properly called the lust of the eye: because a man seldom envieth another, until he sees, some good he hath above himself. This passion is a murderer also, it begins at the eye, but it rots down into the bones.

Envy slayeth the silly one.] There is not much difference between the nature of these two, the foolish man, and the silly one: But the Original words by which they are expressed are very different.

פִּתְּחָה The root signifies to perswade, to intice, or allure: And it is taken sometime in a good sense (as in Gen. 9. 27.) where the Holy Ghost speaks with admirable eligancy, *God will perswade the perswadable*; we translate it, *God will perswade Japhet*. Japhet had his name from being perswaded or perswadable, God shall intice or perswade Japhet: which was a prophecie of the calling of the Gentiles, who are descendants from Japhet, as the Jews are from Shem. So, that word is applyed to Gods drawing, or, alluring men by the sweet promises and winning inticements of the Gospel. God doth (let it be taken in holy reverence) tole men on by promises, and deceive them graciously into the Gospel. (Hos. 2. 14.) *I will allure her and bring her into the wilderness*. And because by perswasions men are often deceived and seduced to evil, therefore the word signifies also to deceive and beguile, as well as to perswade; and in the passive to be beguiled and deceived; Hence, the word in the Text is derived, which we translate *a simple one*, or a man that will easily be perswaded & led by another, a sequacious

Suasus persuasus, deceptus, seductus fuit, hinc מִתְּחַלְּלֵהוּ שׁוֹאֵהוּ deo, apud Græcos, יִפְתָּח לִיפְתָּח Japheth le Japheth.

or eaſie man, whom you may carry with a mouth full of good words, and fair promiſes, whether you will. Yet, we finde this word (*Pſal. 116. 6.*) uſed in a good ſenſe, for a man without ſinful guile and craft, a ſimple, honeſt, plain-hearted man, *The Lord preſerveth the ſimple.* But here and often elſewhere it is taken in an ill ſenſe, for a man without ſenſe and reaſon, without heart and ſpirit, a man that cannot in any competency judge of things, or make out his way, but is meerly led, and lives upon the opinion and judgment of another: To ſuch *wiſdome cryeth without and uttereth her voice in the ſtreets, how long ye ſimple ones, will ye love ſimplicity,* Prov. 1. 20 22. *This ſilly one envie ſlayeth;* He is out of his wits already, and a little matter will put him out of his life: *Envy ſlayeth him,* that is, a ſimple man looking upon the proſperity and bleſſings of God upon his neighbour, will needs afflict himſelf: he looks upon himſelf, as having loſt all, if that man gain: he falls, if his brother ſtands, and *can with more eaſe die miſerably, than ſee another live happily.* In this ſenſe it is, *That envy kills the ſilly one.*

*Exiguo animo
& obſeſo ſpiritu.*

Now the reaſon why *Eliphaz* ſpeaks of theſe two, the fooliſh and the ſimple one, and characters them, as dying by the hand of theſe two luſts, *wrath and envy* is, becauſe he conceived all *Jobs* troubled, and (as he thought) muddy complaints in the third Chapter, aroſe from theſe two impure and filthy ſprings, *wrath and envy*, from proud wtath, and impotent envy; he looked upon him, as angry and diſpleaſed, yea as enraged, becauſe God had dealt ſo ill with him; and he ſuppoſed he ſaw him pale and wan, eaten up and pined with envy, becauſe others were ſo well, becauſe his friends enjoyed health and lived in proſperity round about him. As if he had ſaid, *Thou art wroth at thy own poverty, ſickneſs and ſores, and thou art envious at our plenty, health and eaſe.* And may not folly and ſimplicity, challenge that man for *Theirs*, whoſe ſpirit thus reſents, either his own evils, or his neighbours good? Obſerve hence,

Fiſt, *Every wicked man, is a fooliſh, a ſilly man;* Sin is pure folly, In the *Proverbs* all along, wickedneſs is the interpretation of fooliſhneſs. It is folly to take braſs Counters for gold, and to be pleaſed with Bugles more than with Diamonds. When an *heyre* is impleaded for an *Ideot*, the Judge commands an apple, or a counter, with a piece of gold to be ſet before him, to try which he will take; if he takes the apple or the counter, and leaves the

gold, he is then cast for a fool, and unable to mannage his estate, for he knows not the value of things, or how to make a true election: Wicked men are thus foolish and more, for when bugles and diamonds, counters and gold, are before them, they leave the diamonds and the gold, and please themselves with those toys and bables; when (which is infinitely more sottish) Heaven and Hell, Life and death are set before them, they chuse Hell rather than Heaven, and Death rather than Life; they take the mean transitory, trifling things of the world, before the favour of God, the pardon of sin, a part in Jesus Christ, and an inheritance among the Saints in light. All the wisdom of wicked men, is wisdom in their own conceits. And *Solomon* assures us, that *there is more hope of a fool than of such*, that is, of those, who are sensible of their own failings, and are willing (as the Apostle directs) *to become fools that they may be wise*, 1 Cor. 3. 18. Opinion in it self is weak, but self opinion is very strong; even the strongest of those strong holds, and the highest of those high Towers, which the spiritual warr, by those weapons which are mighty through God, is to oppose and cast down: which, till they are cast down, these fools are impregnable, and will not be led captive unto Christ.

Secondly, observe, *That to vex and to be angry at the troubles that fall upon us, or at the hand which sends them, is a high point of folly and of ignorance.* Wrath and discontent slay the foolish, such are at once, twice slain, slain with the wrath of God, and with their own.

To die thus, is to die like a fool indeed. For first, this wrath of man springs from his ignorance of God: Man would not be angry at what the Lord doth, if he knew he were the Lord, and may do what himself pleases. *The ground of anger is a supposition of wrong.*

Secondly, This wrath of man springs from ignorance of himself. He cannot be angry with any cross, who rightly knows himself.

First to be a creature.

This notion of our selves teaches us that lesson of humility, to be subject to the will of our Creatour. The law of our creation calls us to all passive obedience, as well as unto active, as much and as quietly to suffer, as to do the will of God. But especially, if a man did fully know himself to be a sinful creature, he would not be

be angry; yea, he would lay a charge upon his mouth, not to utter a word, and a charge upon his heart, not to utter a thought against what the Lord doth with him. *I will bear the Indignation of the Lord because I have sinned against him*, saith the Church, Micah 7. 9. As if she had said, The remembrance of my sin takes away all pleading, much more all quarrelling, in how angry a posture soever the Lord sets himself to afflict me: and therefore my spirit is resolved, that because my flesh hath sinned, my flesh shall bear the indignation of the Lord. *He that knows what it is to sin, knows that all sufferings less than Hell, are less than sin.* If a man were convinced of this, that, what he bears is less than his sin deserves, he would bear it, with thanks, not with complaints. Yea he would say, that, as he hath deserved all these and more than all these strokes, so he hath need of them: The bundle of folly in his heart calls for a bundle of rods upon his back, and he sees want of correction might have been his undoing. Therefore to be angry with affliction, argues a man ignorant of himself as a creature, much more as a sinful creature. Once more the foolishness of such wrath appears to the eye of nature and common reason, because this wrath brings no ease or remedy at all to those wounds, but rather makes them more painful, if not remediless. It is an argument of folly to do any thing, whereby we cannot help our selves, but it is folly and madness to do that which hurts, which makes our wound fester and our disease grow desperate. Did any man ever ease himself by fretting or raging under the Cross? How many have made their cross more heavy upon them, by raging at it? A mans own wrath, is heavier to him, than his Cross. *A stone is heavie, and sand weighty, but a fools wrath is heavier than them both*, Prov. 27. 3. A fools wrath is very heavy to others, but it is heaviest to himself. The Text is expresse for it, which may be a third observation.

To be angry and discontent at Gods judgments is more destructive to us, than the judgments themselves.

The wrath and judgments of God afflict only, but your own wrath destroyes; wrath slayes the foolish. Probably God came only to correct you, but wrath kills you. The wrath of man is a passion, but it is very active upon man, and eats up the spirit which nurses and brings it forth: Frowardness and anger are at once our sin and our torment. He that is angry when God strikes, strikes himself, whereas humble submission to the blow, turnes it into a
kills

kiss or on embrace, and they that sit down quietly and believing-ly under any evil, bear it at present with more ease, and in the end, find it in the inventory of their goods. So *David*, *It is good for me that I have been afflicted*. Fourthly note,

That to envy another mans good or prosperity is an argument of the worst simplicity.

Envy slayeth the silly one] Envy is a common Theame, I will not stay upon it; but shall only give you two reasons to demonstrate the silly simplicity of an envious person.

1. The good of another is not thy hurt, thou hast not the less, because another hath more, *Leah's* fruitfulness was no cause of *Rachels* barrenness. Thy portion is not impaired by thy brothers increase, thou hast thy share, and he hath but his; how silly a thing then is it to envy him, that hath much, when as, his having much is not the cause why thou hast little. Again, this troubling thy self that others have more, will not get thee any more; envy never brought in earnings or increase.

*Tolle invidiam
& quod meum
est tuum est: &
si ego tollam in-
vidiam quod
tuum est meum
est.*

2. A man of wisdom will make all the good of another's good. Take away envy, and that which is mine, is thine, and if I take away envy, that which is thine is mine. To have a heart to bless God for his blessings upon another, is it self a great blessing, and gives thee likewise a part in those blessings. Thus we may enjoy all the joyes and comforts, the favours and deliverances, the health and peace, the riches and plenty, the gifts, yea and the very graces of all those, in whose graces and gifts, plenty and riches, peace and health, &c. We can really and cordially rejoyce. Whereas an envious man ever stands in his own light, and cannot rejoyce in his own mercies, for grieving at his Brothers.

So far of the second part of the Argument, whereby *Eliphaz* would convince *Job* of wickedness, his likeness to the wicked in bearing of, or rather fretting against his troubles.

J O B, Chap. 5. Vers. 3, 4, 5.

I have seen the foolish taking root, but suddenly I cursed his habitation.

His children are far from safety, and they are crushed in the gate^r neither is there any to deliver them.

Whose harvest the hungry eateth up, and taketh it even out of the thornes, and the robber swalloweth up their substance.

TWO parts of the fourth argument were cleared in the two former verses. In these three Eliphaz argues further, to the same effect. His argument is grounded upon his own experience, which had shewed many examples of foolish men, like *Job* (as he supposed) both in his rising and in his falling, in his good dayes and in his evil. *I have seen the foolish taking root, and suddenly I cursed his habitation, &c.* The argument may be thus framed.

Foolish men flourish a while and then come to certain and sudden destruction, they and their children and their estates are all crushed and swallowed up.

But thou didst flourish a while, and grow up like some goodly tree, yet sudden destruction came upon thy children and upon thy estate, the robbers have consumed and swallowed all up.

Therefore thou art foolish, &c. I have seen the foolish taking root, but suddenly I cursed his habitation; I have seen thee taking root, and I observe thy habitation cursed; Thy outward condition is so parallel with theirs, that I know not how to distinguish thee, from them, in thy inward and spiritual condition.

I have seen the foolish taking root.

Eliphaz urgeth experience. He urged experience in the fourth Chapter, v. 8. *Even as I have seen they that plow iniquity and sow wickedness, reap the same, &c.* He urgeth experience here again, and this superadded experience seems to answer an objection which might be made against that former experience: For some might say, many wicked men plough iniquity enough, and sow wickedness abundantly yet they reap comforts and the contentments of this world: they have what their hearts desire, a full harvest of riches, pleasures and honours.

It is true (saith Eliphaz) I grant it, I have observed the like

also I have seen the foolish taking root; yea, but I can answer quickly and remove this objection: it doth not at all weaken my former assertion, grounded upon that experience, for as *I have seen him take root, so, suddenly I cursed his habitation, his children are far from safety, &c.* He flourisheth, but he withers quickly, he takes root, but he is soon puld up by the roots.

I have seen] Experience is the mistress of truth. Truth is called the daughter of time, because experience bringeth forth many truths, and the word of God is made visible in the works of God. *I have seen* (saith he) *This truth hath run into my eye* In experiences the promises of God stand forth, and in experiences, the threatenings of God stand forth, and shew themselves: all the experiences that we have in the world, are only so many exemplifications of the truths contained in the promises or threatenings of the word.

לוי

Levem hominē
notat, qui sine
consilio agit,
vult & facit
nullamque sasti-
vationum habet
nisi quia ita
venit in men-
tem, Col.

The foolish] I shall not stay to open that term, for we met with it in the former verse, *wrath slayeth the foolish one*. Only in a word, this foolish man is one, who acts without counsel, and whose will is too hard for his understanding. He hath no reason for what he doth, but because he hath a mind to do it. A foolish man is a wicked man, and here the foolish man is a wicked man at ease, a wicked man in his fullness and abundance of outward comforts: *A fool is ever worst, when he is at ease*. And as he more abounds in comforts, so, he abounds more in sin. All mercies are to him but fuel for his folly, and meat and drink for his madness. That rich man who pleased himself so in his worldly success is cal'd a fool, *Thou fool, this night shall thy soul be taken from thee, and then whose shall all these things be which thou possessest?* (Luke 12. 20.) All wicked men are foolish, and wicked rich men have ever the greatest stock of folly. And they are therefore more foolish than others, because they think themselves wiser than all. If a man can get riches, if his root be well settled in the earth, and his branches spread fairly out, he accounteth himself very wise, and so do many others account him too. *A thriving sinner is a foolish and an unprosperous man, but he that plots how to thrive by sin, is the most foolish man in the world*, and therefore in all his prosperity most unprosperous. As the foolish take root, so, that by which they take root is oftentimes their folly.

Taking root] Wicked men under the outward curse are compared to trees not taking root, *Isa. 40. 24. He bringeth the Prin-*

es to nothing, yea, they shall not be planted, yea they shall not be sown, yea, their stock shall not take root in the earth; And Psal. 129. 6. Let them be as the grass upon the house (having no earth to take root in) which withereth afore it groweth up, whereof the mower filleth not his hand nor he that bindeth up the sheaves his bo-some. Wicked men prospering, are compared to a tree well rooted. I have seen the foolish taking root; that is confirmed and settled in their outward prosperity. A root is to the tree as a foundation is to the house, the establishment of it; when a tree is well rooted, it takes in the moisture of the earth freely, then the body or trunk grows big, the branches spread forth, the leaves are green, and it abounds with fruit. So that with the well rooting we must take in all that concerns the flourishing of a tree. Hence, other Scriptures express the men of the world by trees, not only secretly taking root in the earth, but putting themselves forth and appearing in their visible beauty and verdure. (Psalm. 37. 35.) David produceth his experience, I have seen the wicked in great power (how? taking root, yea? spreading himself like a green bay-tree. They are described by their boughs, branches and leaves. And in Isa. 2. 11. The day of the Lord, shall be upon the Cedars of Lebanon, that are high and lifted up, not only upon the Cedars of Lebanon that are deeply rooted, but upon the Cedars of Lebanon that are high and lifted up, and upon all the Oakes of Bashan; In the 14. of Hosea vers. 5. The prosperous estate of the Church (under the dew and influence of heavenly blessings) is held forth to us under the notion of a tree taking root. I will be as the dew to Israel, he shall grow as the Lilly, and cast his roots as Lebanon (that is, as the trees in Lebanon) his branches shall spread, and his beauty shall be as the Olive tree, and his smell as Lebanon.

In the fourth of Daniel, the state, glory and magnificence of the Kingdoms of this world are shadowed by a tree. Nebuchadnezzar in a vision hath a tree presented before him, he knew not what to make of it, and therefore calls for the Wise-men to expound the Vision, which he thus relates, vers. 4. I saw and behold a tree in the midst of the earth, the height thereof was great, and the tree grew and was strong, and the height thereof reached unto heaven, and the sight thereof to the ends of the earth, and the leaves thereof were fair. When Daniel comes to interpret it, (ver. 22.) he sayes to the King, Thou art this tree, &c. Nebuchadnezzar

chadnezzar in all his worldly pomp, is set forth by a goodly tree. In the 53. of *Isa. v. 2.* Where the birth of Christ is prophesied, it is said, *That, he shall grow up before him as a tender plant, and as a root out of a dry ground.* As a very flourishing estate, whether in spirituals or temporals, is exprest by a tree planted by the water side: So a mean, low estate is signified by a tree in a dry ground. Our Lord Jesus, in regard of any outward glory, was like a tree in a dry ground, as the words following expound it, *He hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him.* His Kingdome was not like the Kingdome of those great Monarchs, strong, high, and beautiful with any created lustre. Hence observe,

First, *That wicked men may flourish in great outward prosperity. I have seen the foolish taking root.* The Prophet *Jeremiah* in the twelfth of his Prophecy (a Scripture touched before, *Chap. 4. v. 7.* to this purpose) being somewhat scandalized at the prosperity of treacherous dealers, describes them thus, *ver. 2. Thou hast planted them, yea they have taken root, they grow, yea they bring forth fruit.* Here are four degrees; first they are planted, there is many a tree planted that takes not root, but (saith he) *Thou hast planted them, yea, they have taken root:* There are some trees which are both planted and have taken root, yet they do not grow, especially not to any height or greatness, though they live, yet they do not thrive; These are planted, and they take root and they grow; but there are many trees planted, rooted and growing, which yet are fruitless; these have all, they are planted, they take root, they grow, and they bring forth fruit; And who are these? Surely the worst of men, as the very next words evidence, *God is near in their mouths, but he is far from their reins;* God is near in the mouth of such, that is, they may speak of him sometimes, but he is far from their reins, there is nothing of God in their hearts; and surely they that have nothing of God in their hearts, have nothing of Goodness in their hearts, or in their lives.

This present glory and prosperity of wicked men, lifts up the glory of Gods patience. How is the glory of the patience of God exalted, in letting them have ease, who are a burthen unto himself? in letting them prosper, who are (as God can be pained) a paine unto himself? in suffering them to flourish who vex his people, in suffering them to laugh, who make his people mourn.

Further,

Further, he gives them leave to take root and flourish (whom he could blast and root up every moment) that all may see what is in their hearts. If God did not permit them to take root, yea, and sometimes to grow up and flourish, we should never see what fruit they would bring forth: we should never see those grapes of gall, those bitter clusters; if these vines of *Sodome*, and fields of *Gomorrab*, were not watered with the dew, and warmed with the Sun of outward prosperity.

Lastly, The prosperity of wicked men, is a great tryal of good men; *The flourishing of the ungodly is as strong an exercise of their graces, as their own witherings.* Observe secondly,

That wicked men may not only flourish and grow, but they may flourish and grow a great while. I ground it upon this, the text saith that they take root, I have seen the foolish taking root, and the word notes a deep rooting. In the parable of the sower משורש (Matt. 13. 21.) it is said, that the seed which fell into stony ground withered, because it had no root, noting, that the cause of a sudden decay or withering in any plant, is the want of rooting; whereas a tree well rooted, will endure many a blast, and stand out a storm. Some wicked men stand out many stormes, like old Oakes, like trees deeply rooted, they stand many a blast, yea many a blow: spectators are ready to say, such and such stormes will certainly overthrow them, and yet still they stand: but though they stand so long, that all wonder, yet they shall fall, that many may rejoyce; and take up this proverb against them (as of old against the King of Babylon) *How hath the oppressor ceased? The Lord hath broken the staffe of the wicked, and the scepter of the Rulers: He who smote the people in wrath, with a continued stroke, he that ruled in the Nation with anger is persecuted, and none hindreth. Therefore many shall break forth into singing, yea the Fir-trees shall rejoyce at him, and the Cedars of Lebanon, saying, since thou art laid down no feller is come up amongst us, Isa. 14.*

Thirdly observe,

Outward good things are not good in themselves. The foolish take root, The worst of men may enjoy the best of outward comforts. *Outward things are unto us, as we are.* If the man be good, then they are good. And though the Preacher tells us, *Eccles. 9. That all things come alike unto all, yet all things are not alike unto all.* There is a great difference between the flourishing of a wise man, and the flourishing of a fool; all his flourishing and fast-
ning

ning in the earth is no good to him, because himself is not good : Spiritual good things are so good, that though they find us not good, yet they will make us good : we cannot have them indeed, and be unlike them. But worldly good things find some really good, and make them worse ; others who had but a shew of goodness, they are occasions of making stark nought ; *Rooting in the earth, never helpt any to grow heaven-wards : Many deeply rooted in the earth, have grown down, and gone down to the depths of Hell.*

Fourthly observe, as a consequence from the former ; *That the enjoyment of outward good things, is no evidence, can be made no argument that a man is good. I have seen the foolish taking root.* And yet how many stick upon this evidence ; blessing themselves because they are outwardly blessed. Yea, though they meet with a discovery of their sins, and sinful bosomes in the word, though they find those sins threatned, yea cursed with a grievous curse in the word, yet they bless themselves and say, we are rich and flourishing, we have a good estate and credit, we take root and stand, but they forget that all this may be the portion of a fool. *I have seen the foolish man taking root.*

And suddenly I cursed his habitation.

The word here used, to curse, springs indifferently from two roots, which yet meet and are one, in signification : Namely, to strike through or to pierce as a man is struck through with a staffe or sword, or stabd with a dagger ; Thus Heb. 3. 14. *Thou didst strike through with his staves the head of the Villages.* And Isa. 36. 6. The piercing of a Reed into the hand of him that leans upon it, is exprest by this word. So then it carries a metaphorical allusion to the effect of a curse, the curse of God alwayes, and the curse of man upon due grounds, is as a sword or a dagger piercing a man thorough and thorough, through both soul and body. *I have cursed his habitation*, that is, I have smitten his habitation quite through with a curse.

I cursed his habitation.

Some read, I abhorred or I abominated his habitation. I was so far from envying this flourishing, spreading tree, or from being in love with his goodly seat and brave habitation that I loathed and could not abide it. The cottage of an honest man was more delightful to me, then the tents or pallaces of wickedness.

But the word bears rather *to curse* ; which is first to wish evil

דאקוב deducitur, vel דנקב vel דקרב fodit, per fodit, terrebravit, & per metaphorum maledixit, execratus est; est metaphoram translata ab his qui gladio aut pugio aliquam transverberant, tanquam filius Dei aut hominis maledictione transiceretur. Cart. in Prov. 11 26

evil unto another : And secondly to fore-tel, to pronounce or denounce evil against another. Often in the Psalmes, *Dauids* curses upon his enemies, are predictions from the Spirit of God, not maledictions or ill wishes from his own spirit ; Good men know not how to wish evil ; their cursings are Prophecies not prayers : they fore-tel or fore-see evils, but they desire them not. *I have not desired the woeful day, Lord thou knowest*, said that Prophet, who had denounced many woeful daies, *Jer.* 17. 16.

Pium non decent diræ.

In Scripture, many are said to do that which they declare to be, or fore-tel that it shall be. As (to give an instance or two) *Levit.* 13. in the case of the Leper, the Text saith, That when the Priest makes up his judgment concerning the Leper (having found the tokens of Leprosie upon him) *he shall defile him* (ver. 3. and ver. 8.) *or make him unclean*, so the Original gives it, which we translate, *The Priest shall pronounce him unclean*. In that sense the ministers of the Gospel (whose business is to cleanse) defile many ; yea, one way to cleanse men, is thus to defile and pronounce them Lepers. So *Isa.* 6. 8. the Lord sends the Prophet against that people, and saith to him, *Make the heart of this people fat, and make their eares heavy, and shut their eyes* ; Now, the Prophet did not act this himself, he did not deafen their ears, or blind their eyes, but only fore-told or denounced that this judgment should fall upon them ; because they had so long stopped their ears, at last their ears should be stopt and made heavy enough ; and because they had so long winked and shut their eyes, at last they should be blind, and their eyes shut fast enough ; *How fast are those eyes and eares lockt up, which are thus double lockt*. Once more, *Jer.* 1. 10. The Lord gives the Prophet a strange commission, *See* (saith he) *I have this day set thee over the Nations and over Kingdoms, to root out, and to pull down, and to destroy, and to through down, and to build and to plant*. One would think this commission more fitting for a *Cæsar* or an *Alexander*, for great Commanders attended with numerous Armies, than for an unarmed Prophet ; what could he do ? could he root out Kingdoms, and destroy Nations ? Yes, by denouncing the destroying judgments and consuming wrath of God, due unto them for their rebellions and provocations : Thus a poor weak Prophet can overturn a whole Kingdom, and root up the strongest Nations. And the truth is, that, *never was any Nation or Kingdom rooted up by the sword, but it was first rooted up by the word* ; first,

Id fieri ab aliquo dicitur in Scriptura quod sciendum denunciat.

Prædic excæcandos oculos, & aures aggravandas.

first God hewed them to pieces, and slew them by his Prophets, and then let in Armies of cruel enemies to do it.

Non per invi-
diam & iram
diva imprec-
carer, sed ani-
mus præfagi-
vet, male ipsi
fore. Coc,

So here in the text, *I have seen the foolish taking root, but suddenly I cursed his habitation*; The clear meaning is, I fore-told a curse, I knew what would shortly become of his habitation. It was not anger against his person, or envy at his estate, that moved me to curse him; but it was an eye of faith, which shewed me him markt with a curse in the just threatnings of God: I saw a curse hanging over his family and dwelling, over his riches and honours: And though he then flourished, that, yet he should quickly wither and be destroyed root and branch. *The curse of the Lord is in the house of the wicked*, Prov. 3. 33. Man doth but see it there, the Lord sent it there.

היה

The word is considerable which we translate *Habitation*. It signifies *a quiet, a settled, a peaceable, a beautiful habitation*: And so carries an aggravation of the judgment upon this foolish man; his judgment is the worse upon him, because he thought himself so well, so well seated, so well settled, so secured and accommodated that he should never be removed: They are most troubled with removings, who thought themselves settled, *troubles afflict them deepest, who supposed themselves beyond trouble*. When David thought God had made his mountain so strong, that it could not be moved, how was he troubled, as soon as God hid his face? Ps. 30. 6. 7. And if they are so troubled with shakings, who look upon their estates as settled by the favour of God, how will they be troubled to meet with totterings and shakings, much more with ruinings and destructions, whose estates at best, are bottom'd only upon their policies, often upon their sins? We may observe from hence;

First, *The estate of some wicked men, is out of the prayers of Gods people*. When they go by their dwellings, they cannot say, *The blessing of the Lord be upon you, we bless you in the name of the Lord*, Psal. 129. 8. It is a great mercy to stand under the influences of prayer, and for a man to have his estate, land, dwellings, watered with showres of blessings and hearty good wishes from the mouthes of Saints. Their blessings or their cursings, are next to the blessings and cursings of Christ, nay, they are his; It is an argument that Christ hath blessed or cursed a man, when the spirits of his people generally are carried to either. It is one of the saddest presages in the world, for a man to be cast out of the prayers of the Saints

Saints or to be cast by their prayers ; that is, when their prayers are against him, and he presented naked to the displeasure of Christ : It shews that the sin of a man is a sin unto death, when the faithful cease praying for him, *1 John 5. 16.* What can it prognosticate then but approaching ruine and destruction, when they bend the strength of prayer against him ? There was never any habitation of wickedness, so firmly founded or strongly fortified, but that *Great and Holy Ordinance* hath or may shake, and batter it to the dust. The fair Towers and Walls of *Babylon*, the seate and state of Antichrist, have long been under this curse ; All the Saints, whose eyes God hath unscaled and brought out from *Ægyptian darkness*, have seen *That foolish man* taking root, and have cursed his habitation. Secondly observe ;

A wicked man in prosperity is under the curse of God. He is often under the curse of man, but ever under the curse of God. *Esau have I hated* (saith God, *Rom. 9. 13.*) yet even at that time *the fatness of the earth was his dwelling, and of the dew of Heaven from above, Gen. 27. 39,* While the meat was in the mouthes of the murmuring Israelites, the wrath of God was upon them. They did at once eat their lust and their death, wrath was mingled with their meat ; and while he gave them their request, he sent leanness into their souls, (*Psal. 106. 15*) This is the most dreadful curse of all, *To have a faire estate, a well fed body, with a lean starven soul.*

Thirdly, Observe a vast difference between godly and wicked men, between the foolish and the wise. When a godly man withers in his outward estate and is pluckt up by the roots, yet God loves him ; when a godly man is poor, God loves him, when he is sick, God loves him ; when he is in prison, God loves him, when he is in disgrace, God loves him, and when the world hates him most, then God usually shews that he loves him most ; *The world cannot cast a godly man into any condition, but he meets with the love of God in it ;* his estate may vary and vary, change and change a thousand times, but the love of God towards him is unchangeable. On the other side, we see in the Text, when a wicked man takes root, and the branches of his outward estate bear fruit abundantly, God curseth him ; when he is at ease, God is angry with him. That place is very observable (*Zech. 1. 15.*) *I am very sore displeased with the Heathen, that are at ease,* the Heathen were at ease, yet God was extreemly displeased with them.

When a wicked man is in health God curseth him, when he is rich God curseth him, when all men honour admire and flatter him, God abhorreth, hates and detests him; he can be in no condition, but he is sure to meet with the curse of God. As a foolish man, a wicked man, gives God many things, but he never gives God his love, or his affection; A wicked man may give God prayers, but he doth not give him his love; he may give him praises, but he never gives him any love; he may give God his purse, but he gives not his love or his heart; whether such a fool praiseth God, or prayeth to God, or giveth unto God, he hateth God. So likewise, whatsoever God gives to a wicked man he hates him, whatsoever he bestowes on him he curseth him: This should awake men rooted in the earth, to consider whether they are under the influences of Gods eternal love, as well as under the influence of temporal blessings: This is the ground of *Dauids* conclusion, *Psal. 37. 16. A little that the righteous hath, is better than the riches of many wicked*: the reason is this, because many ungodly ones, swimming in a full sea of riches, have not so much as one drop of the love of God, nor one beam or ray of the light of his countenance shining upon them: but a godly man, if he have but a small estate, he hath much love mixed with it, if he have but a little purse, he hath a large portion of the favour of God in it, and this makes it so out-worth and out-value a wicked mans estate, this puts the price and stamps an excellency upon his little. The love of God doth so far exceed the fatness of the earth, in the esteem of Saints, that they in rating their estates, reckon not upon earthly things at all, they see nothing to value themselves by, but their interests in the love of God. As when God gives his people their portion, he looks upon outward things, as meer additional, or as an over-plus given in by way of vantage: *All other things shall be added (Math. 6. 33.)* when a man casts in a handful of wheat after the bushel is full, or gives a fingers breadth after the due measure of the cloath; so it is in the case of all temporals bestowed upon the Saints: Then fourthly note;

Outward good things, are no argument of the favour of God.

As we shewed before, that, they are no evidences of the goodness of a person, so neither are they any evidences of the grace and favour of God unto a person. *A man cannot find an evidence of Gods love in his purse, in his land, in his honour, in his credit: Yea a man may flourish in better things than these I speak of,*
and

and yet have no evidence of Gods love to him ; a man may flourish in knowledge, be deeply rooted in learning, may have extraordinary branches of parts, and wonderful fruits of gifts, yet notwithstanding all this while, his habitation and his person too under a curse. And therefore, be sure that you look for your evidences of the love of God in the right boxe, do not look for evidences of the love of God in your chests, or in your purses, but look into your hearts, and see what Christ hath done there, look into your lives, and see what light shines there from the Spirit of Christ ; Look whether grace flowes from the Spirit of Christ, and is rooted in your spirits. If grace be rooted in thee there, if it spring up and bring forth fruit in the life, this is an evidence indeed. They that are thus rooted, God never curseth, grace and holiness were never under any curse.

Observe one thing further, As these words hold forth the judgment or opinion of a godly man, concerning the wicked in prosperity. *I have seen the foolish taking root, and presently I cursed his habitation.*

A godly man sees the wicked of the world to be miserable in their best and most flourishing condition.

When thousands stand about the great ones of the earth, admiring, applauding, making *little gods* of them, envying their happiness, and thinking none happy but they, or such as they are ; then a godly man pitties them, mournes over them, sees them, and all such as they are, miserable ; He looks through all their outward glory and beauty, riches and honours, and sees them curst through all, hated of God through all ; He sees nakedness through their cloathing, emptiness and want through all their plenty and abundance : neither is this unhappiness confined to their own persons, but derived to all, to whom they derive life, or stand related. So it followes ;

His children are far from safety, and they are crushed in the gate, neither is there any to deliver them, &c.

These words contain a further effect of this curse. *I cursed his habitation*, and what then ? was it an ineffectual curse ? was it but wind and words, returning and doing nothing ? or did it spend all its strength upon this foolish man in his own person ? No *His children are far from safety, they are crushed in the gate &c.* One of the Rabbins conceives that these words and the verse follow-

Secundum genus calamitatis quod Deus improbis imminit posteritatis exitium deploratum, & quidem acclamante publico consensu.

Rabbi Salo-
mon, forma
maledictionis
esse ait.

lowing, are the form wherein the curse was pronounced upon the habitation of the foolish man; As if Eliphaz had said, *I cursed his habitation*. thus, *Let his children be far from safety, and let them be crushed in the gate, neither let there be any to deliver; as for his harvest, let the hungry eat it up, and let the robbers swallow up their substance.* And we find such a form, *Psal. 109.* David pronounces the curse upon those wicked enemies, in language very suitable to this (*vers. 6, 7, 8, 9, 10, 11.*) *Set thou a wicked man over him, and let Satan (an adversary) stand at his right hand. When he shall be judged, let him be condemned: and let his prayer become sin. Let his children be fatherless, and his wife a widow; let his children be continually vagabonds and beg, let them seek their bread also out of desolate places, let the extortioner catch all that he bath; and let the stranger spoile his labour.*

But we may rather take it, as the matter, then as the forme of a curse. *I cursed his habitation*, and the curse brake forth upon his children, and upon his estate, upon the branches, and the fruit of that goodly tree: much like that in the vision, *Dan. 4. 13, 14.* *I saw in the visions of my head upon my bed, and behold a watcher, and a holy One, came down from Heaven, He cryed aloud and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit, &c.* This Allegory may be rendred in the plain words of Eliphaz, *I cursed his habitation, his children are far from safety.* The Master of the Family is the tree, His children are either fruit or branches, His leaves are riches and honour, the beauty and pleasantness of his habitation.

Some things in the letter of the Text are to be opened, but I shall first observe one thing in the general, from the connexion of this fourth verse with the third, *I suddenly cursed his habitation* (*vers. 3.*) Then follows, *his children are far from safety.* Observe from it; That

Creatures cannot stand before the curse of God. How strongly soever they are rooted, the blast of the breath of Gods displeasure, will either blow them down, or wither them standing. The curse comes powerfully, suddenly and secretly, it is often an inevitable stroke. When we see neither axe nor spade at the root, nor stroke at the top, yet down it comes, or stands without leaf or fruit. When Christ in the Gospel curst the fruitless fig-tree, his Disciples passing by that way, wondered saying, *How quickly is this*

¹ *his fig-tree withered?* it was but only a word from Christ, *Never bear fruit more*, and the fig-tree which had no fruit, lost its life. Some are such tall Cedars, such mighty Oakes, that men conclude there is no stirring of them, no Axe can fell them, or blast loosen them; yet a word from the Lord will turn them up side down: or if he do but say to them, *never fruit grow* upon your actions or out of your counsels, presently they wither. *The curse causeless shall not come*, but when there is a cause, and God speaks the word, the curse will come; Neither power nor polices, neither threatnings or entreatise can hinder or block it up. It is said of the *water of jealousy* in the book of *Numbers*, that when the woman drank that water, if there were cause of her husbands suspicion, presently *her belly swel'd and her thighs did rot*, the effect was inevitable. So, if God bid judgment take hold of a man, family, or Nation, it will obey. A word made the world, and a word is able to destroy it. *There is no armour of proof against the shot or stroak of a curse.*

Suddenly I cursed his habitation, and the next news is, *His children are far from safety*; if God speak the word, it is done as soon as spoken; as that mysterious Letter said of the Gun-powder-plot, *As soon as the paper is burnt, the thing is done*. Surely God can cause his judgments to pass upon his implacable enemies, such horrid conspirators against Churches and Commonwealths, truth and peace, with as much speed, as a paper burns; with a blaze and a blast they are consumed. That in the general from the connexion of these two verses: As soon as he was cursed, his children and his estate, all that he had went to wrack, and ruine. I shall now open the words distinctly.

His children are far from safety,] Some read, *Were far from safety*, (and so the whole passage in the time past) because he speaks of a particular example, which he himself had observed in those daies, as is clear *vers. 2.*

Having shewed the curse upon the root, he now shews the withering of the branches.

Some of the *Rabbins* understand, by *Children*, the Followers or Imitators of wicked men, such as afflicted them, or such as were like them. These are moral children; but take it rather in the letter, for natural children, such as were born to them, or adopted by them, these come under their fathers unhappiness. *They are far from safety.*

The Hebrew word is commonly rendred, *salvation*. *His children are far from salvation*. But then we must understand it for temporal salvation, which our translation expresse clearly by *safety*. *His children are far from safety*. It is possible that the children of a wicked man, may be near unto eternal salvation, Though godly parents have a promise for their seed, yet grace doth not run in a blood, neither is the love of God tied or entayl'd upon any linage of men. Election sometimes crosses the line, and steps into the family of a reprobate father. Therefore, it is not said, *His children are far from salvation*, in a strict, but in a large sense. We find the word *salvation*, frequently used for *safety* (2 Kings 13. 17.) when Elisha bad Joash the King of Israel shoot the arrow, he called it, *the arrow of the Lords salvation*, which we render, *the arrow of the Lords deliverance*. So Moses bespeaks the trembling Israelites at the red Sea, *Stand still and behold the salvation of the Lord*, that is, behold what safety the Lord will give you from all these dangers, what deliverance from the hand of Pharaoh. The Prophet represents the Jews thus bemoaning their outward judgments. *We roare all like Bears, and mourn sore like Doves, we look for judgment, but there is none, for salvation, but it is far off, Isa. 59. 11.*

They are far from safety.

To be far from safety, is a phrase importing extream danger; As when a man is said to be far from light, he is in extream darkness; and when a man is said to be far from health, he is in extream sickness; and when a man is said to be far from riches, he is in extream poverty: So here, *His children are far from safety*, that is, they are in extream danger and peril, they walk (as it were) in the regions of trouble, in the valley of the shadow of death continually. That phrase is used also, respecting the spiritual estate of unbelievers, *They are far off from God, far off from the Covenant*, Isa. 57. 19. Ephes 12. 13. that is, they have no benefit by the Covenant, no interest, in, no favour at all or mercy from the Lord. To be farr off from mercy is to be near wrath, and to be far from safety is to dwell upon the borders of danger.

And they are crushed in the gate,

In the fourth Chapter Eliphaz describes man, as crushed before
the

the moth, to shew how suddenly, how easily man is destroyed: This mans children are crushed in the gate, as a man would crush a flie or a moth between his fingers.

They are crushed in the gate.

That notes two things.

First the publickness of their destruction, they shall be destroyed in the sight of all men: for the gate was a publick place (*Proverbs 31. 31.*) *Her works praise her in the gates*, that is, she is publickly knowne by her good works. To do a thing in the gate is opposed to the doing of a thing secretly. To suffer in the gate is to suffer publickly.

Secondly, *to be crushed in the gate*, is to be crushed or cast in judgment: for *The gate* was the place of old, where justice was administred and judgment given; and for a man to be crushed in the gate, is as much as for a man to be overthrowne in his sute, when he hath any controversie or tryal before a Judge, whether for his estate or for his life. So this phrase, *they are crushed in the gate*, implies that all busineses shall go against them, if they have any controversie in law, or if they be charged with any crime they shall certainly be condemned.

I need not stay to prove that judgment was given in the gate; only take a few Texts. First, in this book (*Chap. 29. 7.*) *Job* describes his own prosperity thus, *When I went out to the gate*, that is, to sit in judgment; and *Chap. 31. vers. 21.* the word is used in the like sense; So *Gen 23. 17.* *Chap. 34. 20.* *Ruth 4. 1.* *Isa. 29. 11.* Those words of the curse, *Psal. 109. 7.* *When he is judged, let him be condemned*, are the full Exposition of this, *They are crushed in the gate.*

And the reason given by one of the Ancients, why justice was usually administred in the gate, is the accommodation and convenience both of strangers and Citizens: For strangers, who lived far off in the countrey, that they might have justice, before they entred into the city, whose pomp and throngs of people might possibly occasion either some terrour or diversion in the minds of poor countrey-men. And then likewise, that the inhabitants of the City, might not be either charged or tired with long journies into the Countrey; To which we may adde, that judgment was therefore administred in the gate, because gates are places through which all pass in and out, and therefore the declaring of judgment.

In portis iudicia exercebantur. Merc.

Ne agricola litis causa ventens, civitatis frequentia & novo terreretur conspectu nec urbi habitator, longe ab urbi properaret & subvectionem quaereret iure bonum, Jerom in Amos chap. 5. v. 10.

ment there, was the making of it more publick, that all might take notice of what passed, in such and such cases, as the sentence and resolution of the Judges.

Neither is there any to deliver them.

*In summa ma-
lū neminem ha-
bebunt asserto-
rē. Ut injusti
confunduntur
Et contunde-
buntur in judi-
cio publico co-
ram tribunali-
bus.*

This is the third degree of evil falling upon the foolish mans children. Though a man be brought to and cast in judgment, yet he may have a friend to help and deliver him; but these shall have no help, none to speak a good word for them, none to meditate either for reprieve or pardon. Some give the sense thus, *His children shall neither find a Judge to give a favourable sentence, nor an Advocate to plead for them, and make the best of their cause;* This also answers another part of the curse, *Psalm 109. 12. Let there be none to extend mercy to him, neither let there be any to favour his fatherless children;* None shall be found either able or willing to rescue or pull them out of the hand of danger.

Hence observe, first,

That a wicked man and his children are often wrapt up in the same destruction.

*Liberi paren-
tum penitus sepe
implicantur.*

I cursed his habitation and his children are far from safety they are crushed in the gate. A godly man is a defence for his children; It is a great blessing to be born of holy parents, and it is a curse to be born of oppressing wicked parents. As, the blessing of God descends from the father, upon the children; so, the curse of God many times descends from the father, upon the children, and they inherit their judgments, as well as their lands. Though the justice and goodness of God, will make that Proverb cease in all the families of the world for ever, which was once taken up by the Jews, *Ezekiel 18. 2. The Fathers have eaten sowre grapes, and the childrens teeth are set on edge.* The Naturalists observe, and experience teacheth, that when a man eats very sowre grapes (and so makes a sowre face) another standing by is affected with a sympathy, and his teeth are set on edge or pained with the very sight or grating of anothers teeth, though himself taste not the grape. The present Jews thought themselves but bare lookers on upon their fathers sin, and yet they suffered. But the Lord found the sowre grapes in their mouthes also, or them risen up in their fathers stead, an increase of sinful men to fill up the fierce wrath of the Lord against them. Now (I say) though the Lord will make that proverb cease, in their sence: For no child is punished meerly in

*ὁ δὲ ὁμοῦ ἢ δι-
κταῖ ἀφ' ὁμοῦ
φύσεως.
Aristot. Sect:
prob. quest 5.*

in contemplation of his fathers sin. Yet when a son is wicked, the wickedness of a father, whether immediate or further off, may come in remembrance against him, and at once aggravate his sin, and encrease his sorrow. Secondly, note this from it,

Whom God will destroy, no creature shall be found able to deliver out of his hands.

God can take away the help, and stop up the pity of all creatures, *None shall deliver them.* And though themselves should endeavour to escape, they shall not escape (*Amos 9. 1.*) *They that flie shall not flie away, and they that escape shall not be delivered,* that is, by endeavouring to escape, they shall not be delivered, they shall attempt it in vain. If God will not deliver, none can. If a *Lot* be taken prisoner, *He bids Abraham Arise and rescue him.* If a *Paul* be in the mouth of a *Lyon*, the Lord will deliver him. It needs not trouble us, who is our enemy, if God will be our deliverer: nor can it avail what friends so ever we have, if God saith, ye shall not be delivered; *A wicked man* (when the Lord appears against him) *either hath none to deliver him, or none shall.* Salvation is far from the wicked, for they keep not thy statutes, *Pf. 119. 155.* From the Children, judgment proceeds to the estate of this wicked man.

Verse 5. *Whose harvest the hungry eateth up, and fetcheth it even out of the thornes, and the robber spoyleth all his substance.*

Whose harvest the hungry eateth up.

By his *Harvest*, we are to understand not only the return of that which he hath sown, as corn and other fruits of the earth; but all the goods or provisions, which he hath gathered or laid up for his support or accommodation. A mans harvest is the improvement of his whole estate. And this mans harvest is all he hath gotten, by right or wrong, by industry or by injury, by sweat or by deceit, by practises or open violences. To eat up a harvest, is as much as to devour a house, with which Christ charges the hungry Scribes and Pharises (*Mat. 23. 14.*) who made Beggars as fast as they made Prayers, *Ye devour widows houses and under pretence make long prayers.*

Messis nomine parata bona omnia intelliguntur condenda & reponenda in annos plurimos.

The greatness of his affliction is set forth by the loss of those things, which cost much pains to get. A harvest is not had with idleness. The earth must be broken, plowed and sowed before we reap. The law of Nations (*I am sure of this Nation*) is ve-

ry tender in this point, providing, that they that till and sow the Land, shall also enjoy the crop. But this wicked man shall not reap what he sowed. The labour shall be his, and the benefit another mans. *The hungry shall come and eat up his harvest.* Whence observe in general.

It is a great evil when we cannot enjoy the thing we labour for.

What greater disappointment to the husband man, than to deprive him of his harvest. Poets have sung this in mournful verse. And we find this threatned in the Law, as the very sting of those evils, which should come upon a disobedient people. *Deut. 28. 33.*

*Impius hac
tam culta no-
viam miles ha-
bebit? Barba-
rus hanc segetes
en quis conse-
vimus agros?
Varg Egl. 1.*

The fruit of thy land and all thy labours, shall a Nation which thou knowest not, eat up; all thy labours, that is, The fruits for which thou hast laboured, shall be eaten up by strangers. And (Levit. 26. 16.) Ye shall sow your seed in vain, for your enemies shall eat it. The

slothful man roasteth not that which he took in hunting, so we translate, Prov. 12. 26. But it seems not so proper to the sense of this proverb. A slothful man is not usually a hunter, That sport requires an active spirit. And usually men that are slow at work, are quick at meat, and will not lose their venison for the roasting. Therefore more properly (I conceive with others) to the original, and fully to the point in hand, it may be translated thus, *Deceit or the deceitful man shall not roast his hunting, or that which he hath taken in hunting.* That is, he shall not take pleasure

*Non adaret
fraudentis,
(sive vir dolo-
sus) venatione
suam. Arias
Mont. Pang.*

in that, which he hath got by extream pains (as all hunters do) or by craft and stealth, as some hunters do. Somewhat comes between his mouth and his morsel, his cup and lip, either he cannot get his meat to his table, or he rises hungry from it. Therefore *Salomon* puts a great blessing in this, when a man enjoyeth his labour, *Eccles. 2. 10.* *My heart rejoiced in all my labour, and this was my portion of all my labour, namely, the fruit and benefit which God gave me by my labour; I enjoyed it, and this was my portion.* Again (*Eccles. 3. 13.*) *And also that every man should eat and drink, and enjoy the good of all his labour; it is the gift of God;* He puts the emphasis upon this, when a man hath taken pains to lay in provisions for a comfortable subsistence, that then he may sit down quietly and enjoy it, *It is the gift of God.* Therefore on the other hand, not to eat and drink, and enjoy the good of our labours, but to have all violently snatcht from our mouthes. *It is the judgment of God.* This judgment the Prophet also threatens, (*Isa. 1, 6.*) *Your land strangers shall de-*

your it, in your presence; when you are looking on, strangers shall devour it, Thou preparest a Table before me in the presence of my enemies, saith David, Psal 23. 5. As it is one of the greatest outward mercies, to eat at a Table, prepared in the presence of an enemy, so, it is one of the greatest afflictions, to have an enemy eat up what is prepared for our Table, in our presence, Mic. 6. 15.) Thou shalt sow, but thou shalt not reap: thou shalt tread the Olives, but thou shalt not anoint thee with oyl: and sweet wine, but shalt not drink wine. Observe how he puts in their labour to aggravate their sorrow. If they had not sown, it had not been so troublesome, not to reap: if they had not trod the Olives, it had not been so grievous as to have had no Oyl; but this was their calamity, they sowed, but reaped not: they trod the Olives, but had no oyl to annoint themselves. The misery of the rich man (*Luk. 12.*) is thus described, when he had made larger barnes, and got in his Harvest, when he had made provision for many years, then the Question is, *Whose shall all these things be that thou hast provided?* The rich man was not unprovided of an answer to the Querie long before. *Whose shall they be?* Mine own I warrant you. I am not such a fool to take pains for others. Little did he think that his grave was a making while he was a making his barns: Or, that all his providence and care should redound to strangers. How will it cut the heart to see all those things taken away, in and about which, a man hath laid out his whole strength, and laid up his whole heart. This *Job* imprecates as the extremity of all outward evils, in case he were an Hypocrite, and dealt falsely with God (*Chap. 31. 8.*) *If any blot hath cleaved to my hands,* that is, if this blot of insincerity (*Job* did not think himself to be without all blot of sin, but, if such a blot as I am charged with) cleave to my hands, *then let me sow, and let another eat.* This judgment which *Eliphaz* hints at in another person, as already fallen on *Job* for his hypocrisie, *Job*, in his own person calls for, if he were an hypocrite. *Let me sow and let another eat, yea let my off-spring be rooted out.*

Whose harvest the hungry eateth up. The hungry.

There is some difference in opinion, who are to be understood by the hungry. Some take this hungry one, for the Devil, He is a hungry one indeed: but his hunger is not after our riches but after our souls, 'tis them he goes about like (a hungry) roaring Lyon, seeking to devour. (*2 Pet. 5. 8.*) It is a truth also that Satan goes about as a hungry one to devour our estates, so he did *Jobs*, His

harvest that hungry one did eat up, but, it was not because he desired Jobs harvest, but because he gaped for Job Himself. He thought if God would but give him leave to rob Job of his riches, Job would quickly let his soul lapse into his hands. A soul is the dainty morsel which That hungry spirit waits for. The most delicate things in the world are meat too gross for a spirit, though an unclean one.

Other, by the *hungry one*, understand the *Heir* of this rich worldling; His heir whom he had kept low, and bare and short, as long as he lived now, when he is dead and gone, comes hungry to the estate, and quickly consumes it; he eats it out, drinks it up and lavisheth it away. It is often seen, that the Heirs of great, rich men come very hungry to their inheritances, and as quickly swallow them down. They have been kept so short, that like empty and sharp set stomachs they waste all, when they come where they may have their fill, *That estate which is got by the oppressor, and kept by the base covetousness of parents, is usually spent out in riot and luxury. A hungry heir devours the harvest.*

Thirdly, *The hungry*, may be taken for those poor oppressed ones, whose estates those *Nimrods* of the world had unjustly and cruelly ravished from them. They whom wicked men make hungry and lean by their exactions and cruel dealings, come at last (though unbidden and unwelcome guests) to eat the bread from their Tables: And these poor *Hungry ones* are conceived by some to be *Wisdomes children*, the people of God, whom those *wicked fools* had stript of their estates, and would have eaten them too like bread, *Psalms 14*. So the Septuagint renders it, *The just or the godly shall eat up or devour the harvest of this rich worldling*. Put both these together, and this may be the sense, *The hungry eateth up his harvest*, that is, the godly poor, whom this man had unjustly oppressed, and even put to starving, God, by his just judgment shall send in, to take free Quarter, to eat their fill of his harvest, and never reckon with their host.

From that sense take this note,

That God doth sometimes give the riches of wicked men to poor godly men, whom they have oppressed.

Job himself, *Chap. 27. vers. 16*. gives us this truth in express termes, where speaking of a wicked man, he saith, *Though he heap up silver as the dust, and prepare rayment as the clay, he may prepare it* (let him prepare it, let him scrape it together as fast as he

(can

can) but the just shall put it on, and the innocent shall divide the silver, that is, those just and innocent persons whom he had wronged, shall by a divine retaliation enter upon his estate. The wicked grind the faces of the poor, to make themselves bread, but at last the poor shall make bread of their corn and grief.

We may see the tract and foot-steps of this judgment in our dayes; How many sons of violence, who have made many persons, yea, families hungry, naked and desolate, are now made desolate and naked? God hath so wrought, and answered us by terrible things in righteousness, that *Oppressed Innocents* have been put into the houses, and have fed upon the fatness of *Unrighteous Oppressours*. Must we not say, verily there is a God that judgeth the earth when we see his vengeance? And for the rest, may we not say as those searchers of Canaan, (*Caleb and Joshua*) made their report, when the rest complained of impossibilities, *Numb. 14. 9.* Let us not fear them for they are bread for us, that is, we shall easily get in amongst them, and live upon their estates: Let us not fear those giantly sons of *Anak*, who have fleec'd the poor of Gods flock, and know'd their bones, for, (by the power and justice of God) they are bread for us; they have made hungry ones enough to eat up their own harvest.

Fourthly, We may take the hungry, yet more largely; for any that are low and poor, whom God stirs up and sends in judgment as his teeth, to consume and eat up, to devour and destroy the portion of such fat ones. Every spoiler is a hungry one; spoilers devour as if they had never eaten in their lives, they sweep all away. The word which we translate to eat up, signifies the most fierce kind of eating: when a man eats, as if he could never have enough. And therefore it is applyed to the eating of fire, which we know is the most hungry thing in the world: nothing will satisfy the appetite of that hungry Element, the more it eats, the more hungry and devouring it is. Hence that adjunct of fire (*Isa. 29. 6.*) A flame of a devouring fire, or, the flame (it is the word of the Text) of an eating fire; a fire whose stomach is able to digest all the material creatures in the world. So (*Job. 1.*) it is said, that the fire of God, or a great fire did eat up the sheep, the fire came hungry and consumed them; such is the force of the word here used; and secondly, it is applyed in Scripture, to the eating of the sword; which (alas!) we know is very hungry too, My sword shall devour flesh, *Deut. 32. 42.* Thirdly, it is applyed to sa-

In communi
quicunq; raptor
& deprædator
fimelem ap-
pellatur. Pined.

לֶחֶם
Est acrimia quæ
nostrum come-
dere; significat
enim comedendo
consumere.
Ingentem avi-
ditatem come-
denti præ se
fert, adeo ut do-
igne quæ om-
nia avidè de-
pascit utatur.

vage beasts (*Gen. 37. 33*) when *Jacob* bewaileth the loss of his son *Joseph*, he saith, *an evil beast hath devoured him*. Fourthly, the cruelty of persecutors (in whom wild beasts, and sword and fire are all met, if not swallowed up.) The cruelty, I say, of persecutors is expressed by this word, *They eat up my people like bread*, *Psal. 14. 4. Wild beasts, and sword, and fire, and above all the persecuting spirits of men, are the most hungry and speedy devourers, such a devouring shall consume the harvest of these foolish men, The hungry shall eat it up*: Here we may observe, That,

They who consume others shall at last be consumed themselves.

Such as have raised themselves upon the ruines of others, shall raise others by their own ruine. God will send devourers to eat up the estate of those, who have devoured the estates of their brethren; especially, if they have devoured the estates of his own people. The Apostle, *Gal. 6. 7.* gives this general law, *Whatsoever a man soweth, that shall he also reap*. He that sowes oppression, or makes his seed-time, to be the reaping of his neighbours harvest, may find reapers, which he hired not, in his field at harvest. The Prophet *Isaiah* denounceth a woe against those, that joyne house to house by oppression, and what is the woe? *Their houses shall be made desolate*; So *Zeph. 3. 19. I will undoe all that afflict there*. And *Jer. 30. 16. They that devour thee shall be devoured; and they that spoile thee shall be a spoil, and all that prey upon thee will I give for a prey*; It is just with God (*2 Thes. 1. 6.*) to recompence tribulation to them that trouble you. The rich man who hoards up that for himself and for his Children, which he hath pulled out of the bellies of others, shall have his meat devoured from his table, and pull'd from between his teeth.

The hungry eat up his harvest, but where doth he find it? He takes it even out of the thornes.

There is some difficulty in that expression. Mr. Broughton reads it, *The hungry shall eat up his harvest which he hath gotten thorough the thornes*. And others thus, *he shall fetch it out from among the armes or weapons*. The Hebrew word which we translate *thornes*, gives occasion of these various readings, which some derive from *Tsinnah*, which signifies a shield, and so by a trope, it notes any kind of armes or weapons.

If we take the word in the first sense, for *thornes*, a three-fold interpretation may be given of this clause.

First, as Mr. Broughton reads it, *which he hath gotten thorough the*

צנינים

Spine, aliqui

deducunt a

צנף unde

cornu, clype-

the thornes. This refers to the manner how a worldling obtains his estate; he hath a great harvest, and how came he by it? *he got it through the thornes*; that is, he got it thorough vexing, pricking cares, for so (*Mat. 13.*) in the Parable of the sower, when Christ expounds the meaning of the *thorny ground*, he shewes, that the *thornes are cares*, the cares wherewith men are vexed in getting riches, or compassing the things of the world. Hence a man is said to get riches thorough the thornes, when he gets them thorough overmuch care and vexation of spirit.

Secondly, As the word signifies *thornes*: some conceive, that *Eliphaz* closely describes the persons who should take away his estate, as he did in the former branch; there he said, *the hungry eat up his harvest*; now he describeth another sort of men that shall eat it up, namely, *Men of thornes, or Men coming out of the thornes*; This rendring, is not easily made out of the Original, though, it hath learned abettors, and therefore I am not confident of it; yet it may yield some advantage to our meditation upon the words. The meaning is this: Mean or contemptible men shall take it away: As in our language, when we would express a vulgar person, a man of low birth, we say, *he was born under a bush, or under a hedge*, that is, he is a man of a low pedigree, none of the Gentry; and so it is, as if he should say, this great, rich, mighty man, who hath so much honour and riches about him, and thinks himself safe, shall see a man coming out of the thornes, some obscure person, and take all that he hath from him. This exposition may yield us a profitable observation, That

When God reckons with the greatest of wicked men, he can humble and pull them down by the meanest and poorest of men. A very shrub, a man that comes out of the thornes may pull down the tallest Cedar; It encreases affliction, to be overcome by a weak, despised, inconsiderable enemy. It troubled *Abimelech* more to be slain by a woman, than to be slain; and therefore (upon the matter) he would have the pain to be twice kil'd, rather than the disgrace to be kil'd by a woman; for having received his deaths-wound by her hand, yet, *he calls hastily to the young man his Armour bearer, and said unto him; draw out thy sword now, and slay me, that men say not of me, a woman slew him, Jud. 10. 54.* The Lord threatens it, both as a just retaliation for the sin, and an aggravation of the punishment of his people, *I will move them to jealousy with those that are not a people, I will provoke*

*Homo ex spinis
exiens, sc. ab-
jectus & con-
temptus eum
rapiet. Homo
ignobilis quide
spinis nascitur.
Mero.*

provoke them to anger with a foolish Nation, Deut. 32. 21. The Gentiles, as Paul expounds this place, Rom. 10. 19. and Peter, 1 Peter 2. 10.) whom the Jews slighted as a foolish people as no people, came in and eat up the harvest of the Gospel, and were invested with greater priviledges than they. This made the Jews mad with anger, as you may read in that famous record of it, Acts 22. vers. 21, 22. They could not bear it, that, *Those men of the thornes, should partake of the fatness of the Olive.* As Jotham spake in his Parable, (Judg. 9. 15.) when the question was, which of the trees should be King, the olive or the vine, &c. at last it fell to the brambles lot, or to the thorne. That parable gives some light to this exposition: For those several sorts of trees shadowed out the several sorts of men; and the bramble shadowed out the meanest sort of men; a man of thornes, or a man coming out of the thornes. And he adds (which further answers this sense) *Let fire come out of the bramble, and devour the Cedars of Lebanon;* which in plain English is, let there come power from a powerless man, who is but as bryer, or as a thorne, and consume the greatest and the mightiest.

And it may support us (while we see so many great Cedars and strong Okes, with whom we have to do) that God can send a man out of the thornes to subdue their pride; and can cause a bramble to consume Cedars, when himself pleaseth, The Prophet Amos puts the question, *By whom shall Jacob rise, for he is small?* The only answer is, *Jacob hath a great God, a God that can do great things:* If we should question, *by whom shall the wicked fall, for they are very great?* I answer, haply, *they shall fall by him, that is very small,* A man out of the bushes, a man of thornes, some poor shrub, armed with the power of God, shall shake and overthrow them in the height of all their wickedness and worldly glory.

Thirdly, Take it according to our reading: *He shall fetch it out of the thornes.* Which some interpret, to be thornes growing naturally in or among the corn; according to that general curse upon the earth, Gen. 3. 18. *Thornes and thistles shall it bring forth to thee.* But rather (if not alone) these are thornes platted together industriously, and wrought into a hedge, to save corne fields or corn-stacks from spoile. So the meaning is, that when the hungry man comes with a commission from God, to eat the harvest of the foolish, he will have his estate whatever it costs him,

or what danger ſoever he incurs for it. For as a man is ſaid to fetch a thing out of the fire, or out of the Lyons mouth, when he gets it with much peril and hazzard; ſo what a man gets with much difficulty and labour, he is ſaid to get it out of the thorns. And the reaſon is this, becauſe men were wont when they had gathered in their harveſt (take it eſpecially about that, and in proportion about any thing elſe) they were then wont (I ſay) to ſecure it with a thorn-hedge, or to lay buſhes about their ſtacks, to keep off cattle or any other annoyances. We read among the Lawes given by Moſes, ſomewhat anſwerable to this practice, *Exod. 22. 6.* *If fire break out and catch in thornes ſo that the ſtacks of corn, or ſtanding corn, or the fields be conſumed therewith, he that kindled the fire ſhall make reſtitution.* This Law intimates it for an ancient cuſtome, to make fences of thornes about corn brought home or ſtackt up; And that fields while the corn was ſtanding were hedged about with thornes. To either of which, the alluſion may be made by *Eliphaz*: So that, to fetch his harveſt out of the thornes, is to fetch it through the fences made to ſecure his harveſt, to fetch it, though it coſt (as we ſpeak proverbially) *a ſcratcht face, or ſcratcht fingers.* We ſay, *hunger breaks through ſtone walls,* certainly then theſe hungry ones, will break through a thorn hedge.

When the Lord would keep his Church from wandring in ſinful paths, he reſolves thus, *Hof. 2. 6.* *I will hedge up her way with thornes:* there are pleaſures that ſhe would go fetch, but as men fence their ground and paſtures with thornes, ſo will I do with her, I will hedge up her way with thornes. *ſhe ſhall pay dear, ſhe ſhall ſmart for her pleaſures ere ſhe come at them.* And therefore, as it ſhews the extreame inteniſivenes and reſolvedneſs of a man to ſin, when a man will ſin, though God hath hedged up his way with thornes, that is, when a man will break thorough many dangers, and run hazzards to ſatiſſie his luſts; ſo here in this place, the hungry mans taking it out of the thornes, notes a reſolvedneſs and eagerneſs of ſpirit, to have the eſtate of this rich man, let him ſecure it by all the power and policies he can.

From this Expoſition, we may obſerve firſt, the practice of worldly wiſe men; when they have gotten riches, they do not leave them looſe and open to ſurpriſal, they keep them among the thornes; they will ſecure their eſtates as much as they can. As they get riches with thornes, ſo they will keep riches with thornes,

that is, they will bestow care to keep, as well as to get: A godly man takes great care to get more of Christ, more riches of grace, he improves all means, and makes this his business night and day; these spiritual cares are *his thornes*: and when he finds his stock of holy things increasing, his next care is to preserve his stock, to maintain communion with Christ, and to keep up his graces to their height; *The care of a godly man, is as much to preserve grace and comforts from the power of that hungry one, the Devil, as it was to fetch them in.* And Satan is so hungry after our spiritual harvest, that, he would fetch it out of the thornes and fences of all our prayers and holy cares, were it not that Christ himself keeps it for us. His care over his peoples spiritual welfare is such a *thorn hedge*, as the Devil can never break thorough; We are kept by the power of God as with a garrison, 1 Pet. 1: 5.

Such also, is the wisdom of that generation, about worldly things: they fence in, and fortifie their riches, so that if any man will have them, he must have them through the thornes, or come upon the pikes.

Secondly, Though he lay up his estate within the thornes, yet, the hungry man will fetch it out. Note then,

That all the care of worldly men, all the thorn-hedges they make about their estates, shall never secure them from spoyle and ruine. The hungry will press and venture through the thornes to take them.

Further, as the word signifies a Buckler (or any kind of armes, whether offensive or defensive) as the text is by some translated,

*De Armis tol-
let eam, sc.
messet.
Et ipsum rapier
armatum: Vulg.*

He shall fetch it out of their Armes, or from among their weapons. And then the sense may be thus conceived (which agrees fully with the former Observation).

Though, this wicked man in his high estate, would get many armed men together to defend it, yea though he should get an Army of men, with sword and buckler, with pike and shot to defend it, yet none of them shall be able. The wrath of God, by the man out of the thornes the meanest instrument of his wrath, shall break through all. And in allusion to this, the vulgar (more truly then as a translation) reads it,

The armed man shall take him away, that is, he shall carry him away prisoner, and spoyle him of his harvest: Which, though it doth not comply with the letter of the Original, yet it implies the sense of it. For when Armed men come to take any thing away, it inti-

mates

mates, that the thing was, or was supposed to be protected with
armes. The Chaldee paraphrase saith the same: *Souldiers with* Quod iuxta
weapons and warlike instruments shall carry them away. This word texum Hebra-
is in other places rendred *An Army* in the Chaldee, So *Josh. 23.* icum extaret,
15. That which we translate, *They shall be thornes in your eyes:* de armis rapi-
The Chaldee glosseth thus, *They shall be an Army besieging or com-* ct, vertit vul-
passing you round about. And so much for the second branch of gar Biblia, ra-
this verse. *He taketh it even out of the thornes.* piciet armatus,
non enim nisi
armatus possit

There is a third branch: *And the robber swalloweth up their substance.*

It is the same in substance with the former, and we may say here as *Joseph* about the dreams of *Pharaoh*, *The dreams are the same, and they are doubled, only to note the certainty of the thing*: The matter here is the same, only the words are doubled (as the Holy Ghost often doth) to note the certainty of this thing, that the foolish mans estate shall be consumed.

Yet, there is somewhat very considerable in the phrase here used, and therefore I shall open it a little; *The robber swalloweth up his substance.*

The robber] Some translate, *The thirsty shall drink or swallow up* ^{vel} *their substance*; Mr. Broughton, *the thirsty shall swill up their wealth*; ^{vel} *And it suits fairly with the former words, there the hungry shall* ^{vel} *eat up his harvest, and here, the thirsty shall swill up their wealth*, ^{quod est capil-} *so you have both the hungry and the thirsty to make riddance* ^{lus aut cesari-} *of all; neither his corn, nor his wine, his bread, nor his drink.* ^{es. Præda sic} *neither wet nor dry, shall escape, where both hungry and thirsty* ^{diſus, quod mo-} *come to consume.* ^{re ferino capil-} ^{los nutriet. ut}

We render it, *The robber swalloweth up their substance.* The reason of this difference is from the Original word, which may have a double derivation: First from a root, signifying to thirst or to be thirsty: Secondly from a root which signifies the hair of the head, or the locks, or extraordinary ruffian-like long hair and locks. And the reason why we translate *Robber*, is given from both: From the first, because robbers and spoylers are commonly Toffe-pots and drunkards, men that love their liquor, a thirsty generation in that sense; and they alwayes thirst for a prey, they thirst for the estates or lives of others: From the latter, because robbers, plunderers and spoilers, usually wore very long hair, either to disguise or make themselves the more terrible; So that a robber may be denominated, both from his unnaturally natural

Quod iuxta
textum Hebra-
icum extaret,
de armis rapi-
et, vertit vul-
garis Biblia, ra-
pict armatus,
non enim nisi
armatus possit
de medio armo-
rum eam rape-
re. Bold.

Milites armis
sive instrumen-
tis bellicis ab-
ducent eos.
Chald.

Erunt exercitus
vos cingentes.
Chald.

Bibent suen-
tes divitias e-
ius : Vule.

צוים vel à
צמח *stire*,
vel à צמח

*Absorbeat pilo-
sus divitias eo-
rum. Rab.*

Mordochai.

Horridus.

Hospidus.

Proprie utraque.

it pernares, au-

os: transit ac-

tem ad os; Per

Metaphoram,

inblavit, arden-

ter cupijt, qui

enim ardentem

aliquid cu-

piunt; pro de-

siderij magni-

tudine, ad os

aerem frequen-

tius trahunt seu

respirant.

thirst after the pot, and from his uncivilly civil thirst after a purse or from his long, shaggy haire: To this latter sence, one of the Rabbinstranslates, *The hairy man, or the man with long hair, shall swallow up their estates*; Hence some expresse him by a Latine word, which signifies a man all overgrown with hair, This Ruffian Robber shall swallow up his substance.

Swallow up] The word notes an utter exhaustion, he shall exhaust his substance: As we say, when a spender or an unthrif is described, He hath exhausted his estate, he hath, as it were sucked it up, guz'd or swallowed it down his throat; the radical word may import, drawing and sucking up with a pipe; properly it signifies, to fetch wind, or draw breath; and by a metaphor to swallow down, to sup or suck up, as also, with fervency and pleasure to desire, because vehement desires are often exprest by quick breathings, yea, to breath after a thing, is to desire it; or it notes a mind to swallow it up, either from the delight we have in it, or hatred of it. In which latter sence David applies it to his enemies (*Psal. 56. 2.*) *Mine enemies would daily swallow me up.* They breath after me, to devour me. So then the meaning is; This robber, this hairy spoiler or thirsty one, will be so dry that he will swallow all up, he will scoop and drink up the foolish mans estate to the very bottom; he will draw it down to the very dreggs or lees, and not leave a drop behind him.

The Robber swalloweth up their substance.

למ

Non magis ad

corporis quam

ad ingenij vi-

res pertinet: Et

res fere virtu-

tes continet,

fortitudinem,

iustitiam, pru-

dentiam:

In the first chapter we read Job described, A man of a very great substance, Job's substance in cattle was thus and thus: Here also it is said, *The robber shall swallow up his substance*; but the word in the Hebrew, is very different from that in the first chapter; there the word signifieth properly substance in cattle; but here it signifies, substance in any kind of wealth or riches whatsoever: And it notes three things.

First, and most properly strength, either strength of body or of mind, namely, valour, activity and courage, also wisdom and industry, to get or defend our substance; So *Gen. 47. 6.* Pharsah tells Joseph, that if among his brethren, there are any men of activity, he should make them rulers over his cattle.

Secondly, It notes riches and wealth, or any worldly substance; because much activity, wisdom and strength; is usually employed in obtaining them; or because both wisdom and strength are re-

quisite

quisite for the keeping and retaining of them, (*Prov. 11. 16.*) *Strong men retain riches*: as if he should say, though a man have abundance of riches, yet if he have not strength, he shall hardly hold them, they will be wrested out of his hands. Once more, Riches are thus exprest, because men, usually account their riches to be their strength, a man naturally puts confidence in his riches; *Prov. 13. 15. The rich mans wealth is his strong City*; Riches are call'd strength, from that corrupt opinion which the world hath of them, making them Idols, and trusting to them, as they should unto God alone. Though yet, there is a truth in it, that riches have much strength in them, a rich man, and a powerful man, are mutually put for each other.

Thirdly, The word signifies an Army of men, *Psal. 33. 16. There is no King saved by the multitude of an host*: We may take it either way, this hungry man, this robber, shall come and swallow up his substance, his riches, his strength, or he shall come and swallow up his very Army, by which he thought to defend his substance; All shall be lost, neither the estate, nor the means used to protect the estate, shall stand before this hungry, thirsty, hairy robber. In this description of a total desolation brought upon the estate and family of the foolish man, together with the character of the persons, who shall make him desolate, questionless *Eliphaz* would represent to *Job*, the desolation brought upon his estate and children, by those troops of hungry, hairy, thirsty robbers, the *Chaldeans* and the *Sabeans*, who swallowed all his substance at one morsel, swopt up his estate at one draught. Whence observe;

Aristoteles divitias appellat vires rerum, quia per ipsas omnia possidemus. Lib. 1. Polit. cap. 8.

It is a great point of wisdom, to shew a man his condition, in anothers, and to seem only relating the History of our foreign observations, when we mean the person to whom we speak; what is proposed as seen in others, works the heart to see it self; and doth at once mitigate the sharpness of the reproof, and open the spirit, to let it in. As we see in the instance of *Nathans* Parable to *David*, *2 Sam. 12. Eliphaz* said only, *I have seen the foolish taking root, &c.* He doth not lay it boisterously and directly upon *Job*; *I saw thee taking root, &c.*

Thus we have opened the context of these five verses, wherein *Eliphaz* argues *Job* of wickedness and insincerity, because God had dealt with him, as he usually doth with the wicked and insincere, whose habitations are cursed, their children crushed, their substance

substance swallowed up by thirsty, and eaten up, by hungry robbers, who take it out from the very thornes of their own cares, in getting, or means in securing, what they have gotten.

J O B, Chap. 5. Vers. 6, 7, 8.

Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground.

Yet man is born unto trouble as the sparks fly upward.

I would seek unto God, and unto God would I commit my cause.

THus far *Eliphaz* hath spent his discourse, in reproof and conviction; And you have had out of the 4th. Chapter, and the precedent part of this, four heads of reason, or arguments, by which *Eliphaz* labours to reprove *Job*, for, and convince him of, close sin, or of gross hypocrisie. Now *Eliphaz* turnes himself to, another stile, and falls to counsel and exhortation, directing and advising *Job* what becomes him, what he ought to do, in his condition: His exhortation consists of two distinct branches.

The former whereof begins at this sixth, and is continued to the seventeenth verse of the Chapter. The summe of this exhortation is, *That, for as much as he had found him so distempered in his speech and carriage, he now earnestly beseeches and intreats him, that he would seek unto God, beg favour, and believingly commit himself and his cause unto God.*

The second branch of exhortation begins at the 17 verse, and is continued to the end of the Chapter. The Scope whereof is, *That Job would humbly and patiently submit himself unto, and under, the correcting hand of God, quietly waiting the time of his deliverance.*

The matter of the former exhortation lies in the words of the 8th. verse, *I would seek unto God, and unto God would I commit my cause.*

He strengthneth this exhortation by two arguments, whereof, The first is taken from the cause of his afflictions, and that either the efficient, or the meritorious cause of his afflictions, both which we find in the 6 and 7th. verses.

The second argument by which he strengthneth his first exhortation, is contained in the 9, 10, 11, and 12 verses following,
and

and it is grounded upon the power, wisdom and goodness of God: As if he should say, *Who would not seek unto God, who is of infinite power, able to deliver? Who would not seek unto a God, and commit his cause unto him, who is gracious, and pitiful, merciful and ready to deliver? Who would not seek unto a God, and commit his cause unto him, who is of infinite wisdom to find out ways and means for the contriving of deliverance, though mans condition (to the eye of sense or human reason) seem altogether desperate and remediless?*

These three verses contain the first exhortation, together with the first argument; And we may forme it thus, both respecting the efficient, and the meritorious cause of his afflictions.

First, respecting the efficient cause, the argument seems to lie thus.

He is to be sought unto in our afflictions, who is the principal efficient cause or sender of our afflictions.

But, God is the principal efficient cause and sender of our afflictions.

Therefore, he is to be sought unto, and, to him our cause is to be committed.

The Major or first Proposition, is not expressly in this text; but it is plainly supposed, and logically to be understood. The Minor or the Assumption, lies in the 6 and 7 verses, where he proves that God is the efficient cause or sender of afflictions; And his proof is grounded upon a denial, or a removal of all other efficient causes. As if he should say, there must be some efficient cause of affliction, but no efficient cause can be assigned or named, except God: therefore God is the efficient cause, the sender and orderer of afflictions. That, no other efficient cause can be assigned, he proveth plainly in the sixth verse, thus; *Affliction cometh not forth of the dust, neither doth trouble spring out of the ground, yet, man is born to trouble, &c.* As if he should say, our eyes teach us, we see plainly man is full of trouble; man is no sooner born, but he is afflicted; these afflictions must have some efficient cause, some hand or other doth frame, form, and fashion them, they come not alone; and if they come not alone, then, we must find out this cause either in earth or in heaven: we must find it, either in the Creatour or among the creatures, but from the earth, or from creatures, they come not. *Affliction cometh not forth of the dust, neither doth trouble spring out of the ground, that is, it rises not by or from*
the

the creatures in themselves, and alone considered; and if so, it must needs come from heaven, from the hand of God, who dwelleth above, and disposeth all things according to the pleasure of his own will. It is such a kind of speech, as often falls from us, when a thing is lost, we say, some body must have it, *Sure it is not gone into the ground, You or You must have it*, for there are none else in the place. So, *Eliphaz* seems here to argue about the afflictions, which he saw upon *Job*: here are heavy afflictions upon thee, these afflictions must come some way upon thee, *They come not out forth of the dust, neither do they spring out of the ground, they come not up alone*; Either then they must come from God or man; and from man, they come not; they spring not out of the earth: therefore he leaves it as a clear inference, that God is the efficient cause or sender of affliction.

Again, if we consider this argument, as it strengtheneth the exhortation from the *meritorious cause* of his afflictions. It may be formed thus.

If the sin of man be from himself, and the sufferings of man be for his sin, then in his sufferings for sin, he ought to seek unto God, and to commit his cause unto him.

But, the sin of man is from himself, and the sufferings of man are for his sin.

Therefore, he ought in such a condition to seek unto God, and commit his cause unto him; For, remedy is no where else to be had. This second argument is grounded rather upon the exposition, then the letter of the Text, as shall be further cleared in pursuance of the words.

Thus, you see, how the *Minor* or second Proposition is confirmed, both, as it respects the efficient cause, and the meritorious cause of mans affliction. The conclusion lies in the 8 verse, which *Eliphaz* pronounces in his own person, *I would seek unto God, therefore seek thou unto God*, he speaks it in his own person, thereby more freely to insinuate his counsel, and make way for his exhortation. As if he had said, *Were I in thy case I would do so, therefore do thou so likewise, Seek unto God and commit thy cause to him.*

*Conclusio enun-
ciata in perso-
na Eliphazi,
quod modestum
exhortationis
genus magnam
vim habet, &
est usitatissi-
mum, Merl.*

So much of this context and the Logick of it, as it contains an exhortation, with an argument to strengthen and back that exhortation. Now for the clearing of the words.

Although

posed, Affliction springs not out of the dust, because sin springs not out of the dust.

Now this form of speaking (*Iniquity or affliction springs or cometh not forth of the dust*) is proverbial: and no doubt was well known and often used in those times. When they would remove chance or fortune (as we say) or deny any event to be without a certain directive power, They spake in this language, *This came not from the ground*; thereupon the vulgar translates it so in termes, * *There is nothing in the world without cause*, alluding (it is probable) to the proverb. Hence a man obscurely born, whose parents and original are unknown, is called † *A son of the earth*. Which imports, that no man can tell whence he is, or how descended.

They whose original cannot be assigned, are usually assigned to the common original, * *or parent of us all, the earth*; and as in regard of persons, so of things, when no man can tell how or which way they come, they are said to come out of the ground; We speak also (in the other extreame) affirmatively, *Such a thing comes out of the clouds*, that is (we know not, but) *God knows how it comes*.

So then, here is a denial of chance or fortune; As if Eliphaz should say, reason may be found and assigned for these things, they come not out of the dust.

Further, for the clearing of this, *The dust and the ground* stand in a two-fold opposition. First unto God, and secondly unto our selves. First in opposition to God thus, *Affliction springeth not from the ground*, that is, it comes from the wisdom, power and disposition of God, as the efficient cause. Secondly, in opposition to our selves, and then the sense may be thus conceived, that, the material and meritorious cause of our affliction, is not without us,

it is not in the ground or in other creatures, but it is in our selves. Every man in himself hath the ground which bears, the source or fountain which bubbles out his sorrows and his sufferings. Man hath no reason to accuse or charge heaven or earth, as the authors of his sorrow, he carries the reason about with him, *The sinfulness or sink of his own polluted nature*. And therefore (to allude to that of the Apostle in the point of Justification, Rom. 10. 6, 7.) Say not in thy heart, *who shall ascend into heaven, that is to bring thy troubles down from above, or who shall descend into the deep, that is to bring up thy troubles from below, for the cause is nigh thee, even in thy mouth and in thy heart, that is, The corruption of nature, which we preach.*

The Latter branch of this verse, *Neither doth trouble spring out of the ground*, is of the very same importance with the former, therefore I shall not need to stay upon it. The word which we translate *Trouble* signifies properly, toyle some labour, or any laborious toyl accidental to man in this life, as a fruit of sin. This doth not spring out of the ground. It is an allusion to plants or herbs, which grow in the open field, without the work or care of man, and so are opposed to plants or herbs in a garden: As if he should say, thy troubles are not like those herbs, that grow wild in the fields, without the labour and pains, the care or art of man. There is some hand or other, that both plants and waters them.

We may ground some observations as the text is read, *Iniquity comes not forth of the dust*. And then as it is read, *Affliction comes not forth of the dust*. And it is necessary to give it this latitude; the word equally bearing both senses. As it is read, *Iniquity comes not, &c.* We learn,

First, *The material cause of sin is in our selves.*

We bring forth the fruit at our tongues or fingers ends, and the root is in our hearts. Our sins spring not out of the dust, but out of the dirt and filth of our own corruptions, Gen. 6. 5. *Every thought of the imagination of mans heart it is evil, and only evil, and that continually*; the Hebrew is, every figment or every creature in the heart of man, whatsoever a man moulds and fashions within himself, naturally, is evil, and nothing but evil, and it is alwayes so. The natural births of mans heart have all one common face and feature; They are all one common constitution. *Evil all.* Secondly, We may observe, That

The meritorious cause of mans suffering is from his sin.

Iniquity springeth not from the ground, neither doth trouble come out of the dust As iniquity springs from our selves, so we may resolve it, that misery springs from our sin. It is a truth, (as hath been touched upon the second Chapter) that, God, in many afflictions laid upon his dear children and servants, respects not their sin as the cause procuring and drawing on these afflictions. And very many are afflicted by the world, not for their sins sake, but for righteousness sakes, As Christ, so some Christians may say in their spheare, *We have done many good works, for which of them do ye stone us?* Yet this is as clear a truth, that the sin of any man is in it self a sufficient meritorious cause of any, yea, of all afflictions. A creature cannot bear a greater punishment, than the least

of his sins deserves. Man weaves a spiders web of sin out of his own bowels, and then he is intangled in the same web; the troubles which insnare, and wrap about him, are twisted with his own fingers. Thirdly, observe,

Naturally every man seeks the reason of his sorrows and afflictions out of himself.

When man is afflicted, he is not willing to own himself, as the cause of his afflictions, or acknowledge that they spring from his sin; and, that may be the reason, why *Eliphaz* speaks thus to *Job*, as if he had said, thy thoughts are wandering abroad, thou little thinkest that thy afflictions were bred in thy own bosome: Thou art fastning the cause of them upon this, and t'other thing; Thou art complaining of the day wherein thou wast born, but thou shouldest rather complain of the sin wherein thou wast born; Thy birth-day hath not hurt thee, but thy birth-sin. Thy birth-sin hath given conception to all the sorrows of thy life.

The *Jews* in the Prophet *Isa's* time were in great distress, and could get no deliverance. The ports and passages of mercy were all obstructed. Now, whether went their thoughts? And what did they look upon, as the reason of those abiding lingring evils? we may read their thoughts in the refutation of them; we may see what the disease of their hearts was, by the medicine which the Prophet applies unto them: he labours to purge them from that conceit, as if either want of power, or want of love in the Lord were the stop of their deliverance. *The Lords hand is not shortned that he cannot save, neither his eare heavy, that he cannot beare,* *Isa. 59. 1, 2.* as if he had said, I know what your apprehensions are in these afflictions, you think the reason is in God, that either he cannot, or he will not save you: You think the hand of Gods power is shrunk up, or the ear of his mercy shut up, but, you reflect not upon your selves, nor consider, that *Your iniquities have separated between you and your God*; Your sins does you hurt, and you touch not that with a little finger, but lay the weight of your charge upon God himself. So (*Hos. 13 9.*) *Thy destruction is from thy self, in me is thy help.* God is forced to tell them so, that their destruction was from themselves, they would not believe it: they supposed it was from the cruelty or malice of the creature, from the wrath and rage of enemies, from some over-sight or neglect of their friends; therefore the Lord speaks out in expresse terms, *Thy Destruction is from thy self.* It springs not forth of the dust, neither is thy

thy destruction from me; *In me is thy help*; in both the heart of man failes equally, we are ready to say, that the good we have comes from our selves, that our help and comforts are from our own power and wisdom, and so offer sacrifices to our own nets, *as if by them our portion were fat*: but for evil and destruction we assign it wholly over, sometime to men, and so are angry; sometime to God, and so blaspheme. *We naturally decline what reflects shame upon our selves, or speaks us guilty.*

From our translation, *Although affliction, &c.* Observe.

First, *Every affliction hath a cause.*

The Proverb carries that sense, in every common understanding. Our afflictions have a cause a certain cause, they come not by hazard, or by accident. Many things are casual, but nothing is without a cause. Many things are not fore-seen by man, but all things are fore-ordained by God, The Prophet *Amos* (Chap. 3. 6.) sets forth this by an elegant similitude, *Can a bird fall in a snare upon the earth, where no ginne is for him?* As if he should say, is a bird taken in a snare by chance, where none have prepared, set or industriously laid a snare or a ginne to take him? The bird saw not the snare, but the snare was set for the Bird. Snares fall not on the ground at adventure, they grow not out of the earth of themselves: but the fowler, by his art and industry, invents and frames them on purpose to catch the bird: Thus, the calamity and troubles in which men are caught and lime-twig'd, insnared and shakled in the world, come not out of the ground, *They are not acts of chance, but of providence*: The wise and holy God sets such snares, to take and hold foolish, and unruly men, like silly birds, gaping after the baits of worldly pleasures. Which meaning is clear from the scope and tendency of the whole Chapter; but the next question resolves it in the letter, *Is there any evil in a City and the Lord hath not done it?* Those words are both the conclusion and explication of the former similitude. Secondly, observe,

Affliction is not from the power of any creature. As it comes not by chance or without a cause, so not by the power of creatures, they are not the cause; *dust and the ground*, are opposed to Heaven or to a divine power: Creatures (in this sense) can neither do good, nor do evil. *The world would be as full of trouble, as it is of sin, if sinful men could make trouble*: It is not in the compass of a creature, no not of all the creatures in Heaven or Earth, to forme or to make out one affliction, without the concurrence

rence and allowance of God himself. *Men alone, can neither make staves of comfort, nor rods of affliction.*

Whence thirdly, A consuetary from both may be, That *Afflictions are from the Lord as from the efficient cause, the director and orderer of them.*

These evils are from a creating, not from a created strength. *I (saith the Lord) form the light and create darkness, Isa. 45. 7.* Natural darkness hath only a deficient cause, but poenal darkness hath an efficient cause. *Darkness is created.* As in the first creation God said, *let there be light*, so in providence (which is a continued creation) he saith, *let there be darkness.* If afflictions come not forth of the earth, then they come from Heaven. That wicked King preacht very good doctrine, when he said of an extrem devouring famine, *This evill is from the Lord*, though he failed utterly in the use or application, while he murmured out *why should we wait on the Lord any longer?* 2 Kings 6. 33. For, the reason holds strong to the contrary, *This evil is from the Lord, we will wait upon the Lord for ever.*

Verse 7. *Yet, man is born unto trouble, as the sparks fly upward.*

Yet man, or but man is born to trouble: Some read, *Man is born to sin*, that is, he is born with a nature ready and prone to sin, because *he is born in sin*, Psal. 51. 5. And so by consequent he is born to trouble, which is caused by, and is the fruit of sin. These two, sin and trouble, are so near in blood and kindred, that still one word includes them both; the former word which signifies sin, properly is translated affliction, and this word which signifies affliction, properly may be translated sin. When it is said, That *Man is born to trouble or sin;* It notes two things.

1. A right to them, a right to sin, and a right to sorrow. That which a man is born to, is duely his, it is his inheritance, or his birth-right; that is the common understanding of the phrase: As some men are born to a great estate, to lands and honours, &c. so all men are born to trouble and sin; They are ours by a lineal right, derived from our next, yea first parents, so they descend to us as lands descend.

2. It implies a readines, or a fitness to commit sin, or to fall into trouble: When a man is said to be born to a thing, it notes him exceeding apt and forward to take it: He needs little teaching and

and instructing, little cultivating or manuring. As when a man makes verses readily, we say he was born to Poetry; or when a man gets wealth easily, we say, he was born to be rich. So in the present case; A mans understanding, will and affections, need no manuring or dressing to bring forth sin, or the fruit of it, sorrow. He is born to sin.

The latter clause of the verse clears the sense fully, *Man is born unto trouble, or unto sin, as the sparks fly upward*; The meaning is, as the sparks have a principle in themselves, by which they ascend, they need no directing; when a spark comes out from the fire, no man bids it fly upward, or shews it the way, it will fly upward alone, it knows no other way, but upward; so it is a natural course for man, as soon as he is born, to sin and work his own sorrow. This he can do, the first thing he doth, and before he can do any thing well, he can do this, but, too well; *He needs no Tutor for these, sinning and sorrowing, are not his art, but his nature*; though he should have neither rule nor example in the world, he would find out the mysteries of iniquity, and do enough quickly to make himself miserable.

The particle, *As*, is a copulative in the Hebrew. So divers render it in this Text, *Man is born to trouble, and the sparks fly upward*, that is, mans trouble and sparks flying upward, are alike natural; we, as in divers other places, translate it by way of similitude; *Man is born unto trouble, as, the sparks fly upward*; So Job 34. 3. *the ear tryeth words, and, the mouth tasteth meat*; we translate the copulative by a comparative; *The ear tryeth words, as the mouth tasteth meat*. Again, Mark 9. 49. *Every one shall be salted with fire, as every sacrifice is salted with salt*; The sense lies in the similitude, *Every one shall be salted with fire, as every sacrifice is salted with salt*; It is an allusion to the old sacrifices, where salt was continually used; so here, *Man is born unto trouble, and the sparks*, that is, *as the sparks fly upward*.

As the sparks] The Hebrew is, *The sons of the cole*; the sons or children of the cole, are sparks; blow a cole, and presently a spark is begotten and born; therefore the Hebrew elegancie calls sparks, *The sons or children of the cole*. And it is observable; that by a metaphor this word signifies in the Hebrew, the Head of an Arrow heated with motion, as also, a bird flying in the ayre; and the reason is, because birds flye up in the ayre, they ascend

Van.

בני רע
Elij, rana, hoc
est scintilla.
Metaphorico
ferrum sagitta
incallescens mo-
tu, & quicquid
volat in aera
sive scintilla,
sive sagitta si-
ve avis.

Neosool δὲ γυνδὲ τὰν ἰ-
λα πέντας
Sept.
Neosool δὲ
ἀετῶν, Com-
put.
Non secus ad
arumnas &
miserias hic
perferendas na-
tus est homo,
quam innatum;
est & natura-
le scintillæ &
volatilibus om-
nibus ut in sub-
lime attollan-
tur. Merc.

cent naturally, they flye about and flutter, like sparks of fire in the air. Hence the vulgar and some others translate the words *Man is born unto trouble, as the birds flye upward*, The Septua-
gint, *as the young Vultures flye upward*, others, *as the young ones of the Eagle flye upward*: *Aben Ezra* a learned Rabbin, makes use of that sense also, and gives the gloss thus, *as it is natural and in-
nate for birds to flye, so it is natural for man to suffer trouble*.

Hence observe, first,
*Sorrow and sin, are the portion, and all the portion, that man
bath by nature. He is born to these.*

They who are ascended to the greatest heights, and have got the
greatest stock, either of spiritual or outward comforts, were born
to nothing but a cup of sorrow, to the bread of affliction, and to
the waters of adversity: And these we are instated in, yea posses-
sed of as soon as we are born; we need not wait the death of our
parents for this inheritance, they devide it all to every child, and
yet keep it all, to themselves: all our real comforts are from our
second birth, and have their pedigree from the blessing and love
of God. Therefore the Apostle puts that general question, *what hast
thou, that thou hast not received?* that is, what good hast thou?
Thou hast all thy evil from thy self, but whatsoever good thou
hast, was received from above; all our good is founded in free
Grace. Secondly, observe, That

*All sins and sorrows are contained virtually, in the nature of
man.*

Though a man doth not formally commit or bring forth every
sin, though a man doth not formally beare every affliction, or taste
every cup of sorrow, yet virtually and radically a man hath every
sin in him, or it is possible for any sin to be formed and shaped out
of the nature of man: Radically also every man hath every affli-
ction all sorrowes in him; and the justice of God, may form the
most dreadful shapt afflictions out of his sins: And as the spark
lyes closely in the fire, or the flint, till you smite or blow them up,
so sin lies secretly in our hearts, till some temptation or occasion
smites and brings it out.

Again we may observe, That

Man can sin without a teacher. You need not instruct him, or
teach him to do evil. He doth that by a natural instinct, since his
nature was corrupted. He sins as the sparks fly upwards, or as a
bird flies in the air, whom no man directs, how to use her wings,
nature

Nature is her rule. There needs much teaching against sin, and it is the business of all the Ordinances to bridle us from acting our corruptions: But man walkes in the wayes of wickedness, without guide or precept.

It was the ancient error of the *Pelagians*, that the sin of man came only by imitation: they denied that man had a stock of corruption in his nature, or that his nature was corrupted; but, seeing others sin, he sinned; an opinion which carries its condemnation in its own face, as well as in our hearts. And though similitudes are no proofs, yet, the reason of a similitude is: mans sinning is therefore compared to a sparks flying, to shew how naturally he sins. A spark flies upward without any to lead it the way; and a bird would flye, though he should never see another bird flye: And if a man could live so, as never to see any one example of sin all his dayes, yet that man, out of his own heart, might bring forth every sin every day. Example quickens and encourages the principles of sin within us, but we can sin without any extrinseck motion or provocation, without pattern or president from without. Lastly observe,

To sin, is no burden or labour to a natural man: For it is his nature. It is no pains to the spark, to flye upwards: what we do naturally, we do easily. Holy duties are no burdens to a godly man, because, through grace, he doth them naturally, he hath an inward principle, which dictates the law of holiness to him, though he should want outward teaching: *He hath an unction from the holy Ghost, and knoweth all things,* 1 John 2. 20. Not that a godly man becomes like God, Omniscent, or knowing all, for at most we know, here, but in part: but he knows all things necessary, and so far as necessary: his new birth teaches him: He lives not meerly upon the outward teaching, he hath both light and liberty in himself, and so hath a tendency to these things in his own spirit, as there is a tendency in fire to ascend.

We should wonder and rejoyce, to see how grace conquers the course of sinful nature. The new man is born to mercy and holiness, to grace and glory, as the sparks flye upward. Hence it is said, *He that is born of God, cannot commit sin, for the seed of God remaineth in him.* As, the spark cannot flye downward, because the heat of fire remains in it: The Apostle affirms it, of himself and his Fellow labourers in the Gospel, *We can do nothing against the truth, but for the truth,* 2 Cor. 13. 8. The possibilities and impossibilities

bilities of a regenerate man, are directly opposite to those of a natural man : The one cannot sin, the other cannot but sin : the one can do nothing against the truth, the other can do nothing for the truth ; gracious acts become as natural, as sinful, when nature is changed from sin to grace. What a blessed change is this that man should do good as readily, as once he did evil ; that, he who was born free to iniquity, should be re-born free to righteousness, as the sparks flye upward. *A godly man is a heavenly spark* : He hath a fire in his nature, which carries him upward for ever.

Thus having opened these two verses, being the grounds of the following exhortation ; let us now examine the matter of the exhortation it self, contained in the 8th. verse.

Verse 8. *I would seek unto God, and unto God would I commit my cause.*

אֵלִיָּא

Our Translation omits one word in the beginning of this sentence, which though it may be understood in our reading, yet the expression of it betters the sense. *Surely, or truly I would seek, &c.*

There are two opinions about the meaning of these words ; Some conceive, that *Eliphaz* speaks in high contempt of *Job* : and I may give you their sense, by that proud schooling, which the Pharisee gave the poor Publican, *Luke 18*. As that Pharisee insulted over the Publican, thus, *I thank God I am not such a one as thou art, &c. but I fast and pray, &c.* So, they represent *Eliphaz* here insulting over *Job*, *I thank God, I am not such an impatient person as thou art, no such rude curser of my day, or complainer of my trouble ; I am not (I thank God) so distracted, and so distempered as thou art ; and if I had been in thy case, I should have shewed more wit, and grace too, then, to do, as thou hast done ; I should never have been so vain and foolish, so forgetful of my own duty or the Lords Sovereignty, as, to cry out against and accuse his providence and dealings with me, to lay about me like a mad man, as thou hast done ; no, I would have sought unto God, and committed my cause unto him, this should have been my course, such and such the frame and temper of my spirit.*

But I rather take these words in a good sense, implying much sweetness and meekness of spirit in *Eliphaz*. And so this verse is as an application of the Doctrine contained in the former two ; As if *Eliphaz* had said, *Seeing matters stand thus in themselves and these are undoubted truths, that afflictions come from our selves*

selves, and that our sins are our own: and seeing thy case stands thus, that now thou art under great afflictions and troubles; I do assure thee my loving friend Job, were I in thy condition (I will give thee faithful counsel, and tell thee my heart, what I would do) I would no longer stay complaining against my day, cursing creatures, distempering my head, and disquieting my heart with these passions; but, I would even go and address myself unto God, I would apply myself to Heaven, I would seek for remedy there, earth affords it not. I have ever found this way the way to ease my heart when burdened; to assuage my sorrowes, when increased; to compose my spirit, when distracted; to strengthen my resolutions, when unsettled: I can give thee this rule with (A Probatum est) an assurance from mine own experience, in the use of it, and with clearness of conscience, that it is my purpose in such cases to use it ever.

I would seek unto God.] The word signifies a very diligent search; I would seek exactly and enquire laboriously unto God. It signifies to seek by asking questions or by interrogating: And it imports seeking with much wisdom and skill; a curious or a critical enquiry; So Eccles. 1. 13. *I gave my heart (saith Solo-
mon) to seek and search out by wisdom.* And this seeking im-
plies four things.

וַיִּשְׁאָל
Significat
querere dili-
genter & cum
cura, sed inter-
rogatione &
verba ut pluri-
mum.

First, a supposition and a sense of our wants; no man seeks that which he hath already, or, but thinks he hath it. He that is full loathes a honey-combe.

Secondly, a strong desire to find that which we want; it notes not a bare desire only, or woulding, but a kind of unquietness or restlessness till we find: such a desire took hold of David, Psal. 132. 4. *I will not give rest to mine eyes, nor slumber to mine eye-lids, until I find out a place for the Lord, or, until I find the Lord.*

Thirdly, a care to be directed about the means which may facilitate the finding or recovery of what we want, and thus earnestly desire. A seeking spirit, is a careful spirit, after light and counsel.

Fourthly, A diligent and faithful endeavour, in or about the use of those means, to which counsel directs us. *I through desire a man having separated himself, seeketh and intermedleth with all wisdom, Prov. 18. 1.* That is, he is very industrious in pursuing those advices, which wisdom shews him, or, which are shewed him, as the wayes of wisdom. *A lazy spirit is unfit to seek.*

I would seek unto God, and unto God would I commit my cause. In the former clause, the word for, *God* is *El*, and in the latter, *Elohim*, both names note the power of God, *El*, notes power or strength to act and execute; *Elohim*, power or authority to judge and determine. *I would seek unto El, The strong God* I would commit my cause to *Elohim, The Mighty God*: As if he had said: Thou art in a weak and low condition, now therefore seek unto God, the strong God, the mighty God, who is able to deliver thee. Thou wantest the help of such a friend as he.

The Hebrew word for word is thus rendred. *Unto God would I put my words, or turn my speech.* We reach the meaning fully, rendring, *Unto God I would commit my cause, or put my case.*

אֲשִׁיחַ
לֵאלֹהִים
וְאֶתֵּן
מִשְׁפָּטִי
לְיָהוָה
Significat ver-
bum vel nego-
tium, res meas
ei committere
The terme which we translate, *cause*, signifies any business or cause, but most properly a word; *Explicite prayer is the turning of our thoughts into words, or the putting of our case to God*, It is a speaking to, or a pleading with the Lord. The Septuagiat is clear in this sense, *I would deprecate the Lord, I would call upon the Lord, the governour of all things.*

κρίνον τῶν
πάντων δεσ-
ποτῆς ὡς καὶ
ἀγομαί.
Sept.

Both these significations of the word, are profitable for us, and congruous with the scope of the Text, *I would turn my speech and prayer, or I would commit my cause unto God.*

The committing of our cause to God, notes a resignation of our selves and our condition into the hands of God: It is as much as to say, Let God do what he will, or determine what he pleaseth concerning me, I will not strive or contend about, question or dispute his decision or judgment of my cause: I will lay my self down at his feet, and tell him how the case stands with me; then, let him do with me, what seems good in his eyes: This is the committing of our cause, and condition unto God. And the Original word here used for God, doth very well suit and correspond with this sense; *I will commit my cause unto God, unto Elohim*, the great and impartial Judge of Heaven and Earth; the God who loves Judgment, and the habitation of whose Throne is righteousness: The God who knows how to discern exactly between cause and cause, person and person, and will undoubtedly give a righteous sentence concerning every cause and person, that comes before him. *Unto this Elohim would I commit my cause, and refer my self to his arbitration.*

Observe first in the general; *Eliphaz* having reprov'd *Job*, turnes himself to counsel and exhortation; From which we may learn, That

As

As it is our duty to reprove a fault in our brother, so it is our duty to advise and counsel him how to amend, or come out of that fault, for which we reprove him.

It is not enough to espy an error, but we must labour to rectifie it; or to tell another that he is out of the way, but we must endeavour to reduce him. Many can espy faults and failings in others, who either know not how, or care not to reform and help them out. Secondly observe, That

It is a duty to exhort and excite our brethren to those duties, wherein we find them slack and negligent.

Eliphaz conceived, that Job was much behind in the duty of prayer and self-resignation unto God, and therefore he quickens him up to it. The Apostle calls us to this Christian inspection (Heb. 3. 13.) *Exhort one another daily, lest any of you be hardened through the deceitfulness of sin; sin growing and getting strength, hardens the heart; it is best to oppose it betimes, and therefore he bids them do it at all times, Exhort one another daily.* Though the Apostle Peter 2 Pet. 1. 12.) was perswaded of the Saints establishment in the present truth, yet (saith he) *I will not cease to put you alwayes in remembrance of these things.* It is a dangerous error (which some hold) that the Saints in this life may out grow counsel and exhortation; as if there were no need, to bid a godly man pray and seek unto God, no need to bid a godly man repent, or humble himself or believe, he cannot but do these things (say they) these are connatural to him. They are indeed to the new man within him; but let them withal remember, that the neglect of all these duties, is as connatural to the old man within him. While there are two men within us, we had need every man to look, not only to one, but to one another. It may go ill with the better part, *the new man*, if while he hath an enemy within to oppose him, he hath not a friend without to help him. On this ground (besides the command of Christ) the holiest man on earth, may be exhorted, to look to his holiness: none are in more danger than they, who think they are past danger. And, as it is a certain argument, that a man was never good, if he desires not to be better; so it is a great argument, that a man was never good, who fears not that he may be worse. They who are truly assured they cannot fall from grace, are assured also that they may fall in grace, and fall into sin: The foundation of God stands sure, but the footing of man doth not and therefore, *Let him*

that stands, take heed least ye fall: And let them who see their brethren, heedlessly falling, lend them the right hand of exhortation to raise them up again: and when they are careless of, or wandering from the Lord, lead them by the hand of counsel, into wayes where he may be found. *I would seek unto God.* Observe in the third place; That

We ought to manage our exhortations with meekness and tenderness.

This of *Eliphaz* is a mild and tender expression; and to make it more easie he puts the exhortation (as was noted before) in the first, not in the second person; he doth not say, seeing afflictions come not from the ground, and that man is born unto trouble, therefore do thou seek unto God, and do thou commit thy cause unto God; but seeing thy case is thus, truly brother, I advise thee as I would advise mine own soul, *Seek unto God.* It moves strongly and gains upon the affection of another, to tell him, we would do the things our selves, which we desire he should, and we wish him, as we do our own souls. Fourthly, observe, That

It is both our wisdom and our duty in all our afflictions to seek unto God.

I would (saith *Eliphaz*) if I were in thy case, seek unto God. Unto whom should we go, but unto God? He is our best friend, when it is best with us, and he is our only friend, when it is ill with us: all other friends will be Physicians of no value, as *Job* himself found them, therefore seek unto God. As the Disciples said unto Christ, when Christ asked them, *Will ye also go away? Whither shall we go* (say they) *for thou hast the words of eternal life?* So saith the soul in afflictions. To whom shall I go? Unto this creature or that creature, unto this friend or that friend? No, I will seek unto God. That is the wisest and shortest course: all other courses are about, if not in vain. Other wayes may be used as helps, but this must pitch mainly upon God.

When we are directed to seek unto God in afflictions, it speaks four things.

First, To seek unto God about the cause of our afflictions, desire that God would informe us, what his mind is in sending such an affliction, or what it is he aims at, in sending it. *Afflictions are the Lords messengers, and we should never be quiet, till we know their errand.* This it is which *Job* complained of in the third Chapter, *That his way was hid,* which was expounded, that he knew not the

the cause of his afflictions, the cause was hidden; and so was the issue, he could neither tell how he came in nor how he could come out; If our way in afflictions be hid, we must seek unto God for the opening of it.

Secondly, *To seek unto God* for strength and patience, to bear the affliction. As the affliction comes from God, so doth the strength by which we stand under it, or get victory over it.

Thirdly, *To seek unto God* for the sanctifying of affliction to our profit, that we may be partakers of his holiness. Afflictions are the good creatures of God, and they (as all other creatures) are sanctified to us, by the word and prayer. We have as much reason to seek unto God for a blessing upon our *daily Rod*, as upon our *daily bread*.

Fourthly, *Seek unto God* for cure and ease, for the removing or mitigating of them. *In their affliction they will seek me early*, saith the Lord, *Hos 5: 15*. But, for what will they seek? even, for medicine and healing. *Come and let us return unto the Lord: for he hath torn, and he will heal us, he hath smitten, and he will bind us up*, *Hos 6: 1*.

Observe from the other branch, *And unto God would I commit my cause*; That

It is a very great ease unto the soul in affliction, to commit our cause unto God, and to put our affaires into his hand.

Man is not able to stand alone, under the weight of his afflictions. Both sin and sorrow are burdens too heavy for us to bear: if you would have ease, lay both upon Christ, it is no unbecoming boldness to do so, for, he calls us to it, and bids us do it, *Psal. 55: 22. Cast thy burden upon the Lord, and he shall sustain thee*. Christ is willing to bear a part and put his shoulder under these burdens, yea, it is his strength that bears the whole. The committing of our cause to God, is at once our duty, our safety and our ease. Thus *David* did, *Psal. 142: 2. I poured my complaint before him, I shewed before him my trouble*. *David* brought out his evils and set them (as it were) one, by one, in the sight of God, and told him, thus it is with me. We may see *David* acting this rule to the life, when *Absolom* had fomented a most unnatural rebellion against Him: He hastens out of *Jerusalem*, *All the Country wept with a loud voice*, and the Priest with the Ark of the Covenant of God came with him also. In what posture was *David's* spirit in the midst of these commotions? His words to *Zadoc* shew (no doubt) the

the true picture of it. *And the King said to Zadok, carry back the Ark of God into the City, if I shall find favour in the eyes of the Lord he will bring me again, and shew me both it and his habitation: but if he say thus, I have no delight in thee, behold, here am I, let him do to me as seemeth good unto him* (2 Sam. 15. 25, 26.) As if he had said, I am uncertain what God will do with me: but I am resolved to let the Lord do with me, what he will, I am willing to be, what God will have me; I lay my cause and leave my business at his foot stool, if he will have me dethroned and unking'd, I am content my honour should lye in the dust. If he say, I shall never come again to *Jerusalem*, or to see the Ark of his strength and presence, I am content for ever to be banisht *Jerusalem*, never to see the Ark, (which to me is the most beautiful and desirable sight in the world) any more, Here was self-resignation, and cause-committing to the height. And when *David* had brought his heart to this, his heart was unburthen'd, he (doubtless) found the weight and stress of the whole business lying upon God himself, His cause was with God, and his cares were with God; And therefore, *Though his throne shook, yet his heart was fixed*. Nor do I find, that ever his heart was more fixed, then in this stress, while his Throne and Crown were tottering. *Hezekiah* did the like with like success. In the day of that great and publike calamity, he went and spread the letter of *Rabshakeb* before God, he, as it were desired God to read it, to observe the blasphemous contents, and see in what condition he was. *He that commits his cause to God, breathes a composed spirit, when the greatest stormes and distractions are upon his body or estates, upon Church or State*.

Only, take this caution, be sure the cause you commit to God be a good cause. The committing of a sinful cause to God, is a dishonour to, and a high strain of presumption against God. We may commit a doubtful cause to God, desiring, that he would try, and examine, whether it be good or bad. But we must not commit a doubtful cause to God desiring him to protect it, or us in it whether it be good or bad. And if (in this sence) we may not commit a doubtful cause to God; What shall we think of those, who shall dare to commit an openly unjust, and wicked cause to God? A wicked mans prayer is alwaies sinful, but, how abominable is it when he prayes to be prospered or directed in acting his sin, or to be strengthened in suffering (impenitently) for his sin. There

is no gracious act, but a wicked man, at one time or other, will imitate. He will pray, and repent, and forgive, and commit his cause to God, and when he dies, commit his soul to God. There is no trusting to a mouth full of good words, while the heart will not empty it self of wickedness. It is good alwayes to commit our cause and our souls to God, but a cause or a soul are not therefore good, because committed unto God. The language of *Israel* is often spoken by the men of *Ashdod*; And many who never had the least part of holiness in them, can yet set themselves (when there is no remedie) to act a part in it. The Apostle Peter gives us this rule, (1 Epist. 4. 19.) *Let them that suffer according to the will of God, commit the keeping of their souls to him, in well-doing, as unto a faithful Creatour.* Except we suffer according to the will (or from the hand) of God, and also, do well in our sufferings, Christ will not admit this Feofment, though we commit our selves to him, he will not accept the trust. But he that suffers according to (or by) the will of God, and doth well in suffering, that is, hath a good cause, and hath a good conscience, He (I say) may commit all to God, (and in the mercy of the most High) he shall not miscarry.

Lastly, Whereas *Eliphaz* saith, I would seek unto God were I in thy case, observe, That

It is a wise course in advising others, to shew our selves ready to follow the same advise.

It wins exceedingly upon others, to take our counsel, when it appears we are ready to follow the same counsel, our selves. *We ought to do nothing unto others, but what we would have done unto our selves, and we should advise nothing to others, but what we our selves would do; It puts strength into a rule, when he that gives it, is ready to enliven it by his own practice.* As a Physitian, for the encouragement of his patient to take a nauseous medicine, will say to him, Sir you seem unwilling to drink it, but if I were sick and distempered, as you are, I would drink it readily, and that you may see there is no hurt in it, I will taste a little my self; His tasting sweetens it, and the patient likes it well. Thus when either Minister or private friend offers advise or counsel, and shall say, thus I would do, this I would follow, . This takes upon the heart: whereas it disparages prayer or any duty, to say to another, *Seek unto God*, put your case unto him, fast and pray; When he that gives the counsel neglects all these

duties, and is careless of communion with God.

Christ saith of the Pharisees, that they bound heavy burdens upon the shoulders of others. These burdens were counsels and directions, rules, and canons; they would have men do thus and thus, in the manner of Gods Worship, or daily converse with men. But, *They themselves would not touch them with one of their fingers* (Mat. 23. 4.) That is, they would not practise them in the least degree. As to do evil with *both hands*, (Mic. 7. 3.) notes the highest degree both of desire and endeavour, in doing evil: So not to touch that which is good with a finger, notes a total neglect of doing good. A finger is the least member, and a Touch is the least act, then these Pharisees not touching with a finger, imports they did not act at all. It is good to act a rule privately by way of experiment, before we put it upon others: but it is most necessary to act it by way of example, when we have published it to, and press'd it upon others. It was a speech of one of the Ancients, *I never taught my people any thing, but what I had first practised and experimented myself.* Doctrine is sooner followed by the eye, than by the ear; He that (like the Scribes and Pharisees, Mat. 23. 3.) *saith and doth not*, shall find but few to do what he saith. No man ought to teach any thing, which he is not willing (as he is call'd) to do and observe himself. It is very sinful to give counsel, which we will not take. *Our works ought to be the practise of our words, and as practicable as our words.* Woe unto those of whom it may be said, as Christ of the Pharisees, Mat. 23. 3. *Whatsoever they bid you observe, that observe and do, but do not ye after their works.*

JOB, Chap. 5. Vers. 9.

Which doth great things and unsearchable marvellous things without number, &c.

THIS context unto the 17 verse, contains the second argument, by which Eliphaz strengthneth his former Exhortation, *To seek unto God and to commit his cause unto him.* The argument may be thus formed.

He is to be sought unto, both in duty, and in wisdom, and unto him our cause is to be committed, who is of absolute, infinite power, wisdom and goodness.

But

But God is of absolute, infinite power, wisdom and goodness.

Therefore it is our duty, and our wisdom to seek unto God, and unto God to commit our cause.

That, God is infinite in power, wisdom and goodness, *Eliphaz* proves by an enumeration or induction of divers effects and works, which call for infinite power, wisdom and goodness to produce and actuate them,

These effects are laid down, first in general, v. 9. *Who doth great things and unsearchable; marvellous things without number.*

Then, these works or effects are given in particulars, and the first particular instance of Gods mighty power, is in natural things or his preservation of the world, at the 10 verse, *Who giveth rain upon the earth, and sendeth waters upon the fields.*

The second instance is given in civil things, or his administrations in the world, at the 12, 13, 14, verses. And that we may consider two ways.

1. In destroying the counsels and plots of the wicked, in the 12, 13, and 14. verses. *He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise, &c.*

2. In delivering those that are in trouble, at the 15. verse, *He saveth the poor from the Sword, &c.* These are works of Power.

Further the goodness of God shines forth in two things.

1. By the present intendment, or end aimed at, in these mighty works, ver. 11. *To set up on high those that be low, that those which mourn may be exalted to safety.*

2. By the future benefit of these works, and that in two respects verse, 16.

1. The raising up of their spirits who are oppressed, *So the poor hath hope.*

2. The confounding and shaming of their oppressours, exprest in their silence, at the latter end of the 16. verse, *And iniquity stoppeth her mouth.*

Thus you have a brief account, of the several points contained in this argument, and the disposition of the whole context. For the better understanding whereof, we will first consider what might be the aim or scope of *Eliphaz*, in making so accurate and large a description of God, in his great and marvellous works, and then survey these works in order as they are digested.

To the former, we may take notice of a four-fold aime, which *Eliphaz* might have in describing these works of God.

First, plainly to assert the providence of God, in ordering or disposing all actions and events here below : and so it is in prosecution of what he had said in the 6. verse, *Affliction cometh not forth of the dust, neither doth trouble spring out of the ground.*

Or secondly, his intent might be, to humble *Job*, to bridle and take down his spirit, which he conceived over-bold with, and too much heightened towards the Almighty; A discovery whereof himself made in his extravagant speeches before noted, in the third Chapter. *The remembrance of God in his greatness is one of the readiest means to humble man :* And God himself took this way to humble *Job*, in the latter end of this book, even, by a large discourse of his own power, exemplified in many great acts and pieces of the creation.

Or Thirdly, the intent of *Eliphaz* might be, to support and comfort *Job* in his afflictions, by shewing him a God, that had done such wonders, and therefore able to work another wonder in delivering and raising him up again : A God, who could provide medicines for all his diseases, heale all his breaches, repair all his losses, supply all his wants, and resolve all his doubts. *To consider God in himself and in his works, who he is, and what he doth is a mighty encouragement to seek unto God in our greatest extremities, in the saddest and cloudiest day of our afflictions.* Neither can we do any thing more prevalent, for the support and relief of our own spirits in a time, when we are lowest, than to spread before the eye of our own thoughts, the power, greatness, and goodness of the high God, in his works and wonders,

A fourth intent in probability was to stop *Jobs* curiosity, in enquiring so much into the reason of Gods dealing with him, which *Eliphaz* it seems observed in the complaints of the third Chapter, where *Job* expostulates, *Why is light given to a man whose way is hid, and whom God hath hedged in ?* *Job* was troubled, because he could not see the bottome of Gods dealings with him, he could not see through them, either what the cause was, why he came into those troubles, or by what issues, and out-lets, he should escape those troubles. Now, to stop *Jobs* curiosity in prying too far, or too boldly, into the secret workings of God. *Eliphaz* tels him, *That God doth great things and unsearchable, no marvel therefore, if his wayes were hid ; That he doth marvellous things*

things without number, no marvel then if he could not measure his dealings, by the line of humane understanding, or summe up their account, by the best of his Arithmetick.

This in general, for the common tendency of his discourse, about those noble acts of divine Providence in earthly things. I come now to open the words in particular.

Which doth great things and unsearchable, marvellous things without number.

Which doth. He speaks in the present tense, he sayes not, *which hath done great things*, or, *which will do great things*; but *which doth great things*. And that notes not only a present act, but a continued act, or an everlasting act; or, as if the workings of God were but one act, past, and to come, all included in the present, *He doth*. As in his Nature and Essence, though God was from all eternity, and shall be unto all eternity, yet his name is, *I am*. So in his works, though he hath done great things, and shall do great things for ever, yet all are comprehended in this, *I do*, or *He doth great things*. Christ (*Joh. 5. 17.*) speaks this language, *My Father worketh hitherto, worketh*; All that which God had done, and all that he should do, is to be looked upon as his present act, *My Father worketh hitherto*.

Again, there is somewhat to be considered in the natural emphasis of the word it self, as well, as in the circumstantial of the time. The word which we translate *Doth*, signifies more than an ordinary *Doing*; *which doth great things*. The Criticks observe, that in strictness and propriety of the Hebrew, it signifies to do a thing compleatly, perfectly and exactly, or (as we say) *the setting of our last hand to a work*. Hence *Esau* (*Gen. 25. 25.*) had his name. When *Jacob* and *Esau* were born, *Esau* came forth first, and the text saith, *they called his name Esau*, and why? because he was born, *made up, in greater perfection*, than an ordinary child. *Esau* signifies, *adorned and perfected*, because he came into the world hairy, or with hair upon him, which is both a natural ornament, and an argument of natural strength, activity and heat of spirit, &c. Hence they call'd him, *Esau*: So then, the word [*doth*] imports doing, not by way of essay or incoation, but doing compleatly, or to carry a thing on, or up to an extraordinary degree of perfection. I shall give one Scripture to illustrate that significancy of the word, *Isa. 43. 7.* where the Lord

Apie concinne, & exquisitè facit. Esau vocatus, quis cum nasceretur, fuit factus & perfectus pilus. Esau sonat perfectum & ornatum, nam perfectior pueris, i. e. instructus pilis in lucem venerit. Jun. in loc.

by the Prophet, shewing the abundant increase of the Church, speaks thus, *Bring my sons from far, and my daughters from the ends of the Earth; even every one that is called by my name, for I have created him for my glory, I have formed him, yea I have made him.*

ברא Observe, here is a plain gradation in those three words, *Created, formed, made*; *I have created him*, signifies the bringing of a thing from a not-being, to a being. But, saith God, *I have not only given him a being, but I have formed him*; which notes the liming, proportioning and polishing of a thing: And not only have I done so, but, in the third place, (which is the word of the text) *I have made him*. There is more in this word, than in the former two, and therefore we translate it with an emphasis, *yea, I have made him*; that is, I have not only given him a being and a shape, but I have put upon him all the perfections of nature, yea, and the perfections of grace, the impressions of my special love and favour; I have lifted him up to the top of all; and so some render the word, *I have magnified or made him great*; I have exalted and set him upon the highest pinnacles of perfections, and mountains of holiness, Hence observe,

When God begins a work, he compleats and carries it through. He doth not only Create, and give a being: *Forme*, and give proportion, but *He doth, or he makes*, giving beauty and exactness to his works. Whether we consider the works of God as natural, civil or spiritual; in this sense God *doth them*. Deut. 32.4. *Moses speaks in general, concerning all the works of God; He is a rock, and his work is perfect*: The works of Creation are admirable to the eye; the works of Providence, how often do they fill the heart with admiration: that which he spake to Samuel concerning the house of Ely, is applyable both to his works of Mercy and judgment; *When I begin, I will also make an end*, 1 Sam: 3. 12. that is, I will do it fully, there is nothing shall take me off, or stay me in the mid-way; I will not work to halves, I will also make an end. And so it is in spirituals, when once God hath begun, he carries on his work of grace, when once he hath laid the foundation stone of mercy, he never leaves, until he hath set up the top stone, the highest stone of glory. Hence the Apostle (Heb. 12) entitles Christ *The author and finisher of our faith*; that is, the beginner and ender, *Alpha and Omega*, first and last about our faith. It shall never be said of any work of God (as Luke 14) *That, he began to build, but could not finish it.*

And

And as he finiſhes, ſo he beautifies : all his works are full of order and comelineſs : He doth his work exquisitely (or as we ſay) artificially ; yea, thoſe works that we look upon, as full of confuſion, are full of order ; and thoſe works, in which we ſee no form, or nothing but deformity, even theſe will one day appear (as now they are) admirable in beauty and comelineſs. That which the Apoſtle ſpeaks in his exhortation to *Timothy*, 2 *Tim.* 2. 15. bidding him *do the work of an Evangelift*, bidding him *ſhew himſelf a workman, that needeth not to be aſhamed*, is moſt true concerning the great God of Heaven and Earth, He ſhews himſelf a wor^r man, or a worker that needeth not to be aſhamed : When he works, *he doth the work of a God ; He works like himſelf* : Man cannot ſo much as be ſuſpected to have done ſuch things : The Name, that is, the wiſdome, power and goodneſs of God, is written upon them in ſo fair and clear a letter, that it muſt be ſaid, by way of aſſertion, *This hath God wrought* : And by way of admiration, *What hath God wrought !* Num. 23. 23. *A man* (ſc. a meer natural man beholding theſe things) ſhall ſay, *verily he is a God that judgeth the Earth*, Pſal. 58. 11. Man cannot judge, or do like this. The Lord needs not engrave or ſubſcribe his Name to his works ; His words, like ſo many Capital letters, ſpel, and like ſo many Heraulds proclaim his Name.

Which doth great things.

To paſs from the act or manner of doing, we will conſider the object ; *He doth great things*. Some men with a great deal of pains do nothing ; and others with a great deal of art, do a thing of nothing, a triſle, a toy, a meer fancy ; at leaſt ſome mean or inferiour work takes up their time, ſkill, or ſtudy : But when God goes to work, we may expect a noble work, *He doth great things*. *The works of GOD, answer the ſtile or Attributes of God*. He is a great God, and his are great works. The works of God ſpeak a God. And here are four things ſpoken in this one verſe, of the works of God, which ſpeak aloud, *This is the finger of God* : I will firſt bundle them together, and then, both take and weigh them aſunder.

He doth	{	Firſt, <i>Great things</i> .
		Secondly, <i>Unſearchable</i> .
		Thirdly, <i>Wonderful</i> .
		Fourthly, <i>Innumerable, or without number</i> .

No works of man or Angel, are capable of such a four fold *stampe* as this : no, nor any one work of all the creatures put together, could ever be stamped with any one of these characters, in any comparison, with the works of God: Some, in a sense, have done *great things* but none hath done things *unsearchable* : Man may fathome the works of man, his closest wayes are not past finding out. As there was never any thing made so strong by the strength of man, but there was some other strength in man, that could match, yea overthrow it ; so there was never any thing so wisely, so artificially or mysteriously contrived, by the skill, knowledge and deepest understanding of a man, but that the skill knowledge and understanding of another man, hath, or might have ridled and snatcht it out. The works of most men, are wrought above ground, and their intentions flote and swim upon the face of their actions : And although some, as the Prophet speaks (*Isa. 29.*) *work deep to hide their counsels* (as they hope, not only from men but from God, yet God gives other men a light, to discover the very lowest hell of those counsels, even, all the *depths of Satan*, *The Master Engeneere* of those mines and subterranean contrivances. Further, Though some men do that, which makes other men (especially fools, or men weak in knowledge) wonder, yet no (*Thaumaturgus*, or) wonder-worker ever did that, which makes all men wonder. Or if it should be granted, that any have done things great, unsearchable, wonderful, yet I am sure, none have done these things *without number* ; one great, unsearchable, wonderful work, is taske enough for one mans life : And as little skill in numbers will serve the turn, to cast up, and give us the total summe and number, of all the works of all men, which deservedly bear (as mans may) the title and superscription of great, unsearchable, wonderful.

More distinctly. First, *He doth great things*. There is a greatness upon every thing God doth: The great God leaves (as it were) the Print of his own greatness, even upon those things which we account little ; little works of nature, have a greatness in them, considered as done by God, and little works of providence, have a greatness in them, considered as done by God; If the thing which God doth, be not great in it self, yet it is great, because he doth it. As there is no sin of man little in it self (though comparatively it be) because committed against a great God : So there is no work of God little (though comparatively it be) because acted by the great

great God. Further, if God doth a thing, which in it self considered, or considered according to the line and rule of the creature, is unjust; yet because God doth it, or commands it to be done, his very doing or commanding stamps justice upon it; as is clear in the case of *Abraham's* call to sacrifice his son, and the *Israelites* carrying away the jewels of the *Aegyptians*. If then the act of God (whose will is the supream law) makes that lawful, which according to the common rule, is unlawful; how much more doth the act of God make that great, which in ordinary proportion is accounted small.

Again, When it is said, *God doth great things*, we must not understand it, as, if God dealt not about little things, or as if he let the small matters of the world pass, and did not meddle with them: *Great* in this place, is not exclusive of *Little*, for, he doth not only great, but small, even the smallest things. The Heathens said, their *Jupiter* had no leisure to be present at the doing of small things, or it did not become him to attend them. God attendeth the doing of small things, and it is his honour to do so: the falling of a Sparrow to the ground, is one of the smallest things that is, yet that is not without the Providence of God; the hairs of our head are small things, yet as not too many, so not too small for the great God to take notice of; Christ assures us this, *The very hairs of your head are all numbred*, Mat. 10. 29, 30. We ought highly to adore and reverence the power and inspection of God, about the lowest, the meanest things and actions. Is it not with the great God, as with great men, or, as it was with that great man *Moses*, who had such a burden of business in the government of that people upon his shoulders, that he could not bear it; therefore his Father in law adviseth him, to call in the aid of others and divide the work: But how? The great matters, the weighty and knotty controversies must be brought to *Moses*; but the petty differences and lesser causes, are transmitted and handed over to inferiour judges; *And it shall be, that every great matter, they shall bring unto thee, but every small matter they shall judge*, Exod. 18. 22. But God, the great Judge of Heaven and earth, hath not only the great and weighty, but small matters brought unto him; the least motions of the creature, are heard and resolved, disposed and guided by his wisdom and power.

You will say, What is this greatness, and what are these great things? I shall hint an answer to both, for the clearing of the words.

Non vocat exigua rebus adesse Jovi.

There is a two-fold greatness upon the works of God. There is (so we may distinguish) First, the greatness of quantity; Secondly, the greatness of quality or vertue: That work of God which is greatest in the bulk or quantity of it is the work of Creation; How spacious, huge and mighty a fabrique is Heaven and earth, with all things compacted and comprehended in their circumference! And in this work, so vast for quantity, what admirable qualities are every where intermixt! Matter and form, power and order, quantity and quality, are so equally ballanced, that no eye can discern, or judgment of man determine, which weighs most in this mighty work.

Yet among these works of God, some are called great in regard of quality, rather than of quantity. As it is said *Gen. 1. 16.*) That *God made two great lights, the greater light to rule the day, and the lesser light to rule the night.* (Sun and Moon) these are great lights, not that there are no lights great but these, or that both these are greater, than all other heavenly lights; for many Stars are greater than the Moon, as the doctrine and observation of Astronomers assures us; but the lesser of these is great in regard of light and influence, excellency and usefulness to the world.

And as to these works of Creation, so the works of providence, are great works: when God destroyes great enemies, the greatness of his work is proclaimed. When great *Babylon*, or *Babylon the great*, shall be destroyed, the Saints song of triumph shall be, *Great and marvellous are thy works Lord God Almighty, just and true are thy wayes, thou King of Saints.* (*Rev. 15. 3.*) Great and marvellous works, why, because thou hast destroyed great *Babylon*. and hast executed great judgment, and powred out great wrath. So, great works of mercy and deliverance to his people, are cryed up with admiration, *And hath given us such a deliverance as this*, saith *Ezra*, Chap. 9. 13. when the Jewes returned from their captivity out of *Babylon*; That mercy was a kind of miracle, that deliverance a wonder, and therefore he mentions it in termes of admiration. *Such deliverance as this!* How great: So great, that he had neither words to expresse, nor example to parallell it, but lets it stand nakedly by it self, in its native glory; *Such deliverance as this!*

The Spiritual works of God, are yet far greater; the work of redemption, is called a *great salvation*, the conversion and justification of a sinner, the pardon of our sins, and the purifying of our

our nature, are works as high, above creation and providence, as the heavens are in comparison of the earth. Take two or three Corolaries or Deductions from hence: As first;

It is the property of God to do great things: And because it is his property, he can as easily do great things as small things. *Animo magne nihil magnum.*

Among men, Great spirits count nothing great; A great spirit swallowes and overcomes all difficulties: Much more is it so with the great God, who is a Spirit, all Spirit, and the Father of Spirits. To the great God there is nothing great: He can as easily do the greatest as the least: 1 Sam. 14. 6. 2 Chron. 14. There is no restraint to the Lord, to save with few or by many, or it is nothing with thee to help, whether with many or with them that have no power; It is not so much, as the dust of the ballance with God, to turn the scale of victory in battel, whether there be more or less: Seeing all Nations before him, are but as the dust of the ballance, as nothing, yea less than nothing. So that whether you put him upon any great work or small work, you put the Lord to no more stress, to no more pains in the one, than in the other, for he doth great things; and to do them, is his property, not his study, his nature, not his labour. He needs not make provisions or preparations, for what he would have done, the same act by which he wills the doing of a thing, doth it, if he wills. What great things hath the Lord done in our daies. We may say as the Virgin (Luke 1. 49.) He that is Mighty, hath done to us great things, and Holy is his Name; and as they, Acts 2. 11. We have both heard and seen the great things of God done amongst us; and I believe greater things are yet to be done. *τὰ μεγαλῆα τῷ Θεῷ, Magnalia Dei.* It was a great work at the beginning of time to make Heaven and earth, and will it not be a great work to shake Heaven and earth? That God hath said he will do, before the end of time. Yet once it is a little while, and I will shake the Heavens and the earth, and the sea, and the dry land, Hag. 2. 6. The words following seem to interpret this earth-quake, and Heaven-quake, I will shake all Nations. Again, It was a great work to make the old Heaven and earth? and will it not be a greater work to make a new Heaven and a new earth? That is the business which God is about in these latter dayes, as he promised, Isa. 65. 17. Behold I create a new Heaven and a new earth; what is that? Jerusalem a praise, and her people a joy. When God reformeth the face of his Church, and settles the affairs of Kingdoms and Common-wealths, he makes new Heavens and a new Earth.

And if it be the property of God to do great things, then, it is a duty in us, to expect great things. We ought to look for such things, as come up to, and answer the power and greatness of God; we dishonour, and as it were, humble God, when we look only for low and mean things; *Great expectations from God, honour the greatness of God.* As the Lord expects to receive the greatest services from us, because he is a great King, *Mal. 1. 14.* So we ought to expect that we shall receive the greatest mercies from the Lord, because he is a great King; *It dishonours God as much and more, when we believe little, as when we do little.* A great King thinks himself dishonoured, if you aske him a petty suit; He looks more what becomes him to give, or do in bounty, then the petitioner to ask in necessity. The Great Alexander, could tell his suiter (whom he had more astonisht, than relieved with his favour) That though the thing might be too great for him to receive, yet it was not too great for Alexander to give. *If dust and ashes can speak and think at this rate, O how large is the heart of God!* Then, it is not only our priviledge, but our duty to aske and believe great things? we ought to have a great faith, because God doth great things; It is becomming, to have a great God, and a little faith? To have a God that doth great things, and we to be a people, (his people) that cannot believe great things? nay, To have a God who can easily do great things; and we a people, that can hardly believe small things? how unbecoming! if some small thing be to be done, then usually faith is upon the wing, but if it be a great thing, then faith is clogg'd, her wings are clipt, and we at a stand; why should it be said unto us, as, Christ said unto his Disciples, *O ye of little faith.* It may be as dangerous to us, if not as sinful, not to believe the day of great things, as to despise the day of small things: Why should not our faith in a holy scorn, baffle the greatest difficulties, in that language of the Prophet (*Zeck. 4. 7.*) *Who art thou O great Mountain? before Zerubbabel thou shalt become a plain.*

There is another useful consequence from this truth. *He that doth great works, ought to have great praises.* As, we ought to have great faith, that he will do great things, so, he ought to have great acknowledgments, when he hath done great things. Shall God do great things for us and shall we give him some poor, lean, starven sacrifices of praise? It is very observable, that, as soon as the Prophet had described the Lord in his greatness, (*Isa. 40. 15.*) he

he adds in the very next verse, *And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt Offering.* That is, no services are great enough, for this great God. *Lebanon* abounded in spices for incense and perfume; it abounded with cattel for sacrifice and burnt-offerings; to say that *Lebanon* had not spice enough to burn for incense, nor beasts enough to burn for sacrifice, shews the Lord far exalted in greatness, above all the praises and holy services of his people.

Lastly, seeing God doth great works for us, let us shew great zeal for, great love unto the Lord. We should aime at the doing of great things for God, seeing God indeed doth great things for us. So much of the first Attribute of the works of God. *Who doth great things.*

And unsearchable.] The Hebrew is, *and no search.* The word מְחַקֵּם imports the search of those things which are most abstruse and secret. As the heart, which the Lord only can search, *Jer.* 17. 15. The heart lies too low, not only for the eye, but for the understanding of man. Hence it is used *Psal.* 95. 4. to note the *Foundations*, or deep places of the earth, because they cannot be known, but by deep searchings or rather, because they are beyond the deepest search of man. And the same phrase we find, *Psal.* 145. 3. *Great is the Lord, and greatly to be praised, and his greatness is unsearchable;* or according to the letter, *of his greatness no search;* as when the Psalmist speaks of the greatness of God, in his nature and essence, presently he adds, *and of his greatness there is no search;* so here, when *Eliphaz* speaks of the greatness of God, in his works, the next word is, *they are unsearchable.* As God in himself is great, and of his greatness there is no search; so many of the works of God are so great, that of their greatness there is no search, that is, you cannot find out their greatness, by any search. God in his working (and so are men, the hand cannot act beyond the head) as he is in understanding. *There is no search of his understanding (Isa. 40. 28.)* Therefore there is none of his working,

This unsearchableness of the works of God, may be considered two ways.

1. As that, which cannot be found by enquiry.
2. As that, which ought not to be found or enquired.

There are some works of God, which are not to be searched into, they are to be adored by believing, not to be pryed into by searching; and in that sence they are called unsearchable (*Rom.* 11. 33.)

O the.

Penetrabilia terra, ut ABen Ezra explicat, quæ sciri nequeunt, nisi exquisitis per cruciationem, vel potius quoddam homini minime sunt perscrutabilia, Deo autem in propatulo. Bextorff

Arcana imperij

O the depth of the riches, both of the wisdom of and knowledge of God! How unsearchable are his judgments! Many of his judgments, that is, his works of judgment, are so unsearchable, that it is not industry or duty, but presumption, to search into them. As those unspeakable words, which Paul heard in the third heavens, were such as (2 Cor. 12. 4.) *is not lawful for a man to utter*; so unsearchable judgments may be interpreted such, as is not lawful for a man to search. Great Princes will not have all their actions scann'd, at least, not by all, *They keep state in their works*. If all a mans actions be level to the lowest his person will be so too. The reason why the works of Antichrist were to be so mysterious and miraculous, is, because he was to be adored and Godded, to be exalted above all (in man) that is called God, or that is worshiped, 2 Thes. 2. 4. They who aspire to divine honour, have or at least pretend to have many secrets. Because *secret things belong unto God, things revealed unto man* (Deut. 29. 29.) And as the Angel at once answers and reproves Manoah (Judg. 13. 18) *Why askest thou after my name, seeing it is secret, or wonderful?* As if he had said, thou must not enquire after my name, for it is secret. Such prying into the works of God, is as dangerous, as prying into the Ark of God (1 Sam. 6. 19.) *It were more profitable for us, and more honourable to God, if we did search our own secret wayes more, and Gods less,*

There are other works of God, which cannot be searched, yet we may and ought to search them. It is our duty to study them, though we cannot find them. We may search and find many of the works of God, with our senses; there are others which we cannot find, though we search for them, with our reason and understanding. As some parts of the word of God (2 Pet. 3. 16) *So some parts of his works are so hard to be understood, that unstable men wrest them to their own destruction.* The mind of God is legible in very many of his works, and we may read them without a Comment or Interpreter. Others of his works are mysterious and ænigmatical, very riddles in so much, that if an ordinary man looking on them, should be questioned, *Understandest thou what thou seest?* He must answer as the Eunuch did Phillip, *How can I except some man teach me.* And these works are unsearchable, two wayes.

First, in regard of the manner of doing; we cannot find out the wayes and contrivances of Gods work. *His wayes are in the deep,*

deep, and his foot-steps are not known, saith the Psalmist, that is, the way which God goes to the accomplishing of his ends, are oftentimes like steps upon the water, which leave no impression or track behind them.

Secondly, his works are unsearchable in their causes or ends; what it is which God aims at, or intends, what moves or provokes him to such a course, is usually a secret. He doth such things as no man can give an account of, or render a reason why. Peter knew not how to construe or expound that work of Christ *John 13.* when he took a Towel with a bason of water, to wash his feet. Therefore Christ tells him, *What I do thou knowest not* (that is, thou knowest not, what moves me to do this, for his eye taught him what Christ did) *but thou shalt know hereafter.* In due time this shall be interpreted to thee, and thou shalt know the reason, why I did this.

But it is said (and that may be an objection against both text and Exposition) *Psal. 111. 2. The works of the Lord are great, sought out of all those that have pleasure therein.* To seek out, notes a full discovery. And in *Psal. 106. 7. Failing in this,* is charged upon the fathers, and confessed by the children, as a fault. *Our fathers understood not thy wonders,* that is, the great things which God did for them in *Ægypt.* How then is it said here, *The works of the Lord are great and unsearchable.*

To clear this, First, I say there are some great works of God, which are easie and plain: And it is our duty to be acquainted with, and learned in these works of God, as well as in the word of God.

Secondly, those works whose text is hard, we must search and labour to expound them, so, as to further duty, but not to feed our curiosity; We may search them with submission to the mind of God, not for satisfaction, only, to our own minds. We may search with desire to honour God, but not to humour our selves. We may search them to make us more holy, though not barely to make us, more knowing. Take two Corolaries from this.

First, if the works of God are unsearchable, then how unsearchable are the counsels of God, the deep and secret counsels of God! *The works of God are the counsels of God made visible.* Every work of God is the bringing of some counsel of God to light. Now if we are not able to find out his counsels, when they are made visible in his works; how shall we find out his counsels, when they lye hidden in his breast?

Secondly,

Secondly, If the works of God are unsearchable, then, we are to submit unto the dispensations of God, whatsoever they are, though we are not able according to reason, to give an account of them; though we cannot search out either the manner how, or the cause for which they were done yet we must reverence them; And what we cannot believe by knowing, we must know by believing. It is our duty, not only to *winke and believe, shut our eyes and believe*, or believe when we cannot see; but, we must often believe, where knowledge is shut out, *believe when we cannot understand.* Abraham by faith followed the call of God, *not knowing whether he went*, Heb. 11. 8. It is dangerous to follow men blind-fold (how seeing soever those men are) but it is safe, and our duty to follow God blind-fold, how seeing soever we think our selves to be. We must not be displeased (as Joseph was at Jacob his Father, Gen. 48. 17.) when we see God laying his right hand upon Ephraim, and his left upon Manasses, doing things cross to our thoughts; much less may we take upon us to direct the hand of God, as Joseph would Jacobs, where we please. The Lord knows (as Jacob answered Joseph) what he doth, and it becomes us to acquiesce in what he doth, though we know it not. Some Roman Parasites, have said of the Pope, *That if he should carry thousands to hell along with him, there is no man must say to him, Sir, why do you so?* They adore him so in the unsearchableness of his wayes and doings, that it is enough for them, if he doth them.

This abominable flattery of that *Man of Sin*, is a sober truth concerning the *holy God*; *Though God casts thousands of souls into hell, no man may say to him, what dost thou?* And though God turn Kingdomes upside down, though he sends great afflictions upon his own people, and make them a reproach unto the Heathen: though he give them up unto the power of the adversary & make all their enemies to rejoyce, yet no man may say unto God, why do you thus; His works are unsearchable. It is beyond the line of a creature, to put any question, *A why or A wherefore*, about the work of the Creatour. *Shall the thing formed say unto him that formes it, why hast thou made me thus? Hath not the Potter power over his clay?*

Some think they could do things better than God hath done, or at least that God might have done better; if they had the power in their hands, things should not goe thus and thus, what an insufferable

sufferable indignity is this, to the wisdom and power of God, that He whose works are unsearchable should be made accountable for his works? That of *Augustine* when he was in a deep meditation about the nature of God, may well be applyed to the works of God, who walking by the sea side in deep thoughts of God, either heard this voice, or was filled with this thought, *That he might as soon empty the sea with, or comprehend the Ocean in one of those little Cockle-shells, which lay on the shore, as with the narrow vessel of his Spirit, comprehend the infinite greatness of the God of Spirits.*

Marvellous things.] * Unsearchable things and marvellous, differ thus; Those things are unsearchable, which lye hid, and cannot be found: that is a marvel whose cause cannot be found, though it self be not hid. This is the third adjunct or attribute of the works of God. The word is derived from a root which signifies *Separated, disjyned or Divided.* And marvellous things are expressed by that word, because *Marvels* or *wonders* are separated or removed from us three degrees at least. They are separated

First, from our knowledge or reason.

Secondly from our sense: not that marvels are invisible, marvels and miracles, are wrought to be seen, and the use of them lies in this, from the sense to confirm faith, or to convince of unbelief. Which (by the way) quite overthrowes the Popish refuge of a miracle, in their supposed transubstantiation of the bread at the *Eucharist*, who tell us of a miracle, but can shew us none. But though in all miracles and marvels the thing wrought is plain to the senses, yet both the power and manner of doing it, are removed from the senses, *The marvel wrought is seen, but the working of the marvel is not seen.*

Thirdly, *Marvels* are separated or removed from our imitation; we cannot do such things. The Lord stands alone working wonders. They are separated part and portion for God himself. The *Aegyptian Sacerdents* seemed to do by their devilish enchantments, what *Moses* did by the command and power of God: But at the best they did but seem to do like *Moses*, and presently they could not so much as seem, *Exod. 8. 18. And the Magicians did so, (that is, they attempted to do so) but they could not. They that work by the Devils art or power, cannot work long, They will quickly be at A Could not.* Both their religions and their miraculous works are at best but in appearance, at last they will

K k

not

* Inscrutabile
& mirabile
differunt; in-
scrutabile est
quod latet &
perquiri non
potest: Mira-
bile est quod
ipsum quidem
apparet, sed cau-
si ejus perquiri
non potest.

Aquin in loc.

מלאך

from

מלאך

Separatum, dis-
junctus. Hinc
significat, mira-
bilia, quia ta-
lia sunt à nobis
separata, &
captum supe-
rant, ita ut ra-
tione quis asse-
qui, aut re præ-
stare nequeat.

not so much as appeare. In these three respects *marvels* are rightly called, *separate*.

Further the word also signifies sometimes, *A hard or a difficult thing*, because those things that are very hard and difficult have somewhat of wonder in them, and cause us to wonder at them, Deut. 17. 8. *If a matter come which is too hard*, the word is, *which is too marvellous and wonderful for thee*, &c. And Gen. 18. 14. *Is any thing too hard for me*, (saith God) the word is, *Is any thing wonderful to me? Nothing is wonderful to us, but that which is too hard for us. There is nothing wonderful to God, who doth all wonders, and his himself all Wonder.* It hath been said concerning those lovers of, and searchers after secret wisdom, called *Philosophers*, that it doth not become a *Philosopher to wonder*: For admiration is usually the daughter of ignorance; we marvel at most things, because we know the causes of few things. It was therefore a shame for a *Philosopher* to wonder, because it betrayed his ignorance; who would be thought studied in, yea a master of all causes, and able to give a reason of all things in nature. But it is most certain, the great God never marveleth at any thing; *For is any thing too hard for me*, saith the Lord. Wonders are, things too hard for us, and the same word signifies a *wonder and a thing too hard*.

אור
מפתח
נפלא

There are three words of near alliance in the Hebrew, *Signes*, *Miracles*, and *Marvailous*. And they may be distinguished thus, A *Signe* is the representation of a thing present, or before us: A *Miracle* or *Portentum* (as contra-distinct from the former) shews forth somewhat future, or, that is to come. A *Marvaile*, as differing from both, is any act of providence, secret or separate from us in the manner of doing or producing it, a thing to us *unsearchable*; so (Exod 33. 16.) *Wherein shall it be known, that I and thy people have found grace in thy sight* (saith Moses) *Is it not in that thou goest with us? So shall we be separated, I and thy people*; So we translate it, or *made wonderful*; that is, if thou goest along with us, thou wilt do such marvails for us, as will make a difference between us, and all the people in the world: we shall be a people marvell'd at, all the world over, or a *spectacle to the World, Angels, and, Men.* The presence of God with a people, is their difference, or will make them differ, from all people with whom God is not (under the *Notion of Favour and Protection*) present.

Again,

Again, *Marvels* are taken ſometimes for *Miracles*, which are mearly and purely ſupernatural. For in ordinary acceptation of the word, a *Marvel* is only the heightning and ſublimateing of nature, or acting in the higheſt Spheare of nature; but a *Miracle* is a croſſing or a contradicting of nature. A work altogether above, yea againſt nature. Now we are not to take *marvells* here in that ſtrict ſenſe, for *Miracles*; for the great works of God are call'd *marvells* or *wonders* which yet are but either the ordinary conſtitutions of Nature, or the extraordinary motions of nature, as *Pſal. 136. 4. O give thanks to the Lord, to him, who alone doth great wonders*: What are theſe? In the 5, 6, and 7. verſes, inſtances are given in natural things, as making the heavens and ſtretching out the earth above the waters. The making of thoſe great lights the Sun and Moon. * One of the Ancients diſcourſing upon that Miracle in the Goſpel, *The multiplying the loaves*, obſerveth, that in natural things there are very great wonders, though we lightly paſs them by; They were aſtoniſhed to ſee the loaves multiplying, while they were eating: to ſee bread grow upon the Table or between their Teeth made all wonder: but there is as great a miracle wrought every year, and no man takes notice of it: That is, when Corn caſt into the ground, multiplies thirty, ſixty, a hundred fold, It is (ſaith he) a greater Miracle for Corn to multiply in the earth, then for loaves to multiply on the Table. And he makes a like Concluſion in his *Book of the City of God*, *Whatſoever is wonderful in the world, is not ſo great a wonder, as the world*; Yet men rarely wonder at the making of the world, the *Earth, the Heavens, the Sea, the Air*, every creature in them exceed in wonders, the things we wonder at. Ordinary works of Nature are *marvellous*. Firſt, becauſe they proceed from a divine power. 2 Becauſe man is poſed to give a reaſon of moſt of them, *Canſt thou tell how the bones grow in her that is with child*? ſaith the Preacher. The bringing of an Infant alive from the Womb is a wonder, as well as the raiſing of a man from the dead. And the budding of a *Tree*, as well as the budding of *Arons Rod* * The uſualneſs of the one, and the rareneſs of the other is, though not the onely, yet the greateſt difference. And as the ordinary works of Creation, in making, ſo of Providence, in governing the world, are full of wonders, though they paſs unobſerved, Such *Eliphaz* takes notice of, in the words following, *The diſappointing of crafty oppreſſors and the deli-*

* *Mirabilior eſt grani in terra multiplicatio, quam illa quinque Panu 7. Auguſt. Tract. 24. in Johan. Quicquid mirabile ſit in mundo, proſeſſo minus eſt, quam totus hic mundus. Quamvis itaque miracula viſibilium naturalium videndi aſſiduitate viſeſcunt, tamen cum ea ſapienter intuemur, inuſitatiffima reſiſtiſſimique; maiora ſunt. Aug. l. 5. de Civ. Dei, cap. 12. Per multa ſunt que admirari non ſolemus, propterea quod vulgo quotidie ſunt. Re nova & in ſolita conuerſatur animus.*

verance of the poor. When God shall destroy Babylon, the Song prepared is, *Great and wonderful are thy works*; and (Exod. 15. 11.) from whence that is taken, *Who is like unto thee, O God! Who is like unto thee, glorious in holiness, fearful in praises, doing wonders!* The wonder was, a deliverance, the wonderful deliverance of his people from Ægypt and through the red Sea. Works of judgment are often called works of wonder Deut. 28. 59) *I will make thy plagues wonderful*; and Is. 28. 21. *The Lord shall rise up as in Mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work, and bring to pass his act, his strange act*: What act was this? An act of judgment upon his, and his peoples enemies, as is clear 2 Sam. 5. 20. and Josh. 10. 12. where we may read, what God did in Mount Perazim, and in the valley of Gibeon; strange works indeed. And these works of God are called marvellous, not only, when God is in them alone, and acts without the intervention of the creature, but when he acts with the creature, above the strength of a creature, so that little of the Creature appears in the act; this also is a marvel. *What God doth more by a man, than man can do, whether in strength or wisdom, ordinarily assisted, so much of a wonder shew it self, in what man doth.* And therefore no man is ordinarily to attempt any thing beyond his strength, for that is to tempt God, and call him to work a Miracle, at least a wonder for us, Lord (saith David, Psal. 131. 1.) *Mine heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, or in things too high for me*; The word is, *in things too wonderful for me*, that is, I do not ordinarily put my self upon things which are extraordinary, or beyond my strength and parts. I measure my undertakings and my abilities together, and would keep them even. I do not put God upon doing wonders every day; therefore I set my self to those things, which are according to the line of man. If God call us to it, we may expect a miracle, but we must not call God to work miracles for us, or with us. *I do not exercise my self in matters too high for me, Miracles or marvels are not every dayes exercise.* We ought rather to be above our work, or any of our designs, than below them: but we must be sure they are not above us. *It is the safest and holiest way for man, in all his actions to be upon a level.* We cannot but displease God and hurt our selves by clambering: It is but sometimes that the Lord will work wonders to relieve our necessities

Non me exuli
ad ea, quæ me-
as vires aut in-
genium supera-
rent. Eleganter
Theoderetus,
Me ipsum me-
tiebar, & quæ
me excedunt,
non aggressus
sum.

necessaries and help our faith, but he will never (unless in wrath) work wonders to please our humours, or comply with our ambition. Hence observe. First,

When we see marvels done, we must acknowledge the hand of God. Marvels are proper unto God, Psal. 75. 1. *In that thy Name is near, thy wondrous works declare:* Wondrous works are an argument that God is near: When wonders are among us, we may know, who is among us, and if so, then this is a time wherein God is seen among us. We may well apply that of the Psalmist to our selves, *Marvellous things hath the Lord done in our sight, in Ireland, and in the Fields of England;* Psal. 78. 12. Marvels are rare things, things seldome done or seen.

We have things amongst us, which were never done or seen before in our Nation.

A Parliament which cannot be legally dissolved but by its own Vote.

An Assembly, where neither Diocean Bishops nor Deane (as such) can Vote.

The three Kingdomes of England, Scotland, and Ireland, entred into a solemn Covenant, approved by the Assemblies, and authorized by the Parliaments of two Kingdomes. May we not conclude of these in the Language of the Prophet, *Who hath heard such a thing? who hath seen such things?* Isa. 66. 8. Surely we may say as Moses to Israel (Deut. 4. 34.) *Hath God assayed to go and take him a Nation, from the midst of another Nation by temptation, by signes and by wonders, and by war, and by a mighty hand, and by a stretched out arme and by great terrours, according to all that the Lord our God doth for us in England, before our eyes.* To take a Nation out of the midst of a Nation, is our case. If England finding (as now it doth) her children strugling in her womb, should go enquire of the Lord as Rebecca did; (Gen. 25. 22.) *why is it thus?* The Lord may answer as he did to her, *Two Nations are in thy wombe, and two manner of people shall be separated from thee.* A Nation fearing God, and a Nation blaspheming God, a Nation seeking Reformation, and a Nation opposing Reformation.

Secondly, If God work marvels and we believe him not, hath he not reason to marvel at our unbelief; Christ having wrought miracles to gaine the belief of his Country men, *marvailed at their unbeliefe,* Mark. 6. 2, 6. Unbelief is a great sin at all times,

but in a time when marvailes are wrought for the cure and healing of it; unbelief is a marvellous sin. Will not Christ, think you, marvel at our unbelief, if we believe not after all these marvels? *Ye will not believe* (saith Christ, and he rebukes the Jews for it, *Job 4. except you see signes and wonders*: Surely if they were so charged because they would not believe, except they saw signes and wonders, how shall they be charged, who will not believe, when they see signes and wonders, especially when God seems to work a wonder on purpose, that they might believe? *God loves and prizes the faith of man so highly, that sometimes he bids a miracle for it, rather than go without it.* And surely now, as God hath wrought marvels, to abate the marvellous pride of the Adversary, so, to overcome the marvellous unbelief of his own people: As hath been observed concerning the Lords swearing, *As I live I desire not the death of a sinner, &c.* O happy man, for whose sake the Lord swears; but, O most unhappy, who doest not believe the Lord, when he swears. So, we may say of the Lords-wonder-workings: O happy people for whom the Lord works wonders; but O most unhappy people, who believe not the Lord, when he works wonders.

Thirdly, *Seeing God works extraordinary things for us, let not us stay in ordinary duties.* Let our works have somewhat of a marvel in them too? Let our repentance, and the change of our lives be marvellous; let our zeal and courage for Christ be marvellous; like that of the Apostles, who carried themselves with such heroical magnanimity, in the work of the Gospel; that when the High-priest and Councel (who had convented and threatned them) saw their boldness, *They marvelled*, saith the Text, *Acts. 4. 13.* Let our love and thankfulness be marvellous, let us pray marvellously, and believe marvellously; marvels done by God, should ever work faith in man: And faith in man, doth sometime work marvelling in God. Christ speaks with a kind of admiration to the woman of Canaan, *O woman great is thy faith*, *Mat. 15. 28.* O that this people in this Nation, would set Him, thus a wondering once more, *O England great is the faith in me! O England, great is thy love to me! O England, great is thy zeal for me! O England, great is thy repentance, exceeding glorious thy Reformation.*

I will close this point with this one word. God hath begun to doe so many marvels amongst us, that I verily believe, the work he is

is about, will end with a marvel too: and we in the close shall be made either a wonder of mercy, or a wonder of judgment to all the Nations round about.

The fourth Attribute of the works of God, raises the glory of themall. They are innumerable.

He doth marvellous things without number. The Hebrew word for word is; *Until there be no number: Without number* may be taken three wayes.

First, Strictly and absolutely, for that which is without number; and thus there is no number innumerable: Things absolute without number would be infinite; but there cannot be two Infinites: *As God, is so One, and without number, that he is Infinite; so whatsoever could be so many, that it were without number, would be infinite too,*

Secondly, *Without number*, is that which man cannot reckon or cast up the sum of it (*Rev. 7. 9.*) *John* speaks of a great multitude, which man could number: As a small number is said to be such, as a child may write, *Isa. 10. 19.* So such a multitude as a man cannot write, notes the greatest number. And *Heb. 2. 22.* there is mention made of an innumerable company of Angels: So God calleth *Abraham* out, and saith, *Look now towards Heaven, and tell the Stars, if thou be able to number them,* *Gen. 12.* The Stars are innumerable, that is, beyond mans Arithmetique.

Thirdly, Things are said to be without number, or innumerable (in a more common sense) when they are a very great number; and so we find it frequent in Scripture: As that which is very high is said to be as high, as heaven: Thus the discouraging Spies, describe the Cities of the *Canaanites*, to be Cities walled up to Heaven, *Deut. 1. 28.* And when Sea-men or Marriners are tossed upon the waves and billows of the Sea, they are said, to mount up to Heaven, and to go down again to the depths, *Psal. 107. 26.* So here a very great number, is said to be innumerable or without number: In this third, and in that second sense, the great works of God are innumerable: God hath done so many marvellous things, as are impossible for man to reckon. His mighty works are not only beyond the writing of a child, but of the wisest men: The man who numbers most dayes, cannot number the wonders of God

I shall note but one or two Instructions from this, That the works of God are innumerable. First Then, what God hath done,

done, he can do it again a second time, yea a third, a fourth time, ten times, yea ten thousand times over, if our necessity and his good pleasure meet together, for his works are innumerable: Eliphaz speaks not only of what God had done, but of what he can do, yea of what he is a doing; *He doth innumerable marvels.* Some men can do great things, many have done great things, but they cannot do them without number; even a child may write all that any man can do, and at most it needs but a man to reckon all the great things, which all men have done. The hand of God shortens not in an Eternity, but the hand of man shortens every day, sometimes in a day, and therefore he cannot do things innumerable: Man cannot do that to day which he could yesterday, whether we respect his civil abilities, or his natural. As old Barzillai said unto David, 2 Sam. 19. when the King invited him home with him, and offered him all the pleasures of the Court, *Can I any more hear the voice of singing men and singing women? or can I any more taste what I eat and what I drink?* As if he should say, It is true, Sir, I have known the time when I could have made use of this royal favour, and have taken in the pleasures of your Court; I once delighted in musick, and my ear could taste a sweet voice; I once delighted in rich fare, and my pallat could taste meat and drink, but can I any more do thus? my natural strength is gone, my senses cannot renew innumerable acts of pleasure: *if grace doth not wean us from the abuse, yet nature will tire, in the use of worldly comforts.* But the civil abilities of man wither sooner than his natural, you may see a man, that hath done great things in a State or Common-wealth; come to him a while after, and he may say, *Can I any more do these things?* I am not what I was, my power is gone: But come to God, after he hath done this or that, and a thousand great things, he will not say, *Can I help you any more? can I deliver you any more? can I destroy your enemies, can I discover their plots and counsels any more?* yes Lord, as thy works are unsearchable, so they are innumerable, and thou canst do them for ever more. The Lord saith sometime to a people, as he did to Israel (Judg. 10. 13.) in anger, *I will deliver you no more?* But he never saith to any people out of weakness, *I can deliver you no more:* Psal. 78. The people provoked God by making a question of this (ver. 20.) *Behold (say they) he smote the Rock, that the waters gushed out, and the streams overflowed,* (we acknowledge that God hath done a marvel)

marvell) but can he give bread also? can he provide flesh for his people? surely he cannot do this marvel also: what saith the text? *The Lord heard this, and was wroth, so a fire was kindled against Jacob, and anger also came up against Israel:* What do you think, that I can do but one great thing? that I have but one blessing, but one deliverance but one wonder? Know that I who smote the rock, can provide you flesh; I who gave you water, can give you bread, I who have discovered one wicked plot of the enemy, can discover all; I who have given you one victory, can give you a thousand; I who have given you one deliverance, can give you innumerable deliverances; Therefore take heed of setting bounds to God, of limiting the Holy One of Israel: *Men love not to be limited, but God ought not.* We at once provoke and dishonour the Lord by thinking, that our wants can renew, faster than his supplies: or that our innumerable evils, shall not find innumerable good things to ballance or remove them, from the hand of God. We weary men, when we come often to them, to do great things for us, yea to come often for small matters, will weary men. But we never weary the Lord by comming often, we weary God, only, when we will not come often. How doth the Prophet, not only complaine, but expostulate, because that unbelieving King wearied God (take it with reverence) by not setting him a work, and that about the hardest and most knotty piece of work, that can be, the working of a miracle, and that as hard a one as himself would aske, either in the depth beneath; or in the height above. *Is it a small thing with you to weary men, but will you weary my God also, Isa. 7. 13.* It is no weariness to God to do innumerable miracles for us, but he is weary when we will not believe he can do them. *To be distrusted the doing of one, is more laborious to God, than to do a million of Miracles.*

To conclude this, take heed above all, that you limit not God in works of spiritual mercy; As, to fear, to ask pardon of sin, because ye have asked it often. His great works of forgiveness are as much without number, as any of his works, *He multiplies to pardon,* saith the Prophet, *Isa. 55. 7.* And when the people of Israel had committed a new sin, it is admirable to read by what argument Moses moves the Lord for pardon. It is not this (as usually with men) Lord this is the first fault, Lord thou hast not been often troubled to signe their pardon: But *pardon I beseech thee,*

the iniquity of this people, as thou hast forgiven this people from Egypt till now, Num. 14. 19. as if he had said, Lord, because thou hast pardoned them so often, therefore I beseech thee pardon them now. It is a most wicked argument to move our hearts to sin, because God will pardon often; but when we have sinned, it is a holy argument to move God to pardon again, because he hath pardoned often before: For he pardons without number.

Secondly, Seeing God doth innumerable great things for us, let not us be satisfied in doing a few things at the command, and for the glory of God: Let us continue in acts of holiness, charity, humility, zeal and thankfulness, without number: Let us never stand reckoning our duties, when we hear the mercies of God are beyond reckoning. It is a noble rule in our friendship with men, *That curtesies must not be counted*: I am sure it is a holy rule in our obedience to God, *That duties must not be counted*: God hath no need of any one of our good works, but he will not bear it if we think we have done enough, or can do too many. Let our hearts be like the heart of God, as he doth great things for us, let us do (in what we are able) great things for God, and good things for one another, without number.

*Amici non
est reducenda
ad calculos.
Obedientia non
est reducenda
ad calculos.*

So much in general of the proof of Gods power, by the Greatness, &c. of his works.

J O B. Chap. 5. Vers. 10. 11, 12.

*Who giveth rain upon the earth, and sendeth waters upon the fields.
To set upon high those that be low, that those which mourn, may
be exalted to safety.*

He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise, &c.

THis context, from the 9. to the 17. vers. contains the second argument, by which Eliphaz strengthens his exhortation upon Job, to seek unto God. The argument speaks to this effect. *He is to be sought; and unto him our cause is to be committed, who is of absolute power, infinite in wisdom and goodness: But such is God, Therefore seek to him, and commit thy cause unto him.* That God is of infinite power, wisdom, &c. was proved in general at the 9. verse, by those four adjuncts of his works, *Great, unsearchable, marvellous, and without number*: And now at the 10. verse, he begins his proof, by an enumeration of the particular effects of Gods power, wisdom and goodness. The first instance is in natural things; *God doth great things and unsearchable, marvellous things without number*: And would you know what those things are? You need not go far to enquire; there are things very near unto us, and very common among us, which yet if they be well looked unto; will advance the power, wisdom and goodness of God; Every shower of rain drops down this truth, that God doth great things; *He giveth rain upon the earth, and sendeth water upon the fields.*

There is not any difficulty about the meaning of these words, which calls for stay in opening of them. Therefore in brief, The Hebrew word for Rain, in our letters (*Matar*) is so near in sound to our English, water, that some think it a derivative from it.

By the Rain, we are to understand, not the showers only which fall from Heaven, but all those blessings and benefits for the support of our natural life, which are the fruits of Rain: *He sendeth rain (as it were) on his errand, to bring or carry the blessings of plenty, and to drop fatness on the earth.* He giveth Rain to the

מטר
Generale nomen est ad quicquid; pluviis. Non desunt qui putant cognationem habere cum מטר

quod est humani, quidam; luviae liquefacit et achumet et dissolvit dura.

Imber maritum
1072.

earth, and then the earth giveth her increase. The Rabbins have a saying, that *Rain is the husband of the earth*, because those showers fecundate the earth, and make that great mother of plenty, fruitful, in bringing forth all things useful and comfortable for the life of man.

He giveth Rain upon the face of the earth, (so the letter of the Original) that is, upon the earth; as the face of Heaven, and the face of the Sea, so the face of the earth, is an Hebraisme, for the earth is selfe.

It is said in the latter clause of the verse, that *he sendeth waters upon the fields*; We must distinguish these waters from the rain, taking them for rivers and streams of water, as the Psalmist speaks, *He causeth the Rivers to run among the Hills*; and the Prophet Habbacuck, *Thou cleavest the earth with the rivers*.

וַיִּשְׁלַח
Forma duali
significatur
aquae duplices,
superiores in
caelo, ut nubes,
& inferiores
in terra, ut ma-
re, fontes &
flumina;

The word is of the Dual number in the Hebrew, and therefore by some applyed to those two sorts of waters: or to the waters above, and to the waters that are beneath; So the waters are distinguished, Psal. 104. ver. 3. we read of the upper waters, *Who layeth the beams of his chambers in the waters, who maketh the clouds his chariot*; and of the inferiour or lower waters, Gen. 1.9. *The Lord said, let the waters under the earth be gathered into one place*: and both are put together, vers. 7. *God made the Firmament, and divided the waters that were under the Firmament, from the waters that were above the Firmament*. So that the waters above, and the waters below may both here be understood.

וַיִּשְׁלַח
Nomen proprie
est sed jungitur
sepe adverbialiter,
pro fortis; & in uni-
versum pro lo-
co exteriori.
Merc.
Deserta, horri-
da loca &
mortalibus in-
accessa.
Irrigat aqua
universa. Vulg

It is added further, *He sendeth waters upon the fields*. The word we translate [fields] signifies any place, that is without doors, as streets and high-ways; and because fields are without (sub dio) covered only with the canopie of the Heavens, therefore we translate, *he sendeth waters upon the fields*. And it takes in all sorts of fields, whether till'd or untill'd: though some conceive that here Eliphaz means, those fields especially that are untill'd; unfowne, or unmanured: fields where men come not; namely, desarts and wildernesses, as if he should say, there is no place but God sends waters to it; Hence the vulgar read, instead of fields, *all places*: *He moistens all places with waters*.

Here first, Forasmuch as an instance of Gods greatness, power, and inscarchable wisdom is given in the Rain, a natural thing we may note; That,

The common blessings of God are not dispensed without a special

special providence: Nature works not without the God of nature.

He doth great things: and what; He sendeth rain. The whole course or nature moves, as it is turned by the hand of God, and directed by his counsel. It is not in the frame of nature, as in many artificial frames, which being once set up, will stand, or go alone. When the Artificer hath made a Clock, and put it in frame, and hung on the weights, let him go whither he will the Clock will go; and if there were room for the weights to descend, the clock (continuing in frame) would go perpetually, though no hand helped or toucht it: But it is not so, in the frame and workings of naturall things; God hath set all creatures in a frame and curiously ordered them, one within another, but there is no motion of the least wheel, much less of the whole *fabrique*, without the special hand of God: when Rain comes, God saith go; Rain is his gift, not the clouds; the cloud receives a commission from God to distill and dissolve upon man: The most full spongy clouds distill no more than the Rock did in the Wilderness, till the Lord speaks to them. As, *When he uttereth his voice, there is a multitude of waters in the Heavens, and he causeth the vapours to ascend from the ends of the earth, Jer. 10. 13.* So till he uttereth his voice not one single drop of all that multitude of waters falls from Heaven; nor will those vapours descend and return again to the earth, except he bid them.

*Cum plene sunt
nubes effun-
dunt pluviam,
non tamen absq;
Det. jussu.
Oru.*

He giveth Rain upon the Earth.

Rain is the special gift of God. Special, not in that sense as grace is a special gift; for Rain is a common gift: but special, be- it is that, of which and about which, God takes special notice, as we read, *Amos 4. 8. I caused it to Rain (saith God) upon one place, or upon one City, and not upon another: There is a special discriminating work about the Rain; it raines by appointment, not accident, upon one place, rather than another. And Isa. 56. when God expresses displeasure against his vineyard (he saith) I will command the clouds, that they shall rain no rain upon it: The clouds are as vast bottles full of Rain, but they cannot unstop themselves, or let out one drop, until God himself commands them; He melteth the clouds (as it is in Job) and then the Rain falleth down. Thou O God didst send a plentiful Rain, whereby thou didst confirme thine inheritance when it was weary, Psal. 68. 9.*

How weary or dry soever the earth is, unless God by a word broach these vessels of rain, the very inheritance of God cannot have a draught no nor a drop to quench its thirst.

Therefore though rain be a common blessing, in respect of all places and persons; yet we ought to acknowledge a special hand in giving it. And this checks that natural Atheism, which reigns in their hearts, who think that they are beholding only to the motion of the winds, or change of the Moon for rain: and hence in time of drought they look most when the wind will turn, or when the Moon will change. To confute this, the Prophet tells us by the way of question, that as Idols cannot, so neither can the Heavens give rain, Jer. 14. 22. *Are there any among the vanities of the Gentiles that can cause rain? Or can the Heavens give showres?* They cannot. Indeed the Holy Prophet Elias speaks such language, as if he had carried the keys of the clouds at his girdle, or had been master of the Rain, 1 King. 17. 1. *As the Lord liveth, there shall not be dew nor rain these years, but according to my word.* But the Apostle James shews us what word this was, namely a word of prayer, not of command, Chap. 5. 17. *Elias prayed and it rained not; again he prayed and it rained.* All the power of man cannot prevaile with the Heavens to rain, but the prayer of faith can prevail with the God of Heaven; *To send rain was the work of God, though it were at the word of a man.* They who deny God in one work will quickly deny him in another. And if we deny him in lesser, yea the least of his works, in a drop of rain, we are in danger to deny him in the greater. *And they who deny God in his working, have but an easie step, to the denial of his being.*

This should teach us to walk in dependance upon God for all natural comforts. *He giveth rain.* All creatures drink from Heaven, that they may have their eyes and their hearts in Heaven: And if we must walk in dependance upon God for natural comforts, how much more for spiritual; if for the rain of the clouds, how much more for the dews of his Spirit, and the rain of grace upon our hearts? Further observe, *It is a great, wonderful and unsearchable work of God to send rain:* For we must put the stamp of those four characters upon all these works, And so rain is a great a wonderful, and an unsearchable work of God: so great and wonderful that (as hath been proved) no creature can communicate with God, or share in the honour of this work. The Rab-
bins

bins have a saying, that upon every (apex or) *Tittle of the Law* there hangs a mountain of sence and holy Doctrine. We may say, that in every drop of rain there is an ocean of wisdom, of power, of goodness, and of bounty. If we study the ordinary works of God, we shall learn somewhat extraordinary in them, common things are full of wonder, and among all common things, none fuller of wonder than the rain; To illustrate this a little, in some particular considerations.

First, There is marvellous power seen, in causing and giving rain. Is it not marvellous power, which raises the vapours and holds (as we may so speak) *A Sea of water above the earth*? That such mighty seas and floods of water hang in the air, and thence are distill'd and sprinkled down (as *Job* speaks) in small drops, are acts and arguments of the wonderful power of God.

Secondly, Behold in the rain the wonderful goodness of God: who by this means cools and refreshes, nourishes, and suckles all earthly living creatures. When the ground is chapt and gapes, as it were with open mouth the Lord opens these bottles and gives it drink. And a miracle of goodness is seen in this, for as much as when his very enemies hunger, he thus feeds them, when they are naked he thus cloathes them, when they thirst, he thus gives them drink. *Mat. 5. 45. He sendeth rain upon the just and upon the unjust*: They are maintained in life by the goodness of God, whose lives maintain a continual war against his justice.

And as there is a wonder of goodness in giving rain for the use of evil men: So there is a wonder of bounty in sending raine upon those places, which are not of use to any man; he sendeth waters upon the fields, that is, all over the world. Hence when *Elihu* would set forth the marvellous power and bounty of God, he exemplifies it in this (*Job 38. 25.*) *Who hath divided a water course for the overflowing of waters, to cause it to rain on the earth where no man is, and on the wilderness, where there is no man*? Such an open and bountiful house doth the Lord of Heaven and earth keep, that rather than any shall want, he will (in a sence) let the water run waste, God will not have so much as an herb or a plant to want: though there be no man to come there, yet the grass and shrubs shall have drink, and taste of his bounty.

And so legible is that goodness of God, which is written with drops of rain, so wonderful his power and bounty in giving rain, that the Prophet wonders, at the stupidity of those men, who are

*La ea mira Dei
in suas creatu-
ras spectatur
benignitas, ele-
mentia simul
& potentia, un-
de passim Pro-
pheta, & pre-
sertim in hoc
libro, quando
socij Job, aut
Job ipse admi-
randa Dei ope-
ra proponunt
pluviam inter
ea, primo loco
ponunt. Merc.*

not convinced of and taught obedience by it. *They have not said, let us fear the Lord that giveth the first and the latter Rain in his season, (Jer. 5. 24.)* As if he should say, what a strange thing is it that sweet showers of Rain have not softened the hearts of men, into the fear of God, and made them blossom with and bring forth abundantly the fruits of holiness? Hereupon it is very remarkable, how Moses makes this a motive to perswade the Children of Israel to obedience in Canaan, because that country stood in much need of Rain, which Egypt, from whence they came, did not, Deut. 11. ¶ Therefore shall ye keep all the Commandements, which I command you this day, ver. 3. *For the Land whither thou goest in to possess it, is not like the Land of Egypt, from whence ye came out, where thou sowest thy seed, and wateredst it with thy foot, like a garden of herbs.* That is, Egypt being a flat plain country all upon a level, when the Land wanted moisture, thou didst not stay for, or depend upon the Rain, to moisten it, but with thy foot, thou diggest drains, and madest sluices or water-courses, from the Rivers side (meaning Nilus that famous River, which ran quite through Egypt) and that refreshed thy Lands and made them fruitful. But (Canaan is another kind of Country, vers. 11, 12.) *The Land whether thou goest in to possess it, is a Land of Hills and Valleys, and drinketh water of the Rain of Heaven. A Land which the Lord thy God careth for, his eyes are upon it, &c.* As if he had said, Canaan is not a country capable of being water'd by the foot, it is so mountainous and uneven. All the labour of hand or foot, cannot bring the streams upwards, to give thy thirsty land drink, it must drink from Heaven, or be burnt up and parcht with thirst, and if so, then, that must be the Lords care, his eye must observe, when thou wantest Rain, his hand must make water-courses in the Heavens, and open the sluices and cataraacts of the clouds for thee. *And wilt thou not serve this God in duty, who in bounty thus serveth thee, and gives thee such a sensible evidence of his care over thee?* The Apostle Paul Preaches this to the Gentiles, as Natural Theologie, to leave them inexcusable, Though he suffered all Nations to walk in their own wayes (in that he gave them not either the light or restraint of grace, yet he did give them light and restraint too in nature) Nevertheless he left not himself, without witness, in that he did good, and gave us rain from Heaven. As if he had said, though ye have not had the Rain of the word, yet the rain of the cloud, is such a preacher of Gods power and goodness,

goodness, as will leave you for ever without excuse. The Lord himself seems to glory in this, as one of the chiefest of his works: (*Job 38. 37.*) *Who can number the clouds in wisdom? Or who can stay the bottles of heaven?* I challenge all creatures to a competition with me in this. And again in this book (*Ch. 36. 26.*) *Elihu* lifts up the greatness of God in this act of his providence, *Behold God is great and we know him not*; (wherein doth he instance his greatness?) it follows, *vers. 27.* *For he maketh small the drops of water, they powre down rain according to the vapour thereof.* Read parallel texts, *Jer. 10. 13.* *Psal. 65. 10, 11.* *Psal. 147. 8.* So much of this work of God, the Rain, and of his power, wisdom, goodness, bounty visible and apparent in it.

The second instance of Gods power and wisdom, &c. is in civil things, both in setting up and pulling down: First in raising and setting up.

To set up on high those that be low, that those which mourn may be exalted to safety. As if he should say, will you see another way, wherein God shews himself in his power, wisdom and goodness? It is in looking thorough the world for such as are low, that he may lift them up: in espying out mourners and weeping eyes, that he may wipe them, and more, *exalt them to safety.*

Some of the Jewish Writers connect this verse with the former, making this as an effect of Gods bounty and wonderful work in sending rain. He sendeth rain and shewres upon the earth with such plenty of blessings, that by this means, many who were poor, low, mean, and sad hearted, may be set in high estate, and exalted unto safety. And there is a truth in it, Gods blessing upon the earth hath exalted many, that were low, to an high estate, to riches and prosperity.

But rather, we shall take it in a more general sense; and so *Eli-phaz* in these words seems to comfort *Job* by giving him a hint, that though his estate was now very low, yet if he would apply himself unto God, as he had advise, *vers. 8.* *By seeking unto and committing his cause to him*, as low as he was, he might be set high again; and though he was now a mourner, sitting in dust and ashes, *he might be exalted to joy and safety*; for in this the power, wisdom and goodness of God are usually put forth, and exalted.

The words carry an allusion to the custome of Princes and Magistrates, who sit in high places, upon erected thrones. As *1 King. 16*

19.) it is said of Solomon, that he built him a magnificent Throne or Chair of State, which had an ascent of six steps to it, *besate on high*. And the Prophet *Isaiab* (Chap. 6. ver. 1.) describes the Lord in the same manner, sitting in state, *I saw the Lord* (saith he) *sitting upon a throne, high and lifted up*. The pride and arrogancy of the *Assyrian* is thus exprest (*Isa. 14. 13*) *He hath said in his heart, I will exalt my Throne above the Stars, I will sit also upon the Mount of the Congregation*. So that to sit on high, is as much as to be preferred or advanced, whether we respect honour or riches dignity or authority.

To set on high those that be low.

The word may note either those, that are low in their own eyes; or those that are made low by others, active or passive lowness. Grace in our own hearts, causes the former lowness, and sinful oppression from the hand of others, causes the latter. The former are humble, the latter are humbled; The Lord sets both these on high. And

קדרים א

Objuratus. ob-
scuritas, luce pri-
vatus fuit, i. i.
gruit, per Me-
saphoram con-
tristatus fuit,
in tristitia e-
nim fugit splen-
dor faciei. Sic
latine, Atrii
dicuntur lugen-
ti.
συχθωντων
τω, προσκυ-
λων.

Those which mourn.] The Hebrew word signifies to be black, dark, or obscured. And the reason why that word is borrowed to note mourning or sorrow, is, because sorrow causeth blackness, or darkness of habit or countenance; Mourning and blackness usually go together (*Jer. 4. 28*) *For this cause shall the earth mourn, and the Heavens above shall be black*. And usually Mourners go in black, it is the die and dress of Mourners. As white is the colour of joy, *Let thy garments be alwayes white*, saith the Preacher to him, that is, to eat his bread with joy, *Eccles. 8. 8*. Yea the very beauty of the face is obscured, the light of the countenance shadowed or clouded with tears and sorrow. Hence the *Seventy* render it, *They whose faces are sad or fowre*. It is the word used, *Mat. 6. 16*. *When ye fast be not as the Hypocrites, of a sad countenance*; It implies an affected, studied sadness, severity, austerity, glimness, gastringness, unpleasantness of countenance, proceeding from art, rather than from nature, much less from grace, as the words following imply; for they disfigure, vitiate or discolour their faces, corrupt or abolish their native complexion, so as it appears not, what it is, that they may appear, what they are not, *Hypocrisie can paint the face with black, as well or rather worse than pride with red and white*; and so doth real sorrow sometimes, whether for sin or outward afflicti-

affliction. True passion in the heart, will dim the brightness and stain the beauty of the face.

These Mourners shall be exalted to safety.] The word which we ^{sublimi statu} translate *Exalted*, signifies to set in a high place, and in a place so ^{exaltatus, ad id} high, that a man so placed, is beyond the reach of danger or the ^{ut ab hostibus} power of an adversary; it is to be set upon a place impregnable; ^{perungi ne-} Hence the word is used for a *Fort, Tower or Castle*, because *Fortes* ^{queat per m-} and *Towers* being places of defence, were for the most part built ^{taphoram, turas} upon some high place, upon some Rock or *precipice* (Prov. 18. ^{inexpugnabili} 10) *The name of the Lord is a strong Tower*; That is, we are as ^{Hinc DWQ} safe under his protection, as in a strong Tower founded on the ^{turris.} steepest Rock. And the Prophet describing the safety of him who ^{Olim munitio.} walkes uprightly, gives it in this word; *The place of defence shall* ^{nes extructan-} *be the munition of Rocks*, Isa. 33. 16. So Jer. 48. 1. *Misgab is con-* ^{tur in locis e-} *founded and dismayed*; That is the high place or Castle of defence ^{ditiorebus in} is dismayed, That word which is common to all places of safety, ^{montibus pra-} being supposed by our translators, as the proper name of some one ^{raptis & inac-} place of more eminent safety, ^{cessis, ut latine} ^{ars ab hoste} ^{arcendo dice-} ^{est.}

Further, although this word (*Exalted*) implies safety, yet in the Original, we have two words, *They are exalted to safety*. He that is exalted (according to the sense of that word) is safe: But to shew the compleatness of their safety, safety or salvation is exprest. *He is exalted to safety with salvation*, or *he is safely* ^{in sua secur.} *exalted in safety*. It is a full and a perfect safety, to which God ^{Endyadis,} exalts his mourners and oppressed servants. They are as safe as salvation it self can make them. That's the force of the Hebraisme.

From the former clause of the verse, we may observe.

First, *That advancement is the gift of God.*

He setteth on high those that are low, Psal 75 6, 7. *Promotion cometh neither from the East, nor from the West, nor from the South* (neither this way nor that way, nor any way of man) *but God putteth down one and setteth up another.* When a man is advanced by the favour of a Prince, it is God that setteth him up. If a man be advanced by the vote of the people. yet it is God that setteth him up. Though a man be advanced by that which may seem to have most contingency in it, *by a lot*, yet it is God that setteth him up, Prov, 16. 33. *The lot is cast into the lap, but the whole disposing thereof is of the Lord.* The Lord gives special direction to mans peradventure, and certainly determines, what we call contingent.

Secondly, observe;

They that are low and mourning, are nearest to exaltation and safety.

To be very low, it is to be (as it were) in a due posture and readiness to be exalted very high; *He setteth the low on high, (Luk. 1. 51) He hath put down the mighty from their seat, and hath exalted the humble and meek; or, hath exalted the lowly and the meek.* We are not to understand it only of those who are low, that is, lowly in mind (that frame of heart which is wrought above in the highest heavens (is in this sense) lowest upon the earth, but we may understand it likewise of those, who are low in their estates; (many that are low in mind, may be high in place; a man may have abundance of humility in the height of outward eminency) Therefore (I say) we must take in both; *Before honour goes humility, as a high mind before a fall, Prov. 15. 33. And Psal. 113. 6, 7. He raiseth up the poor out of the dust, and lifteth the needy out of the dunghil, that he may set him with Princes, &c.*

And as it is in reference to particular persons, so to the Church and people of God in general; when they are low, then look for their raising up. The Scripture is frequent in this, *Deut. 32. 36. Psal. 12. 6. Psal. 102. 13. And in that notable place, Isa. 33. 9, 10. The Ambassadors of peace weep bitterly the earth mourneth, and Lebanon languisheth, and Carmel shakes off her fruit, &c.* All places, every creature is brought in, mourning with that mourning people. When it was thus with them, *Now will I arise* (saith the Lord) *now will I be exalted, now will I lift up my self.* There are three *Nows* for it, to note, *That* the special *Now* of their exaltation. But the Text saith, God would then be exalted. Was he brought low? God is alwayes alike exalted in himself, but he is not alwayes alike exalted in his people; therefore when he saith, *now will I be exalted*, the meaning is, I will exalt this people who are low, that my name may be exalted and lifted up in the sight of all people.

Therefore our low estate should be so far from sinking, that it should lift up our faith in believing deliverance and exaltation: A low estate, is a great advantage for faith; faith hath surest footing when we lye prostrate upon the ground: there faith stands firmest, because there faith meets with most promises; Promises are the foundation of faith. *The people of God have never so much of the word*

word about them, as when they have least of the world about them. The Covenant ſits cloſeſt to us, when we are diveſted of the creature. When the River is at the loweſt ebbe, we are ſure the tide is coming in: The night is darkeſt alittle before day breaks: When the dayes are ſhorteſt, and the winter ſharpeſt, then the ſpring of mercy is at hand. As the higheſt flouriſh of ungodly ones, is the immediate forerunner of their downfal (*Pſal. 92. 7.*) *When the wicked ſpring as the graſs, what then?* would you know the meaning of it? The next words are a comment upon the former: *It is, that they ſhall be deſtroyed for ever;* So, the loweſt downfal of the godly, is uſually the immediate forerunner of their advancement. *When the godly wither as the graſs,* the interpretation of it is, *That they ſhall flouriſh for ever.*

Obſerve in the third place, from that word, *exalted to ſafety,* That,

God can ſet his people on high, beyond the reach of all their enemies. Beyond the reach of their heads or counſels, and beyond the reach of their hands and ſwords; *Iſa. 33. 16.* *The munitions of Rocks ſhall be their place of defence:* He ſetteth them on high, that no Ladders can be found long enough to ſcale theſe Rocks, not any Artillery or engine, ſtrong enough to batter them down; And leaſt any ſhould ſay, but we will hold the ſiege, till we ſtarve them out; it follows in the text, *Bread ſhall be given him, his water ſhall be ſure.* I remember a ſtory in *Alexanders* warrs, that when he came to beſiege the *Sogdians*, a people who dwelt upon a Rock, or had the literal munition of Rocks for their defence, they jeered him, and asked him whether his Souldiers had wings or no? *Unleſs your Souldiers can fly in the ayr, we fear you not.* It is a moſt certain truth, when God exalts a people, he can ſet them upon a Rock, ſo high, that unleſs their adverſaries have wings and thoſe more than Eagles wings, to ſoare higher, than God himſelf, they are beyond annoyance. He carries his own upon Eagles wings, what wings then muſt they have, who get above his people?

There are theſe two things, about which the thoughts of men are moſt converſant. The one is, to be ſet on high; the other is, to be ſet in ſafety. They both meet in the mercy here promiſed; *He ſetteth on high thoſe that are low,* that's their honour; *He exalts them to ſafety,* that's their comfort. The firſt thoughts of men are ſpent to get a great eſtate, but their next thoughts are to keep

Nature solem
excelsa omnia.

and protect it. Experience hath often shewed us the men of the world, rolling riches and titles together into a mountain, but it hath been a mountain of snow, one hot day hath melted all down. The mountain of outward blessings, upon which God raiseth his people, shall be (if he pleases) like a mountain of Adamant, which cannot be melted, or like mount *Sion*, which cannot be removed. A high place is seldom a safe place: *All high things are tottering, and the more high the more tottering.* Then how unsearchable is the wisdom, how great the power of God, who can set his people very high, and yet very safe? who can make a man stand as firm and steady upon the highest pinnacle of honour, as upon a level ground, or in a valley of the lowest estate and condition. *He exalts to safety.*

And hence we may draw down a difference between Gods exaltation of his own people, and the exaltation of his enemies and wicked ones. Wicked men are oft times exalted, and God exalts them though they know it not: but how? He exalts them to a high place, but doth he exalt them to a safe place? No, the Psalmist, after a long temptation, concludes, *Thou hast set them in slippery places, thou castest them down into destruction; how are they brought into desolation, as in a moment,* Psal. 73. 18, 19. *Haman* was exalted high, but not in safety: Many are exalted, as *Jezabel* exalted *Naboth*, high among the people; but it was to stone him, rather than to honour him. It is said of *Pharaoh*, he lifted up the head of his chief *Baker*, he lifted up his head out of Prison indeed, but he lifted up his head to the gallows also, he lifted him out of prison, but it was unto his death. Such is the lifting up of wicked men, they may be set on high, but they are never set in safety. How many have we seen suddenly advanced, and as suddenly depress'd? *We are never safe, but where God sets us, or while God holds us in his hand.* Fourthly observe;

It is a wonder, a wonderful work of God, to exalt those that are low, and set mourners in safety. The 107. Psalm, is a Psalm, recounting the wonderful works of God; *O that men would praise the Lord for his wonderful works!* is the burthen of that holy song. And all those wonders conclude in this ver. 39. 40. *Again they are minished and brought low, through oppression, affliction, and sorrow: what then? He powreth contempt upon Princes, &c. yet setteth he the poor on high from affliction, and maketh him families like a flock.* How wonderfull is this, that

that the Lord will give Kings for the ransome of his people, and to raise his poor, will powre contempt upon Princes? The highest must down, rather than his low ones shall not be set on high. There are four things. which encrease this wonder, and make it exceeding wonderful. First, these poor have no strength, (*Deut. 32. 36.*) *He sees that their strength is gone.* Secondly, Many times they have no hope, no faith, *When the Son of man comes, shall be find (among low ones) faith (this faith to be exalted) upon the earth, Luke 18. 8.* Thirdly, they have many enemies, subtil enemies, powerful enemies, confident enemies, enemies (above hope) arrived at assurance, that they shall keep poor ones at an under for ever. *Lord (saith David) how many are they that trouble me?* So many they were, that he could not tell how many. Fourthly, They are supposed to have no friends, none to appear for them. *Let us persecute and take him (say they) for there is none to deliver him.* Not a man, no nor God, as they conclude, *They say of my soul, there is no help for him in his God.* I need not say, it is a wonder to exalt a people, upon all these disadvantages: The fact speaks; should you see a man trod upon the ground, and many there holding him down, one by the arme another by the leg, a third laying a great weight upon his breast, were it not a wonder to see this man rise up, and rescue himself from them all? Thus it is with the Church and servants of God, when they are low, all the world is upon their backs; the world of wicked ones hang about them, one with his power, another with his policie, all with their utmost endeavours to hold them down; yet the Lord sets them on high, who were thus low, and exalts them to safety, who were thus in danger. *Oh that men would praise the Lord for his goodness, and declare his wonderful works to the children of men,*

And this is further declared in the 12th verse, *He disappointeth the devices of the crafty, so that their hand cannot perform their enterprise.* As if Eliphaz should say, would you know, how God exalteth his people, and setteth them in safety? 'Tis true, they have many enemies, many that plot and devise evil against them; but the Lord breaks their plots, he out plots them; *He disappointeth the devices of the crafty, &c.* And as this is a proof of the former, so it is a further instance of Gods wonderful works. The first was in natural things, *sending rain*; The second and third were in civil things, first, *exalting his own people*; and secondly, in de-
feating

feating the policies and power of their adverſaries : ſo then, this twelfth verſe, may be taken either as it hath reference to the former, or as a former inſtance of Gods wiſdome and power.

He diſappointeth the devices of the crafty.] Or, he defeateth the purpoſes of the ſubtil (ſo Mr. Bronghton readeth it) that their hands can bring nothing ſoundly to paſſe. The Apoſtle in 1 Cor. 3. 19. ſets the holy ſtamp of divine authority, upon this whole book, by quoting this or the next verſe, as a proof of his doctrine; For it is written (ſaith he) *He takes the crafty in their own counſel*, *He diſappoints the devices of the crafty* (ſaith Eliphaz) and, *He takes the wiſe in their own craftineſs*.

מפר
א radice
erodit contri
fus.

מפר
Confregit, diſ-
ſipavit. Meta-
phorice irri-
tum facit. Lati-
ne poteſt reddi
abrogari.

He diſappointeth.] The word ſignifies to break, to break a thing to peices : and by a metaphor, to diſappoint or to defeat, becauſe if an engine or inſtrument, with which a man intends to work, be broken, he is diſappointed of his purpoſe and cannot go on with his work : So here, *He breaks the devices of the crafty*, the crafty frame very curious engines and inſtruments, they lay fine plots and projects, but the Lord breaks them, and then they are defeated or diſappointed. The word is often uſed for breaking or making void the Law, as *Pſal. 119. 126.* *Ezra 9. 13.* becauſe wicked men, as much as in them lies, would defeat and diſappoint the holy purpoſe and deſigne of God, in giving thoſe laws. they would repeal and abrogate the laws of God, that they might enact their own luſts. They would do that by the will of God, which the Lord doth with their wills, *Null and diſappoint it.*

מחשבות
א radice
Cogitavit, em-
cogitavit, de-
notat opus in-
genioſum, in-
ventum artiſi-
cium, quia ar-
te ſic uniſi per-
cogitat onem.
* Ainfworth
on the Cant.

The devices.] The word which we tranſlate *devices*, ſignifies not barely cogitation or thinking, but excogitation, or ſtudied thinking; not only a natural thought, but an artificial thought, or thoughts made up and formed after long debate of a buſineſs in our own breasts : This is properly expreſt, by *deviſing*. Thoſe pooles of water in the 7th. Cant. ver. 4. are called from this word, *The pooles in Heſhbon*; ſome take *Heſhbon* for a City (*Num. 21. 26.*) and ſo it notes the place where thoſe pooles were : Others tranſlate it thus, * *Pools artificially made*; And we may obſerve much ſkill and curioſity uſed, in making pools or water-works. So (*Exod. 28. 8.*) the holy girdle which was made for the High-Prieſt, is called a *curious girdle*; it is from the ſame root; becauſe that girdle was made of cunning work, and exquisite embroyderies. ſo that, this word notes the very *ſpirits and quinteſſence* of ſinful wit, drawn out for the deviſing of evil. In

the

the 119. Psalm, vers. 29. David useth this word, to shew the accurateness, and holy curiosity which he used in surveighing his own life. *I thought on my ways*, that is, I studied my self and my works, with greatest exactness, to find out every error or failing, or to frame my ways to a hairs breadth (if it were possible) according to rule; which answers the Apostles phrase, Ephes. 5. *of walking circumspectly or exactly.* Grace will vie it with sinful craft, for exactness, that will make as curi us works or devices in holiness, as the other can in wickedness.

Of the crafty. Here the workmen are described as well as their work; their works are devices, and the workmen are crafty. *As the man is, so is his impliment; we are in working as we are in being.* Devices are the proper trade of crafty ones. The Original word, sometimes imports holy wisdom; and sometimes corrupt and sinful wisdom: We read it in a good sense (Prov. 1. 4.) and (Prov. 22. 3.) *The prudent man* (a man that hath holy craft and skill in him) *foresees the plague, and hideth himself*; Again, Prov. 8. 12. *I wisdom dwell with prudence, and find out knowledge of witty inventions.* But usually the word is taken in an ill sense, for subtil and sinful craft, for craftiness and subtilty to do mischief; therefore the vulgar translates it, *He disappointeth the devices of the Malignants*; noting, that it is not an honest craft, but a malignant craft, by which the counsels and devices of these men are contrived or acted: (Psal. 83. 3.) that word is used, *They have taken crafty counsel against thy people, and consulted against thy hidden ones*: And Gen. 3. 1. *Now the Serpent was more subtil then any Beast of the field*; The word properly signifies to be † naked; and by a Metaphor, to be subtil, fly, crafty, nimble; because men, who (as tumblers, racers, rope-dancers) are to do a thing nimbly and speedily, subtilly and slyly, often strip themselves of all, but will never cumber themselves with many cloathes. We know, that craft alwayes puts a cloak or veile upon actions, and walks in a disguise: yet because the crafty man is so nimble to turn and wind, & vary himself a thousand wayes both for the plotting and acting of his designs, therefore he is elegantly named, from nakedness. Hence also in the Greek Language *, the word which signifies nimble acting or exercising the mind or body as also places and Schools where those exercises were performed and taught, is derived from nakedness, or from being naked: And it is observable, that our first

† **נָדָה**
Nadā, signifi-
cat etiam in-
voluntum va-
frum, cujus in
animo plures
sunt flexiones,
& diverticula
* γυμναζέω ex-
erceo, unde
γυμνασιον.
Locus ubi nudē
se exerceban-
tur nunc sumi-
tur, pro ludo li-
terario ubi in-
genialiter
discendū exer-
centur. Nudi
sunt agiliores;
& nimis pra-
pediti.

parents Adam and Eve, before they sinned, are called (Gen. 2. 25.) *naked*; And the Serpent in the very next verse, (being the first of the third chapter) is called *subtile*, by one and the same word. Our first Parents were naked outwardly (*innocency needed none, and glory shall need no cloathing*) they were also (in opposition to evil) naked inwardly; they were simple, plain-hearted, without any cloake of malice or wickedness. But the Serpents nakedness, notes only a fitness, flyness, readiness or activeness to do evil: For he was double cloath'd with craft, Cloakt and Hooded with subtilties, to act mischief unseen. The naked-crafty ones of the Text, are the Seed of the Serpent, his children, and therefore they bear their Fathers name. The Chaldee paraphrast tells us, that the crafty ones here meant by Eliphaz, were especially the Egyptians, who when they would presse the people of God, said, *Come on, let us deale wisely with them, least they multiply*, Exod. 1. 10. A crafty man, is one, who hath not alwayes more understanding then his neighbour, but ever less conscience: Yea, how great soever his wit is, his conscience is so little, that it never stands in his light, whatsoever he is doing. He takes measure of his actions, not by what he ought to do, but by what he would have done; and yet, he can seldom do what he would, for the Lord disappoints the devices of the crafty so, that as it follows in the Text,

Their hands cannot perform their enterprise.

For every business, two things are required, Invention and Action; or the electing of Means, and the pursuing of the End. The former is *Head-work*, the latter is *Hand-work*. The hands are the instruments of actions, as the Head is the instrument of invention and consultation. These crafty heads were at work before, now their Hands go to it: What they devise craftily, they would act industriously; but they cannot. *Their hands cannot perform their enterprise.*

The word which we translate *Enterprise*, signifies *Being*, as also reason, wisdom, and virtue; because wisdom, virtue and reason are as it were, the being, stability, & permanency of things; And therefore as in the Hebrew, this word signifying wisdom & virtue, is derived from a root, which notes *Being*. So the word signifying wickedness and folly, is derived from a root (as some Criticks observe) which notes only a negative, or a not *Being* of any

Intelligit cogitationes Egyptianorum, qui sapientes fuerunt ad malefaciendum Israeli.

Tat.

וְיָחִיד
a radice וְיָחִיד
ut וְיָחִיד ab וְיָחִיד
Denotat essentiam, rationem, sapientiam, virtutem semper permanen-

any thing: because wickedness is nothing, or it is good for nothing: *Those things which want wisdom and reason, are as if they were not, and shortly will not be at all.* Hence some render the words thus, *Their hands cannot perform their wisdom*, that is, they cannot bring to pass that enterprise, which they had determined and laid (as themselves conceived) with so much wisdom and strength of reason. Mr Broughton to the same sense: *Their hands brings nothing soundly to pass.* And the Chaldees exemplifies it in the Egyptians before mentioned, who as the holy story informs us, could not effect, that which they had consulted with those depths of policy, and principles of sinful wisdom, The destruction of the children of Israel. Here then we may observe. First, That

The wisdom of natural men is nothing but craft or wit to do wickedly.

The Prophet Jeremy gives us this character of them, *They are wise to do evil,* (Jer. 4. 22.) And to be wise to do evil is very ill wisdom, the worst wisdom, indeed meer folly; *better be a fool, than to be but so wise:* And these have it from their father, it dwells and is derived in their blood, *They are the seed of the Serpent* (as was toucht before) and his subtilty was made the instrument of the greatest evil, the tainting of that first created innocency, and the overthrow of man: Now they are called the Serpents Seed, because they are like the Serpents; the Serpent was the subtillest of all the beasts of the field, and these (as Christ speaks of the men of the world) *are wiser in their generation than the children of light*; yet is but in their generation, and their wisdom lasteth but for their generation, if it last so long: *Elymas* (Acts 13. 10) being charged to be full of all subtilty and mischief, is called at the next word, *child of the Devil.* Subtil to do mischief, is the *Genius* or disposition of the Devils children; and they shall have the Serpents, the Devils portion: For as the Serpent, who was once subtillest of all the beasts of the field (applying his subtilty to mischief) became the most cursed of all the beasts of the field, so they who are thus the subtillest among the children of men shall be the most cursed of all the children of men, Jer. 18. 18. we find crafty men in consultation, and under a curse. Come (say they) *let us devise a device against Jeremiab, and let us smite him with the tongue;* Let us devise devices, it is the same word in the Text, but doubled for greater emphasis: These were their craft-

rem aliis rebus in mundi transeuntibus. Hinc significat, omne quod cum intellectu & ratione fit; & hic specialiter pro eo, quod quia sibi statuit ut faciat quod sine in opatum assequatur, etiam in malum. Mer.

masters: To devise devices, notes more then ordinary skill in that *black art*; as to *work a work*, (*Job. 6. 28.*) notes great industry and intention of the mind in working. Some play their works rather then work their works: *I must work the works of him that sent me*, saith our Lord Jesus Christ, *Job. 9. 4.* None ever laboured as Christ laboured, therefore his was *working a work*. As (*Isay*) *to work a work*, notes great industry in working; so *to devise a device*, implies much cunning and skill laid out in devising. Now as these men would be witty above others in devising evil, so they are cursed above others in bearing evil. The Prophet gives them their load, *ver. 21, 23.* *Therefore deliver up their children to the Famine, and pour out their blood by the force of the Sword, and let their wives be bereaved, &c.* And it is most iust, that they should be deepest in the curse, who are deepest in such craft; for the truth is, that, *Every sinful act, the more skill there is in it, the more sin there is in it; it is the best to be a dunderhead, a very burgler in doing mischief: Wit commends and sets off other things, but it makes sin the more sinful and deformed.* Secondly observe; That

Satan makes use of subtile, crafty men, and abuseth their parts for his own purposes. He disappointeth the devices of the crafty. God never disappointeth those, whom he sets a work: It God disappoints the devices of men, these devices were not of God: Satan sets those a work, whose work God spoils. The Lord loves to break Satans engines, tools, and instruments. Christ came to destroy the works of the Devil, both his works within us, and his works against us. All Satans works and workmen shall rue it, when Christ pleases. And here we see whom Satan sets a work, even men of the finest wits, of the most reaching brains, of the deepest judgments and richest endowment: these he draweth into his pay, and makes serviceable for his ends; that's Satans design; such as are amongst men, as the Serpent amongst the beasts, the subtile of all, these Satan makes use of. The deep policy of an *Ackitophel*, the *Great Oracle* of his times for counsel, he desires to improve against a *David*; The high parts and Learning of a *Julian*, he desires to improve and boyle up against the Christians; such a one will not only *Fire and Sword*, but *set hard to gear and wit them out of their profession of the Gospel.*

And it is observable, that the seeds of the greatest heresies and errors

errours, that ever poyson'd the spirit of man, or vext the Church of God, have been sown in that rank soyl, the wits of Philosophers. Which gave *Tertullian* occasion to call *Philosophers*, *The Patriarchs of Hereticks*, or *The Patrons of Heresies*; They were men of high conceits and apprehensions, and in those fertile and rich grounds, Satan with great success cast the tares of error. When Christ came into the world, he had most opposition among the crafty *Scribes* and *Pharisees*; And *Herod* the Fox (as Christ himself calls him for his subtilty) was a notorious instrument of Satan, to hinder the receiving of Christ. Our Lord Christ sometimes chuseth the simplest, the meanest, the plainest men, fishermen to do his work. But Satan chuseth the subtlest he can find in *learned Throngs*, to send of his errand. The reason of this difference between Christs choise, and Satans, is; *Satan cannot make a Mercury out of every block*, he is not able to give a man understanding, wisdom or abilities for his work: neither can he increase or improve any mans parts & gifts: he must have instruments ready to his hand, he can but put them forward & tempt them on. He will give such as are strong and crafty, many motives to serve him, but he cannot furnish them with strength or craft to serve him. But Christ can give gifts to men, which they have not, and raise the parts, which they have. *He can make himself a Mercury, a Messenger out of any block*. Christ can send a fool of his errand, and cause him to do it wisely, He can cause the stammering tongue to speak plain, and the plainest man to speak the highest Rhetorick. When a *Moses* complains of a *slow tongue*, he can say, *I will be with thy mouth, and teach thee what thou shalt say*, *Exod. 4. 12.* If he finds us not fit to do his business, he can make us fit. If Christ please, he can make a man master of his Trade, before, or as soon as ever he is a servant to it. Thus, without the wisdom of the world, Christ overcomes the wisdom of the world; And by the foolishness of preaching (as men count foolishness) *saveth those that believe* (*1 Cor. 1. 21.*) *the foolishness of God is wiser then man*, That is, those instruments which Christ imployes, how foolish soever men account them, shall foil all the wisdom of man.

Therefore let no man boast of his natural parts, unless they be spiritualiz'd, & resign'd up (for such Christ commonly uses, though he can make use of others) to the service of Christ. Consider to whom you are instrumental, with your parts and knowledg. All

*Philosophi
hæreticorum
Patriarchæ,
Tert.*

wit out of Christs work, degenerates into craft, and wisdom into wickedness. It is Satans work to sollicite the learning of men (even as an Adulterer sollicites the beauty of women) that he may commit folly with it, and beget some monstrous birth of mischief and villany.

*Cum talis sis, ut
tinam nosse
esses.
Habeo Themis-
toclem Athe-
niensem.*

*Augustinus
ep. 39. ad Li-
cantium Juve-
nem nobilem
& doctum; Da
Domino meo
te qui tibi il-
lud donavit
ingenium, &c.
Accepisti a
Deo ingenium
spiritualiter
aureum, & mi-
nistras inde li-
bidinibus & in
illo Satanae
propinas, reip-
sum? Ornari
abs te diabolus
querit.*

For, when such appear on Satans side, they are a great credit to his cause, and by the reputation of their learning & parts draw others to it. Do ye not see (will he suggest to interiour ones) such and such wise, learned men, go this way; such learned Divines, such learned Lawyers, such deep Politicians, and do you scruple? And how many have been caught in this snare, and led aside by the noise of their abilities, whom Satan abuseth to his own side; what? such Wise men, such Learned men think thus, and do you simple ones stand off? Hath he not reason then to say of wise men (as it was once said of one) *Seeing ye are such, I wish you would come over to me*: and to bragge of them, as much as ever that Persian Monarch did of Themistocles, whose revolting to him from the Grecians, transported him so, that he broke suddenly out of his sleep with these words, *I have Themistocles the Athenian*. I remember what *Augustine* observes (it is a very remarkable passage) in an Epistle to a young noble man of great learning, who it seems had been sometimes his Scholler, *Augustine* having received from him a Poem or copy of accurate verses (but perceiving that he abused his wit to wantonness or useless curiosity) returns him answer to this effect. *I have read this Poem, and I know not with what verses, or with what lamentation to mourn over it; because I see an excellent wit sparkling in every line, but such an one, as I cannot dedicate unto God*. A little after he thus exhorts him, *Give thy self unto my Lord, who hath given thee this excellent wit; If thou hadst found a Golden Cup, what wouldst thou have done with it? Wouldst thou not have given it to some good publick use? God hath given thee a Golden Wit, Thy understanding is a Golden Cup, and wilt thou let thy lusts drink out of it; or wilt thou drink thy self to the Devil in it? I tell thee thus much, the Devil would fain make thy wit his ornament, and thy parts, the credit of his Court and Cause*. Satan serves himself of the best wits, and his is the worst service of wit. Such shall be paid at last with crying, *We fools*. Of all fools, the knowing, wise fools, will be in the saddest condition. Observe thirdly,

The

The crafty are full of hopes, that their devises will succeed, and full of trouble, because they succeed not. Otherwise it could not be said, that God disappointeth the devises of the crafty; disappointment implies expectation; And it is no afflicting affliction to misls of that, which we never looked for. These thought all sure. These doubted not to over-wit, and over-power all at last. This brought them somewhat beyond hope, even to the borders of assurance, at least it so endeared them their hopes, that they would rather hazzard their Souls, than loose their plots, they were burthen'd to be delivered. Having conceived mischief, they were in travel with iniquity, Psal. 7. 14. As the Lord suffers his own people to fear much, that when deliverance comes, their joy may be full: so, he suffers wicked men to hope much, that their sorrows may be full, when they cannot be delivered. A woman forgets the pains of her travel, for joy that a man-child is born into the world; And these men shall remember the pains of their travel, for sorrow that a monster (such are their designes) is not born into the world. *That their mischief comes not (in their sense) to light, leaves them in desperate darkness.* Fourthly Observe,

What such ploe and devise, they labour to act and effect; Their hands cannot perform their enterprise, which intimates, that they put their hands to the work, as well as their heads; as soon as they have laid their plot, they fall to acting. We should in this imitate our enemies, not to stand devising and consulting, this is a good way, and t'others a good way, and then do neither, or then sit still and moulder away in expectation; love to, and zeal for Christ, and his truth should render us as full of action, as of invention, of execution as of design.

Fifthly, though they did attempt it with their hands, yet they could not effect it with their hands, *Their hands did not perform their enterprise.* Hence note, That

Crafty men may devise strongly, but they have not strength sufficient to accomplish their devices.

The Pharisees, after all their confederacies against Christ, were forc't (without any rack, but that of their own consciences) to make this confession, Joh. 12. 19. *Perceive ye how we prevail nothing.* At this day, they have many fine devices and Ideas, ready framed in their heads, but the hand shakes, *They cannot perform their enterprise.* They want not counsel, nor craft, nor skill, nor will, nor desires, nor endeavours, only they want God with them. Hence

Hence it is, that though they gather very proper materials, and lay very strong foundations, yet they cannot rear up their building. And in the issue (Luk. 14. 29.) *All that bebold it shall mock, saying, These men began to build, and were not able to finish*; It is the main work of God to stop evil men in their works: what they would do, he saith they shall not, and what they would not do he saith they shall. *Pharaoh* devised a device against the children of *Israel*, but his hands could not perform his enterprise. *Haman* devised a device against the Jews, but his hands could not perform his enterprise. *Achitophel* gave crafty counsel against *David*, but his hands could not perform his enterprise. *Herod* the Fox plotted against Christ, to hinder the course of the Ministry and Mediatourship, but he could not perform his enterprise; 'Tis so all along, therefore (Psal. 2. 1.) it is said, *Why do the Hea-then imagine a vain thing*; a vain thing, because a thing successeless, their hands could not perform it; It was vain, not only, because there was no true ground of reason, why they should imagine or do such a thing, but vain also, because they laboured in vain, they could not do it. And therefore it follows, v. 4. *He that sitteth in the heavens shall laugh, the Lord hath them in derision*. The Lord sees what fools they are, and men (yea themselves) shall see it. The prophet gives us an elegant description to this purpose (Isa. 59. 9) *They weave the spiders web, but their webs shall not become garments, neither shall they cover themselves with their work*. As if he had said, they have been devising and setting things in a goodly frame to catch flies, they have been spinning a fine thread, out of their brains, as the Spider doth out of her bowels, such is their web; but when they have this web, They cannot cut it out, or make it up into a garment. They shall go naked and cold, notwithstanding all their spinning and weaving, all their plotting and devising. *The next broom that comes will sweep away all their webs, and the Spiders too, except they creep apace*. God loves and delights to crosse worldly proverbs and worldly craft.

How many visible demonstrations have we of this in our times! How many cunning, but ruining devices, lie by the walls at this day unacted! They went through the *Head-work*, but they could not get through their *Hand-work*. We may say as in the Psalm (76. 5.) *None of the men of might have found their hands*: The men of craft found their heads, but the men of might (bles-

sed

sed be God) have not yet found their hands, to execute up to the height of the devisers, either wit, or malice.

In this we see the glorious prerogative of God. How many thousand, thousand, thousand thoughts do men loose. The thoughts of many years are lost in a moment. *God never lost, nor never shall loose one thought.* And therefore David puts these two together in a breath. Having said (Psal. 33. 10.) *The Lord bringeth the counsel of the Heathen to naught, he maketh the devices of the people of none effect.* In the next verse, he subjoynes, *The counsel of the Lord standeth for ever, the thoughts of his heart to all Generations.* And as the counsel of the Lord stands, so he causeth the counsel of those to stand, who consult for him. *He confirmeth the word of his servants, and performeth the counsel of his Messengers,* Isa. 44. 26. So that their hands shall perform their enterprise, as the Lord encourageth the ancient people (Zac. 4. 9.) *The hands of Zerubbabel have laid the foundation of this house, his hands shall also finish it;* And again, Chap. 8. 13. *Fear not, let your hands be strong.* As if he had said, *Fear not, go on with your work;* For your hands shall perform their enterprise, you shall not be beaten from your work, neither shall you work in vain. *The Lord himself hath no barren counsels, and makes all the counsels which are for him, bring forth in their due time, desired fruit, the longed for and beloved issue.*

Lastly, observe; That

It is a great and wonderful work of God, to disappoint the devices, and stop the enterprises of crafty men.

Elphaz puts this among the wonders of God. This is reported in a way of admiration concerning God (Isa. 44. 25.) *He frustrateth the tokens of the liars, and maketh diviners mad, he turneth wise men backwards, and maketh their knowledge foolish.* The wisdom of God is most seen, in defeating the wise, as the power of God is most seen, in overthrowing the strong. While we consider that *Theirs*, are secret devices, and that they are subtil devices, that they have many devices, & that they have many ways to bring these devices to pass, it cannot fall below a wonder in our thoughts, that their thoughts and devices are not accomplished. Therefore the Psalmist concludes (Psal. 124.) *Unless it had been the Lord, who was on our side, &c. we had been swallowed up quick and taken in their snare.* As if he had said; if we should have had any less then God, to help us, we had been gone, all the world could

could not save us. To pass through a place full of gins and snares and pits set and made on purpose, to take a man, and that man not taken, is marvellous in our eyes. Thus it is with the people of God, they walk among snares and traps; *The trade of most wicked men, is to be Trap-makers, Snare-makers, if not Sword-makers against the Saints of the most high.* They meet with devices upon devices, and plots upon plots; now that God shall disappoint all these, and exalt his people to safety in the very face of death and dangers, how admirable!

But some may object; Yet we see that, at least some of these plots are not disappointed, at least some of these devices take, and we have seen bloody hands performing their enterprise.

I answer, in a word; First, this text and the Observation bottom'd upon it, are to be understood of what is often done, not strictly of what is always done. The Lord very frequently *disappoints the devices of the crafty.*

But secondly, their very success is a disappointment, and their prosperity is their curse. For their cause is under a curse, & so are their persons, when both seem most successful. If outward judgments slay not wicked men, *Their prosperity shall,* Pro. 1. 32.

Thirdly, all the success, which the devices of wicked crafty ones have, tends to the fulfilling of Gods counsels, more then their own. So that, though it be to the eye, or in the letter, success to them, yet in truth, and upon the matter, it is success to the cause of God; Craft prevails no further, and no longer on earth, then serves to accomplish the counsels of heaven, and fulfil what infinite wisdom hath devised. Therefore when you see any devices of the crafty thrive, know, that God is serving himself upon them, and that they are but acting, *What his hand and counsel hath determined before to be done,* Act. 4. 28. As Christ himself overcame by dying, so do they who are Christs, they have success in all their disappointments: and these are disappointed in all their successes, and die while they overcome. No sinful device of man ever did, or ever shall prevail, beyond a contribution to the just and holy purpose of God. All their prevailings are disappointments, who intentionally oppose, though they really accomplish the good pleasure and purpose of God.

JOB Chap. 5. Vers. 14, 15, 16.

He taketh the wise in their own craftiness; and the counsel of the froward is carried headlong.

They meet with darkness in the day time; and grope in the noon day as in the night.

But he saveth the poor from the Sword, from their mouth, and from the hand of the mighty.

So the poor hath hope, and iniquity stoppeth her mouth.

IN these four verses *Eliphaz* proceeds in, and finishes the former argument, by a further and fuller clearing of the power and wisdom of God, in catching and over-matching crafty ones, in their ways and counsels. Having shewed before (in the 12th vers.) that their devices are disappointed, he sheweth now, that they are intangled in their devices. There, we say we could not perform their enterprises; and here we shall see them ruined in their enterprises. It is a sore trouble to ungodly men, when they cannot do the mischief, which they intend to others; but it is a far sorer trouble, when their counsels recoyl, and when their own projects promote their own ruine: when their own actions effect that, which they had rather die, then see done, when that mischief falleth upon their own heads, which they intended others; That's their calamity in this text.

He taketh the wise in their own craftiness.

These wise men, are no better then the crafty, before mentioned, for we see their wisdom is but craftiness. We had the Crafty in the former verse; and here we have their craft or craftiness. The Apostle in 1 Cor. 3. 19. quotes this text of *Eliphaz*. *The wisdom of this world is foolishness with God*, For it is written, *He taketh the wise in their own craftiness*. The Greek word there used hath somewhat more in it, then the Hebrew word, opened at the 12^v. For it notes a fitness for all purposes, a dexterity to serve any turn be it never so finisfer or evil. Such a man can be on any side, and is for any purpose you will turn him to. A godly man hath but one work, and he can do but one work, that is, one work in kind. Every work he doth (as a godly man) hath a stamp of goodness, or godliness, of holiness, or justice upon it. But these

μαρτυρία & πωρεψα,
quasi dicas, ad
quodlibet opus
promptus, qui
dexteritate in
genij valet ad
quodlibet
gendum.]

crafty ones are for any work, for various works, you may turn them loose to any service; they are ready to do good for a need to serve their own ends, and they will not stick at any evil, for their own ends. Their byas is not within them, but upon them, and they can clap it to which side they please, or may be most pleasing to, or taking with others; yet this *Turn coat Craftiness* shall not serve their turn: For saith the text, *He taketh the wise in their own craftiness.*

The word which we translate [*He taketh*] is very significant. It imports a taking by force or strength, and it imports a taking by skill or stratagem. God will have them both wayes: If these cunning men work by their wits, *He can take them*: The Lord hath more stratagems to take them, then they have had to take others: Or if they work by power and by plain strength, *he can take them*. The Lord hath more strength to take them, then they have had to take others.

לָכֶם
Cepit, apprehendit de loco
aut urbes expugnavit in opinato & violenta expugnatione.

The word is applyed to the taking in of Cities or Forts, places strengthened both by art and nature, and to the taking of them (which includes both senses) either by siege or sudden surprisal; Read *Nam. 21. 32. Josh. 6. 2. Deut. 2. 34.* And so the sense may be, that, although these men think, they have so intrenched and fortified themselves by their wits, policies and counsels (as it were in a strong City or Castle) that they seem impregnable, and laugh at all opposite power: Yet, then God besieges, batters, & takes them presently; he takes in, and sleights their works with ease, he levels to the ground their great thoughts, even the high tower of their imaginations; That may be the force of the word [*He taketh them*] For as every natural man labours to secure himself and his lusts, against the power of the word of God, by carnal reasonings and pleadings for them, all which the Apostle calls *strong holds* (2 Cor. 10. 4, 5.) *The weapons of our warfare are not carnal: but they are mighty through God to the casting down of strong holds.* Now (I say) as natural men secure themselves (as it were in strong-holds) by their carnal reasonings; so wicked Politicians think to secure themselves, and fortifie their designs by plots and platforms of crafty counsel. But as God in the Ministry of his word, casteth down all the arguments, which a man frame in his heart, to protect his lusts. So the Lord in the administrations of his providence, throws down all the fortifications

tions, which crafty men frame in their hearts, to protect their law-less practises, and takes them in.

Secondly, The word may imply the taking and binding of a man in bonds or in fetters. *He takes the wise in their own craftiness*, that is, he takes and binds them as with a chain, or he fetters them in their own craftiness, so the word is used (Prov. 5. 22.) *His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.*

Thirdly, The metaphor may be carried in an allusion to Hunters of wild beasts, or to bird takers, who set nets and gins, traps, or toils to take them: These wise, crafty men, are cunning hunters, their trade and business is, to set nets to catch, and toyles to intangle, they dig pits and lay snares for others to fall into; So the Prophet describes them, (Jer. 5. 26.) *They lay wait as he that setteth snares, they set a trap they catch men:* But at last, *God takes the wise in their own craftiness*, that is, the pits they have digged, and the snares they have layed, and the nets they have set shall catch themselves.

Fourthly, The word is applyed in Scripture, to a taking, or a discovery by a lot; So (Josh. 7. 15.) The rule was thus given, *He that shall be taken with the accursed thing shall be burnt;* and ver. 18. *Achan was taken*, that is, taken by a lot, the lot discovered and caught him. *Achan* had hid the Babylonish garment, and the wedg of gold safe enough, as he thought: and one would have thought, that in such a multitude, in such an huge host and throng of people, he might have been hidden too; but God sends a lot, and takes out *Achan* from the middest of all the multitude, he calls him out by name, this is the man. There may be a like meaning and use of the word in this place, *He taketh the wise in their own craftiness*, that is, men who think to shelter themselves amongst the multitude, or to walk in the clouds of craft; men who hide and shadow themselves from the eye of the world, as if none should see who they are, or what they do; even these God will take, he will direct a divine lot, one time or other to apprehend and lay hold on them; he will discover *Achans*, the troublers of his *Israel*, in their wicked counsels; and bring to light their stolen wedges of gold, and their Babylonish garments.

There is one thing further considerable, from the sense of that Greek word, which the Apostle uses (1 Cor. 3. 19.) * *He taketh the wise, &c.* The Apostles word signifies properly to take, or a taking

* *Ἀποσώβω*
Ἀποσώβω
Manu capio &
firmiter teneo
fugientem in
curfu deprehen-
dere manuq;
injecta capere,
quicquam ut
non sequebatur;
unde ὁ παῖς μα-
nipulam fugil-
lum, Erasmo.

taking with the hand, a laying hold upon one that is flying: As in a battel, when the enemy flies and runs, the pursuer takes hold of him, and will not let him escape: And so the sense is, that though these crafty ones think to make an escape, when they have done mischief, to out-run the justice of men, yea, to get out of the reach of God, yet he taketh them, as flying enemies or malefactors, that would make an escape; he catcheth them by the back, takes them by the shoulder, layes fast hold on them, so that they should not be able to get away. *He takes the wise in their own craftiness.*

Plerosq; astu
illorum facit
Deus instru-
mentum ad ar-
cendum ab in-
quod cogi-
tanti. Rab.
Levi.

Lastly, It is observable, that the Preposition [*in*] he takes them [*in*] their craftiness, may be understood instrumentally; and so it as much as the Preposition [*by*]. He takes them in, that is, he takes them by their devices; That Preposition is often put instrumentally (*Gen. 32. 10.*) *Jacob saith, In my staff I passed over this Jordan*; we translate, *with my staff, or, by my staff I passed over this Jordan.* And so *Heb. 1. 1.* *God who at sundry times, spake in time past to the Fathers* [*in*] *the Prophets*, so the *Greek*; We translate *the Prophets*, because they were the means or the instruments, which God employed to speak by. Thus here, *He takes the wicked* [*in*] *their craftiness*, or [*by*] *their craftiness*, their craftiness is the very means and instrument by which God apprehends and takes them. So much for the opening of the first clause. We may note hence, first, That

No wisdom or craftiness of man, can stand before the wisdom and power of God. He not only takes them in their foolishness, but in their craftiness; He stayes not, till they begin to dote and do weakly, before he takes them; but when they are in their height of wit, and in the depths of worldly wisdom and policy, when they put forth the quintessence of craft, and give counsel like the Oracle of God (*2 Sam. 16. 23.*) then God takes them. *He takes them in their craftiness.* (*Pro. 21. 30.*) *There is no wisdom, nor understanding, nor counsel against the Lord.* No counsel against the Lord: How is it then said in the second Psalm, *The Kings of the earth set themselves, and the Rulers take counsel together, against the Lord, and against his anointed?* There are many counsels opposed against the Lord, but there are none prevailing against the Lord. The meaning of that holy Proverb, is, That no wisdom, not the most sublime and refined wisdom; no counsel, not the worst Machivilian or Achitophelian counsel, can prevail.

prevail against the Lord. Men, usually catch others, when they are at a fault, or take them upon some advantage, and error in their counsels. *Most successes of men, are made out of the slips and defects of their adversaries:* They take, upon mistakes, either in advising or acting; but after the most deliberate and grave debates, the choicest and best grounded resolves, the Lord takes them. For (1 Cor. 1. 25.) *The foolishness of God is wiser than man:* And if the wisdom of man cannot match the foolishness of God, how shall it contend with the wisdom of God? As the Prophet Jeremiah speaks in another case, *If I have run with footmen and they wearied me, how can I contend with horses?* So if these men are not able to deal with the foolishness of God, how shall they deal with his wisdom? Not, that there is any, the least imaginable foolishness in God, for as God is light, and in him there is no darkness at all, so God is wisdom, and in him there is no foolishness at all; but the holy Ghost speaks thus, to put God as low as the foolishlest thoughts of man can put him, which is to think there is foolishness in God, yet in that, or then, he is wiser then they. Secondly observe,

That God turneth the counsels of wicked men against themselves: He taketh the wise, not only in, but by their craftiness; He beats their own weapon against their heads: He wrests their weapons out of their hands, and with them wounds their hearts. Those counsels and contrivements, by which they thought to secure themselves are their destruction. He destroyes them in their counsels and by their counsels.

This wonderfully magnifies and commends the wisdom of God: He doth not trouble himself to devise some new way or stratagem to take these men, but he makes use only of that which they have devised. It is the noblest way of conquering, to conquer our enemy with his own weapon; such was that victory of David over Goliath: and that was a type of Christs victory over the Devil and all spiritual wickednesses. And such will his victory be over all the wickednesses of this world. *The Lord is (and shall ever be) known by the judgment which he executeth, the wicked is snared in the work of his own hands, Higgsion Selah **, mark and meditate, Psal. 9. 16.

It was the plot of Satan, to tempt man, who was made in the image of God (for the doing of good and avoiding evil) to desire to be as God, knowing good and evil; he tempts man to affect a

*Qui scripserunt de arte militari, dicunt summum genus de micandi, quoties calcato umbone adversarij, in hostilem clypeum erigit miles, & ita contra stantiū vulnerat terga. Serv. in virg. En. II. * Rem meditando summe, Jun. in lac.*

ity, or a God-ship, and his plot was to ruine man below the beasts by aspiring to an equality with Gods; or to make man less then he was made, by seeking to be, as much as his maker. Now the Lord takes (as it were) his weapon out of Satans hands, and destroys him by it. Satan would have man aspire to be a God, that he might be ruined; and God becomes man to ruine Satan; *This was the greatest counterplot that ever was.* God took the Devil in and by his own craftiness. As if God had said; *Satan, thou shalt see what a fine device thou hast devised: I will meet thee in thy own way, and turn it upon thee. Thou wouldst have man become God, to ruine him; now God shall become man, and by that I will at once ruine thy Counsels, and repair the broken condition of man.*

Josephs brethren, had a device to hinder his Prophecies; and make his dreams but phancies; Joseph dreamed that his brethren should worship him; they sell him for a captive into Egypt: what more opposite to honour among his brethren, then captivity among strangers? yet this device effected what they opposed; Joseph was exalted in Egypt, and his brethren press'd with want, worshipt or bowed unto him for bread.

The Jews took counsel to kill Christ, and what was the motive? A wise man among them suggests this fear: *If we let him thus alone, the Romans will come and take away both our place and Nation* (Joh. 11. 48.) But the Lord took the wise in this craftiness; For that cruel act in killing Christ; brought the Romans upon them, *The time cometh* (saith Christ, he foresaw what would come) *that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and they shall lay thee even with the ground, and thy children within thee, and they shall not leave within thee one stone upon another, because thou knewest not the time of thy visitation,* Luk. 19. 43, 44. And thus as the Psalmist (Psalm 64. 8.) Prophecied of his enemies, *they made their own Tongues to fall upon themselves.* A strange thing, that the fall of a mans tongue should oppress his body, and whole estate; yet so it is, the weight of a mans tongue falling upon him crushes him to powder. The seventh Psalm is the paraphrase of this point (ver. 14.) *He travaileth with mischief, and hath brought forth a lie; (that answers the 12 th. vers. He disappointeth the devices of the crafty:) He made a pit, and digged it, and is fallen into the ditch which he made; his mischief shall*

shall return upon his own head, and his violent dealings shall come down upon his own pate: Here is the 13th verſe made good, *He taketh the wiſe in their own craftineſs.*

How doth this aggravate the ſorrows of crafty men? It is ſad enough with the crafty, when they are taken by the craftineſs of other men; *That any man out-wits them, is enough to put them out of their wits;* How then will they live, being taken and enſnared by their own wit, when they ſee themſelves acceſſary to their own undoing; when they ſee they have pull'd down their eſtates with their own hands, and have put fire to their own houſes? As it greatens the ſin, ſo it greatens the puniſhment, when a man falls by his own hand; ſelf-murder is the moſt ſinful and moſt bloody murder. Neither is their ſin or puniſhment leſs, who die, by the craftineſs of their own head, then theirs, who die by the violence of their own hands.

This is a viſible truth among us, & he that runs may read it in the book of Gods later providences; I believe our age will be able to make as fair a record of this point for poſterity, as any that hath paſſed, if not as all that have paſſed for many generations; my work not admitting long confirmations, I ſhall give but three inſtances, that by them this truth may be eſtabliſhed.

First, The Prelate procured a ſtinted, and (in ſome paſſages) a corrupted Liturgy, to be ſent unto, and impoſed upon the *Scottiſh* Nation, and that occaſion'd the total ſuppreſſion of their Prelacy in that Nation.

Secondly, The Prelates who were rooted faſt enough in the Laws of the Land before, would make a *Canon Oath*, to ſettle themſelves in the conſciences of men too, that they being eſtabliſht both by law and conſcience, might be like Mount *Sion* which cannot be removed, but ſtandeth faſt for ever: yet that very *Canon Oath*, hath been turned upon themſelves, and hath not only blaſted their pompe, but batter'd down their power, and hath produced a *Sacred Covenant Oath*, by which both houſes of Parliament and the people of theſe three Kingdoms, are engag'd for their extirpation.

Thirdly, That Aſt of many of the Prelates proteſting againſt the validity of any proceedings in Parliament, in that their abſence from the houſe, as being againſt Law; gave occaſion for a Law (which hath alſo paſſ'd the Royal aſſent) for their abſence from that houſe (as members of it) for ever. *O that men would ac-*

knowledg and praise the Lord in his wisdom, and in these wonderful works, which he hath done among the children of men! He takes the wise in their own craftiness; And, as it follows in the text,

The counsel of the froward is carried headlong.

Consilium est
aliquid facien-
di non facien-
dive encogi-
tata ratio,
Cicer. l. 2. de
de Invent.

נִפְתָּלִים
à radice נִפְתָּלִים
Et inniphal
Niphal, tortus,
distortus, per
Antonymia
ludatus fuit,
qui enim lu-
datur cum ali-
quo, cum va-
rie torquet, do-
nec eum vincat
Et prosternit.
Notatur hic
ralis vel versu-
tia, qua quis
facile alium
alicumq; habi-
tum induit, ut
nec facite ca-
veri nec facile
reveri possit in
actionibus suis
vel ad ludato-
res alluditur.
Goc.

The counsel.] There is somewhat further in that; not only are their devices disappointed, but their Counsels; Counsels are the results of serious and sad debates; Craft is of one, counsel is of many heads laid together. Counsel is the extract of reason, both about what we are to do, or leave undone: These counsels God carries headlong: There is nothing more opposite to counsel then precipitation; long deliberation should go before determination, but their counsels shall be carried head long: They shall either be overhasty in counsel, or their counsels being solemnly enough settled, shall be overhastily acted: *Rash headlong execution may be as dangerous as rash headlong resolutions.* But whose are these counsels? the same mens still, though under another notion. *The counsel of the froward.* Before we had, *the devices of the crafty*; and again, *the craftiness of the wise*; Now here, *the counsel of the froward.* The Spirit of God varies words, but the men are the same. There is scarce variety enough of words in all languages, to express the variety of wickednesses, which one heart speaks. The Hebrew word in the root, signifieth to wrest, or to writh a thing, or to rest and turn a thing as wrastrlers their bodies. Hence by a Trope, it is translated often, to wrastle; because a cunning man in wrastrling, turneth and windeth his body, and works himself in and out every way, to get an advantage of his adversary any way; therefore your cunning-headed men, your crafty men, are fitly presented under this word; they are like wrastrlers, who turn and wind themselves in and out, and lie for all advantages; or, as we speak, *they lye at catch.* A man knows not where to have them, or what they mean, when they speak plainest or swear solemnest: when we think we see their faces, we see but their visards; all their promises and performances too, are under a disguise. Such cunning gamesters or wrastrlers are here intended. One of the Patriarks had his name (*Gen. 30. 8.*) *Naphali*, and the reason is there given, for (saith his mother) *with great wrastrlings have I wrastrled with my sister, and I have prevailed, and she called his name Naphali*: The Hebrew is, with wrastrlings of God, that is divine and

and vehement wraſtlings; As if ſhe had ſaid, I have uſed great and earneſt endeavours, both with God in prayer, and all other means, as a wraſtler by might and ſight, to obtain theſe bleſſings (given before to my ſiſter) and now I have prevailed. And it is obſervable, that the Hebrews call an extraordinary cunning wraſtler, *Pethalibol*, which is this word doubled in the latter ſyllable: becauſe he is a man of a double or extraordinary ſkill in wraſtling, the word is doubled: and ſo it expreſſes one that is double witted, or that hath craft enough for two or three, though not honeſty enough for one. And this word is applied to the Lord himſelf (Pſal. 18. 26.) * *with the froward thou wilt ſhew thy ſelf froward*:

That is, if men will be winding and turning, and thinking to catch others, or over-reach the Lord himſelf, with trick, and turnings of wiſe, the Lord will meet and answer them in their own kind, he can turn as faſt as they, he can put himſelf into ſuch intricate labyrinths of infinite wiſdom and ſacred craft, as ſhall entangle and enſnare the moſt cunning wraſtler or tumbler of them all. He will Cretize the Cretians, ſupplant the ſupplanted of his people.

Some of the Greeks * interpret this elegantly by a word in that language, noting a thing that hath many knots, folds or twiſts, wreathes or plait in it, as plaited hair, or a folded garment; thereby ſhadowing out men like a ſerpent, of knotted, twiſted, enfolded ſpirits, men who wreath and plait their actions ſo cloſely and artificially that few can underſtand or tell what to make of them, or where to find them: The counſels of theſe cunning, intricate, froward men,

Are carried headlong.] It is very obſervable (Iſa. 44. 25.) how the Prophet threatneth, that the counſels of the wiſe ſhall be turned backward; And here, their counſels ſhall be carried headlong, that is, froward. God hath wayes of all ſorts to croſs ungodly policies: he turns them ſometime backward, and ſometime forward, by both or either they are diſappointed Counſels, are turned backward, when the event is quite croſs to the deſign, or the motion of things to the reſolutions of the mind: As if a man purpoſing to go Eaſtward, ſhould be turned about (he knows not how) with his face into the Weſt: Counſels are carried headlong, when they go too faſt forward, and make ſo much haſt on in their way, that they tire and are out of breath, or ſtumble and break themſelves before they can attain their journeyes end.

פֶּתַלְיָבֹל
Nomine lue-
riſq; geminati,
ut inſignis va-
fricies, & qua-
ſi duplicata
caliditas ſigni-
ficetur.
Contortuplica-
tio.

* *Utitur hoc*
verbo, ut indi-
cetur maxima
quædam & in-
victa Dei quaſi
diſtortio, impli-
catio & ſacra
cra caliditas
adverſus pra-
vos, calidos di-
ſtortos, q. d. ad-
verſus Creten-
ſes cretizat
Deum, cum va-
ro luctatore,
varè luctatur
Deum, ſupplan-
tatores ſup-
plantat.

* *Olympredoria*
vertit ὄλυ-
πλῶδες, homi-
nes varios, no-
doſos, implici-
tos, intricatores

Omne conſili-
um captatum
in feſtinatione
eſt ſtultitia.
Rab. Sol.

נמהרה
 à radice מרה
 Accelerare, fa-
 stinare, atq; in-
 de præcipitem
 esse, impruden-
 tem, stultum;
 nam prudentia
 tranquillitate
 & deliberatio-
 ne gaudet.
 Erro impetu
 ruunt in suam
 pestem, Coc.

De blefudo
 lingue accele-
 rationem habet
 cum fit hæsi-
 tia, ut nihil ex-
 pedit pronun-
 ciare possit, &
 quo magis pro-
 perat eo minus
 proficit, citata
 illa lingue vo-
 lubilitate. Ita
 qui intelligen-
 tia festinus est,
 nullum profert
 utile & inte-
 grum consilium
 sed manca om-
 nis Vinutilia.
 Bold.

The Original word signifies to hasten, and thence to be precipitate, rash or foolish in counsel; Prudence uses to go softly, wisdom keeps a kind of state in her pace, and loves to go step by step, not headlong; A prudent man sets his head before his feet; his head goes before his feet in consultation, but he loves to go upon his feet, not upon his head, in action: It is the curse of the froward, their counsels are carried headlong; when they should go steadily upon their feet, they run upon their heads, or run their heads against the next wall: The meaning (in a word) is, *They shall make more hast than good speed*; or, they shall go so fast to their ends, that their end shall be their undoing: As the Lord (in mercy) makes the rash understanding, so (in judgment) he makes the understanding rash. As this is here threatned, so the former is graciously promised, (Isa. 32. 4.) *The heart of the rash shall understand knowledge, and the tongue of the stammerer shall speak plainly.* When the Prophet should shew, how great a blessing God powres out upon his people by Christ, he thus expresses it: *Christ who is the wisdom of the Father, causeth the heart of the rash to understand knowledge*; it is the word of the Text, the heart of those who naturally run headlong upon businesses, who have no steadiness nor stableness in their understandings, shall be stayed and ballanced with wisdom and gravity from above. Christ will take them off their hurrying pace, and teach them to go and do, to advice and act with sobriety and deliberation. The latter clause of the promise joyns fitly with this, *And the tongue of the stammerer shall speak plainly*; such as stammering is to speech, the same is rashness to counsel: A man that stammers huddles his words: he that hath an impediment in speech, speaks fastest, and because he cannot speak one word well, he speaks many words at once: This hast is his hinderance: in making so much hast to speak, he cannot speak at all, therefore we usually advise stammerers, to take heed of speaking hastily, that they may speak plainly. The Prophet joyns these sweetly, to note the complete abilities of a Christian, *The rash shall understand, and the stammerer shall speak plainly*; that is, he shall advise judiciously, and speak elegantly; depth of wisdom, and sweetness of elocution shall meet in him though before rude and rustick. But the counsels of the froward, though men of great parts, and filed speech, shall be hurried headlong. Observe hence,

Hasty counsels are uselesse counsels. Hast in counselling
 always

always makes wast, and so doth hastines in acting. Hast in either may hurt, as much as sloth, though usually we may divide the miscarriages that are in the world, between hastines in counsel, and slowness in action. I know not which is the greater prejudice to an honest design, to be quick in concluding, or to be dull in executing. *They who will not take time to consult about what they do, they may have time enough to repent of what they have done. And they who will not take the time for doing what they consult, loose all the time they took for consultation.*

Note secondly, That

God disappoints evil counsels, as by stopping them, so by putting them forward. The Princes of Zoan are become fools (saith the Prophet) Why? The Lord hath mingled a perverse spirit (or a headlong vertiginous spirit) in the midst thereof, and they have caused Egypt to erre in every work thereof, as a drunken man staggereth in his vomit, Isa. 19. 13, 14.

Verse 14. *They meet with darknes in the day time, and grope at noon day, as in the night.*

Here is a further aggravation of the misery upon crafty, forward Counsellours, *They meet with darknes in the day time.* Some understand this for the darkness of trouble, falling upon these men suddenly in the day of their prosperity; as if the holy Ghost had said, *In the day time of the greatest glory, when they think their Sun at the height, then they are clouded and overcast, they meet with the darkness of sorrow, and are benighted in a moment, Amos 8.9. I will cause the Sun to go down at noon, and I will darken the Earth in the clear day; (it is meant of great afflictions, as the next words interpret) And I will turn your feasts into mourning.*

But rather by *darknes in the day time*, we are to understand the ignorance of those things which are very plain and clear. *They meet with darknes in the day time*, that is, they are puzzled to find out and discover those things which are as clear as the light. God often sends such a spirit of giddiness and blindness upon the counsels of his enemies, that easie things are hard, plain things, obscure, and common questions very riddles to them.

Diurnæ tenebræ ignorantiam denotant rerum clarissimarum.

They

They meet with darkness in the light.

There is a double light necessary to the seeing, or discovery of a thing. First, an external light, And secondly, an internal light. External light is of the *Medium* or place, in which we see: the air must be enlightned: Internal light is, of the Organ or instrument by which we see; the eye must be enlightned. Though there be much light in the air, a blind eye sees nothing. So the meaning of these words may be explained [*They meet with darkness in the day time*] though these men have outward light, though the business they are about be plain, a clear case (as we speak) yet they are so darkned in their understandings, that they cannot apprehend or make it out. The Idol shephard is threatned with this woe, Zach. 11. 17. *The sword shall be upon his arm* (his power shall be broken) *and upon his right eye* (his understanding shall be darkned) *The Idol shephard, shall be like an Idol having eyes, but seeing not*; He was before a blind Seer, sinfully, and now he shall be a blind Seer judicially. As that wicked Priest, so these wicked Politicians in the text, shall have a sword upon their right eye, a wound in the best of their understandings, which shall make them also blind Seers, and make the light to be darkness round about them. The latter clause clears it further.

They grope at noon day, as in the night.

Palpare in meridie est cæci periphrasis. Cæcus tentat & palpat manibus antequam pedem effert. Præbent manibus cæcis oculorum usum & ministeria, Sancti. in ca. 59.

To grope at noon day] is the description of a blind man. For what the eye is to a man that sees, the same is the hand to a man that cannot see. A man that sees, looks his way, but a blind man feels it, his hand is instead of an eye to direct his way. They as it is said in the text, *Grope at noon-day, as in the night*. When the Sodomites were smitten with blindness, *They wearied themselves to find the door of Lots house*, Gen. 19. 11. And when the Philistines had put out Samsons eyes, and he was brought to make them musick at their feast, he said to the lad that held him by the hand, *Suffer me that I may feel the pillars whereupon the house standeth*, &c. he could not see them, but he could grope or feel them out. *Groping* infers either want of light, or want of sight. These in the text, had light enough, therefore the failing was in their eyes. *They grope at noon-day*. This fearful judgment the Lord threatens against his own people, Deut. 28. 29. *Thou shalt grope at noon day, as the blind gropeth in darkness*. And it was brought upon them,

them, as themselves lamentably complain, Isa. 59. 10. *We grope for the wall like blind men, and we grope, as if we had no eyes, we stumble at noon-day, as in the night.*

In that as it is here added as a further aggravation of the judgment of God upon these, who thought themselves Eagle-eyed, all eye, and all the world blind, *That they shall meet with darkness in the day time.* We may observe; first,

It is a sore judgment not to see when there is light. It is like starving at a full Table, or perishing with thirst, in the midst of a fountain. It is a great judgment not to have light to see by, but it is a greater judgment; not to see by the light. It is a great judgment to a people, when they have not the light of the Gospel; *When Christ who is the light, is not shiningly preached among them; but if light shine, if Christ be preached, and a people see it not, This is a far greater judgment.* The poor Gentiles before the light of the Gospel came to them, *sate in darkness, and in the shadow of death, and in that estate, they could only (like blind men) grope after God, as the Apostle elegantly expresses it, Act. 17. 27. He hath made of one blood all nations of men, &c. that they should seek the Lord, if haply they might feel after him and find him.* The Gentiles were inexcusable; if they did not find the Lord by Feeling after him in the dark, what then are they, who find him not by seeing in the light? The Apostle shews us them as *lost men, and blinded by Satan, to whom the light of the glorious Gospel doth not shine when it shines (2 Cor. 4. 3, 4.)* To grope in Gospel-light, to be in darkness, when truth is at her high-noon, is, as the shadow of death. It is the worst of sins to sin against the light, and it is the worst of judgments, not to see the light, by which we may avoid sin. The heat of divine wrath breaks out in this, when abused lights punished with want of sight, or when light is sent, and eyes taken away, (Isa. 6. 9, 10.) When the Prophet brought killing light to the Jews, he saith, *See ye indeed, but perceive not, that is, because ye have had light, and would not see believingly, Now ye shall have light, which ye shall not see, perceivingly, or distinctly: as the man in the Gospel saw, but he did not perceive, when he saw men walking as trees: he had not a distinguishing eye, or a discerning sense, as the Apostle speaks, Heb. 5. 14. But why shall they not perceive, when they see? The Prophet tells us, because the Lord had said, Shut their eyes lest they see.* The work of a Prophet is to open eyes, but when men wilfully shut their eyes, then

then God shuts them judicially, and blinds them with light. The Apostle quoting this text, *Act. 28. 27.* expounds it so, *Their eyes have they have closed, least they should see; for this, God closed them that they could not see.* Paul was preaching, and he preached Christ the true light, *The Sun of righteousness*: Behold the misery spoken of in this text, *They met with darkness in the day time.* This is the condemnation, that light is come into the world, and men love darkness rather than light. Why love they darkness? Because they see not the light: And because they see not the light, therefore they cannot love it. It is impossible to see the light, the beautiful face of the truth, as it is revealed in Christ, and not to love it. A Heathen said, if vertue (much more if Gospel truth) were seen, every eye would be taken, and every heart led captive by it. A great part of the world hath not this light to see; and the greatest part of those, who have this light, see it not. They must needs meet with darkness, who are darkness, in the day time. And they must grope at noon day, as in the night, who are night. If men hear the law and the testimony, and neither speak nor do according to that word, it is (as the Prophet gives the reason) because there is *no light in them*; or as the Hebrew, *No morning in them*, *Isa. 8. 20.* Till the day-star arises in our hearts, the day before our eyes, is night.

Secondly, observe,

Plain things are often obscure to the wisest, and most knowing men.

They grope at noon day, as in the night] That which a man may see with *half an eye* (as we say) these men, who think themselves *All eye*, cannot see. Men of acute and sagacious understandings, men quick-sighted like Eagles, prove as dull, as Beetles. Owls and Bats see in the dark, better then in the light; And (in a sense) it is true of these, they can see about the works of darkness, but the light of holiness and justice, they cannot see. The reason is given in that of Christ, *The light that is in them is darkness*, no wonder then, if the light without them be darkness; if the inward light, the light that is in them be darkness, how great is that darkness; so great that it quite darkens the outward light. *Inward darkness is to outward light, as a great outward light is to a small one* (in regard of our use or benefit) it extinguishes and overcomes it. Hence these men cannot see, the plainest object, in the clearest light. *Light shineth in darkness, and the darkness comprehendeth it not*, *Joh. 1. 5.*

Christ

Christ breaks forth into a vehement gratulation to his Father, (Mat. 11. 25.) *I thank thee O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.* The wise and prudent could not see so much as children. They were so wise in their own conceits, that they could not conceive the things of God. As it is in spirituals, so likewise, in regard of civill counsels. God hides wisdom from the wise, and understanding from the prudent. They shall not be able to do or see, what a child might have done or seen, they shall doe such things, and so absurdly, that a child would not do them. Mysteries are plain, when the Lord opens, and plainest things are mysterious, when he shuts the eyes of our understanding.

Thus farre *Eliphaz* hath set forth the power and justice of God against subtill, crafty counsellors. Now he shews the opposite effect of his power and goodness.

Vers. 15. *But he saveth the poor from the Sword, from their mouth, and from the hand of the mighty.*

But he saveth the poor.] It is very observeable in Scripture, that usually, if not alwayes, after the mention of judgment and wrath upon the wicked, the mercy, goodness and love of God unto his owne people are represented, least any should thinke, that judgment is a work wherein God delighteth, he quickly passeth from it, and concludes in what he delighteth, *Mercy.* As he retains not his anger for ever towards his own people, so he stayes not long upon the description of his anger against his enemies, because he delighteth in mercy, Mic. 7. 18. *A subject of mercy is most pleasant both to the hand and pen of the Lord.* He wishes rather to write in honey then in gall, and to draw the golden lines of love, then bloody lines of wrath. Satan is a destroyer, and he doth nothing but destroy and pull down. The Lord destroyeth, and he pulleth down, he defeats & disappointeth, but he hath another work besides, he saves and delivers, he builds up and revives the hopes of his people.

He saveth the poor.] These poore, are Gods poore: Some may be called the Devils poore, for they have done his work, and he hath given them poverty for their wages: Satan will give all his hirelings full pay when they die, *The wages of sin is death;* while they live, many of them receive only the earnest of it, poverty and trouble. All that are poor, stand not under the rich in.

fluences of this promise. *He saveth the poor.* Wicked poor are no more under Gods protection, then wicked oppressors, or wicked rich men are. *This poor man cryed, and the Lord heard,* Psal. 34. 6. Not every or any poor man. Some *poor men* may cry, and the Lord hear them no more, then he did the cry of *Dive,* the rich man in hell, Luke 16. *Forget not the Congregation of thy poor,* Psal. 74. 19. *Thy poor,* by way of discrimination: There may be a greater distance between poor and poor, then there is between poor and rich. There are many *raged Regiments, Congregations of poor*, whom the Lord will forget for ever. But *his poor shall be saved.* And these poor are of two sorts; either poor in regard of wealth and outward substance; or poor in regard of friends or outward assistance. A rich man, especially a godly rich man, may be in a poor case, destitute and forsaken, wanting patronage and protection: God saveth his poor in both notions, both those that have no friends, and those that have no estates.

מבן
a radice, דא,
quod est desi-
derare, quasi
pauper omnia
desideret, cum
nihil habeat,
inde Ebion
hereticus, quasi
mentis, & in-
telligentie
inops, Schind.
Quia omnibus
indiget omnia
cupit & grata
habet. Rab. Da.

The Hebrew word for *Poor*, springs from a root signifying desire; and the reason is, because poor men are commonly rich in desires. They that are full of sensible wants, are full of earnest wishings. *They that are emptiest of enjoyments are fullest of hopes & longings.* And the reason why *poverty of Spirit*, in our spiritual estate is pronounced a blessing, is, because the poor in spirit are full of desires of spiritual riches. They are ever craving and seeking to be filled with that fulness, which is in Christ, with *grace for grace*; they would have every image of every grace in Christ engraven upon their souls. Or (in a holy covetousness) they would be as rich in grace as Christ is. *Grace for grace*: as a covetous man, would have penny for penny, pound for pound with his richest neighbor; or as an ambitious man would have honor for honor, title for title with his greatest neighbor. The Christian who sees his estate lowest, usually set his desires highest, his affections are ever upon the wing, for supplies from Christ. Both the civil poor man, and the poor soul, would fain be enriched.

He saveth the poor from the Sword, from their mouth, and from the hand of the mighty.

Some read this by apposition, *he saveth the poor from the Sword their mouth*, making the latter to be but an exposition of the former, *from the Sword, their mouth*, that is, their mouth is the *Sword*, from which God saveth his poor. So taken it is a truth, for

for the mouth of a sharp Sword, as killing as any instrument or engine of warre. Hence others who keepe this sence, read it thus, *He saveth the poor from the Sword of their mouth, or from the killing stroke of their mouth*; making the particle *Mem*, in the Original, to govern the genitive case, *The Sword of their mouth, or the Sword coming out of the mouth*. There are two Swords of the mouth, two coming out of the mouth, or one double edged. 1. Slander. 2. False witness, by which often the reputation and sometime the person of a man is murdered.

But I conceive that the clearest meaning of the Original (though both are good) is, to read these as distinct evils from which, *He saveth the poor*, namely, 1. *From the Sword*. And 2. *From their mouth*. 3. *From the hand of the mighty*; That is, From *Nimrods*, mighty hunters, oppressours of the poor; or from the violent man. *I returned* (saith the Preacher, Eccles. 4. 1.) and considered all the oppressions that are done under the Sun, and behold the tears of such as were oppressed, and they had no comforter, and on the one side of their oppressours there was power, but they had no comforter. Oppressours are alwayes cloathed with power, and the oppressed seldom find so much pity from men, as to be their comforters, Therefore for the oppression of the poor, and the cry of the needy, the Lord arises, and he saves his poor

slaying Sword.
From the slandering Tongue.
Oppressing Hand.

These three ways crafty, powerful men seek to destroy the poor. First, by the Sword to cut off their lives. Secondly, by slander to blemish and blot out their good names. Thirdly, by strong hand, to captivate their persons or oppress their estate, and liberties. To be saved from all these destructions is compleat salvation. Let the wicked attempt as many wayes as they will or can, to destroy, the Lord both will and can find out as many ways to save. The malice of man shall never out act or over-match the mercy of God. *He saveth the poor from the sword, &c.*

I should here more distinctly open these three great evils, *The Sword, the Mouth, and the hand of the mighty*, with the goodness of God in saving his poor from them; But these particulars occur again. v. 20-21. Where you may find a more distinct explication of them. From these words thus far opened, Observe,

First, to what all the devices and crafty counsels of ungodly Politicians

Agladio ora e-
orum. Vulg.
Ab occisione
oracorum,
Chal. Ut mon
indict ge-
nitivum
מדרגת פיו
Gladium ora
est ipsa lingua
mala i. e.
calumnia falsa,
qua homo tan-
quam gladio
necatur. Sed
melius a gladi-
o qui ex ore
ipsum, i. e. a
falsis Testima-
nis. Drus.

liticians tend. Here we have the issue or English of their counsels, the meaning of their State-mysteries is interpreted, *Oppression*. Their craft concludes in cruelty, and their witty devices, in drawn Swords, slandered tongues, or the hands of violence. We may say of them, as *Jacob* of his sons *Simeon* and *Levi*, Gen. 49. 5, 6. *Instruments of cruelty are in their habitations. O my soul, come not thou in their secret, for in their anger they will slay men, and in their self will dig down a wall.*

Secondly, observe their method. First, here is the bloody Sword; they will cut them off, and rid their hands of them; if they can: They could wish (as that bloody *Roman* Emperor) that the heads of their supposed enemies (possibly their best friends) were set upon one shoulder, and that they might cut them all off at one blow. But if God save his poor from the mouth of the Sword, then the next weapon is the sword of their mouths; Slanders and defamations, lies and false accusations shall reach them, whom, iron and steel, pike and shot cannot. *The tongue is a little member, but it is a world of iniquity, and boasteth (often aeth) great things*, Jam. 3. 5, 6.

But if God saves his poor from both mouth and Sword, so that their enemies cannot prevail at sharps. Then they try at blunts by a heavy hand, to over-load, oppress and keep them down, in their estates, liberties and priviledges.

Observe thirdly; That

Salvation is of the Lord.

The faith of *David* grasped this, as his richest treasure, Psa. 68. *He that is our God, he is the God of salvation*; The Lord is called, the God of Salvation, as the God of comfort, both affirmatively and negatively. Salvation is to be had in him, and there is no salvation to be had without him. *Truly in vain is salvation hoped for from the hills, and from the multitude of mountains (from Armies, or from counsels, from the power and policies of men)* In the Lord our God is the salvation of Israel, Jer. 3. 23.

Fourthly, it is observable against whom these crafty cruel men muster up and levy the united forces of sword, tongue and hand, *They are the poor. He saveth the poor.* Why, will not God save the rich, will he not save the mighty, the Princes of the earth? Yes, God will save all that fear him, both high & low, rich and poor. Why then is it said, *He saveth the poor*? As it were, determining salvation upon them. The reason is, because

as the poor are most easily oppressed, so usually they are most oppressed *Where the bedge is lowest, men go ver fastest.* And becaule, for the most part, Gods people are poor, comparatively to others, they are the vallies, the lower parts of the earth; and wickedness is commonly advanced upon the mountains of wealth, honour and greatness; therefore the denomination is taken from them, *He saveth the poor. They whom God loves most, the world loves least, and they have least of the world.* The world gives most to its own; And God hath given his own so much beyond the world, that, the losse of a world, is not discerned in their estate, and worldly gains are not often discernable in their estates; therefore, though in Christ, they are *heires of all things, and all is theirs,* yet their rank and titles are among the poor.

Fifthly observe: They are poor ones, yet what devising and plotting is here against them? Crafty counsels, drawn swords, envenom'd tongues, strong hands lifted up: Against whom are all these? *Against the poor:* Note thence, That

wicked men plot against the people of God, how poor and low soever they be.

As David said unto Saul (1 Sam. 24. 14.) *After whom is the King of Israel come out? after a dead dog; after a flea?* As if he had said, whom dost thou pursue? thou dost that which is unworthy and much below so great a King; wilt thou set thy strength against my weakness? *Why dost thou arm against him, by whose conquest thou canst get no honour?* Alas, I am but a poor man, a mean subj. ct, no match for thee; I wonder you trouble your self so much in following or opposing me? I am (in comparison) but as a dead dog, or as a flea. A dead dog cannot bite; or if I bite, it is but a flea-bite; A dead dog can do no hurt, and a living flea can do but little. The people of God (as such) never have any will to do wrong, and it is seldom that they have any power to do wrong, and yet the world is all up in pursuit against them; What's the reason of it? what's the matter? The truth is, how poor and low soever they are, yet there is an eye of jealousie awake upon them: The world looks upon them as a *suspected party,* the world hath secret misgivings, that one time or other, they must rise upon their ruines: and therefore they will keep them down (yes that they will) as long as they can. What a distance was there between *Haman* and *Mordecai*? the one late in the

Facis quod est tanto regi indignum, dum me tenuissimum tanto comitatu persequeris, Jun. in loc.

gate,

gate, and the other stood at the Kings elbow, and had his ear, yea and his signet (upon the matter) at his command: yet this *Haman* must needs oppress *Mordecai*, because he would not bow: *Haman* had a jealous eye upon him, he was a suspected person; Though he could not reach *Haman*, yet *Haman* fear'd he might undermine him.

Again, there is a continual *Antipathy* between the two seeds; and *Antipathy* is incurable; To oppose the godly, is not so much the disease, as the nature of wicked men: And we know, antipathies are against the whole kind, revenge against this or that individual is no ease to it; *Antipathy* is not spent, but in the consumption of the whole kind. It is not this or that sheep which the wolf hates, but every sheep, fat or lean, shorn, or unshorn, that's all one to the wolf; he will suck the blood of a sheep that hath not a lock of wool upon his back, as greedily as if that sheep had a golden fleece. Let a godly man be poor or rich, low or high, their sword shall be unsheath'd, and their mouth open'd against him; the old hatred and quarrel is against all. *Haman* thought scorn to lay hands on *Mordecai* alone, wherefore *Haman* sought to destroy all the Jews, *Hest.* 3. 6. He hated those whom he never saw, those who had never wrong'd him, haply had bowed unto him; yet, because Jews, dye they must.

Sixthly observe (*But he saveth the poor.*) God delights to help the poor. He loves to take part with the best, though the weakest side. Contrary to the course of most, who when a controversy arises, uses to stand in a kind of indifference or neutrality, till they see which part is strongest, not which is justest. Now if there be any consideration (besides the cause) that draws or engages God, it is the weakness of the side. He joyns with many, because they are weak, not with any, because they are strong; therefore he is called, *the helper of the friendless, and with him the fatherless* (the orphans) *find mercy.* By fatherless, we are not to understand such only whose parents are dead, but any one that is in distress; as Christ promiseth his Disciples, *John* 14. 18. *I will not leave you orphans, that is, helpless, and (as we translate) comfortless;* though ye are as children without a father, yet I will be a father to you. Men are often like those clouds, which dissolve into the sea, they send presents to the rich, and assist the strong; but God sends his rain upon the dry land, and lends his strength to those who are weak. *This poor man cryed, and the*

Psal. 10. 14, 18.
Hos. 14. 3.

Psal. 34. 6.

Lord

Lord heard him, and saved him out of all his troubles. Forget not the Congregation of thy poor for ever: The truth is, he never forgets them. Psal. 74. 19. They are graven upon the palms of his hands, such poor are his treasure, his Jewels as the signet upon his right hand; Therefore always in his eye, yea always in his heart, though they lye in the dirt, or be troden under foot like mire in the streets. The Prophet makes this report to God himself (Isa. 25. 4.) Thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, &c.

Thus far *Eliphaz* hath given instance of the great, marvellous and unsearchable works of God, in a double reference: First, to wicked crafty oppressors; Secondly, to poor helpless innocents. He shuts up his narration with a double effect of these works upon those two sorts of men. First, shewing what effect they produce in the poor, namely *hope*: Secondly, what in the wicked, namely, *shame and confusion of face*.

Ver. 16. So the poor hath hope, and iniquity stoppeth her mouth.

Here is the conclusion or result of all, the Epiphonema or exulting close, in which *Eliphaz* perfects the story of those admirable works of judgment and of mercy; So the poor hath hope &c.

This Original word for [poor] varies from the former, though the persons and their estate be the same: That word noted them full of desire, and this (which is the cause of it) empty of comforts: Properly it signifies one, that is *exhausted & drawn dry*. Poor persons are exhausted persons, exhausted of their strength, exhausted of their estates, exhausted of friend, and credit in the world. It is a Metaphor taken from rivers, ponds, or pools, that are drawn dry, when we would take the fish, or take away the defence which they give to forts or Cities, Isa. 19. 6. And they shall turn the rivers far away, and the Brooks of defence shall be emptied and dried up: which also enlightens that text, Isa. 33. 21. Where the righteous Lord will be unto us a place of broad rivers. A river that shall not be drawn dry or fluced out (as *Euphrates* was by *Cyrus* when he took *Babylon*) but shall fill its banks and shoares perpetually; that is, the Lord will be there a perpetual defence: A river that shall never be impoverish'd, but shall keep a full stock and treasure of streames and waters.

Dalilah had her name from this root, and it carries an elegant allusion

à radice לל
לל
Exhaustus, de humore proprio, per metaphoram de viribus corporis & opibus attenuatus, tenuis fortunæ homo.

allusion to the qualities of all *Dalilabs*, or insinuating lascivious women, they drayne the strength, exhaust the purses, dry up the credit, waste the *All*, of the mightiest *Sampsons*, whose hearts are entangled by their flatteries, or ensnared by their beauties.

The poor have hope.] The word hath been opened at the 6th verse of this Chapter, to note strong and earnest expectation; The poor man observing the wonders which God doth in the world, cannot be out of hope, though he be out of possession; and though his own strength be gon, yet he lives upon the strength of Christ; he hopes strongly (that's the force of the word) when he feels no strength, *When I am weak* (saith the Apostle *Paul*, 2 *Cor.* 12. 10.) *then am I strong*, that is, I am strongest (through hope) in Christ, when I am weakest through sense in my self.

More distinctly, this hope may be taken two wayes.

1. For the object or thing hoped for.
2. For the act or grace of hope.

In the former notion of hope, the sense runs thus; God having taken the wise in their own craftiness, and disappointed the device of the crafty, having delivered the poor from the sword, from their mouth, and from the hand of the mighty, now the poor hath the thing he looked for, the thing he prayed for, the thing for which he hath been seeking and waiting upon God: *So the poor hath hope*, that is, he hath the mercy he expected, *salvation from the sword, &c.* he is made partaker of his hope, by those glorious administrations of the Justice and mercy of God. Hence observe, First,

Gods poor, hope for good in the worst times. When deliverance comes, these poor have but that which they looked for; they looked for light, when they were in the darkest condition; when they were exhausted, they knew God was not exhausted; and when they were drawn dry, they knew the Lord was not; though *their treasure was spent*, yet they were assured the treasury of Heaven was full: When strength is gone, and money is gone, and friends are gone, yet God is not gone; and therefore they know the good may come, which they hope for. *Turn ye to the strong holds ye prisoners of hope*, saith the prophet, *Zach.* 9. 12. The people of God (though prisoners) are the prisoners of hope, that is, they have hope of deliverance and enlargement, in their greatest streights: The power of God is never imprison'd; and while his people can make this out, their spirits are not. Secondly observe;

It

It is no vain thing to hope in God.

The poor hath his hope. The Prophet brings in the Jewes thus triumphing in God, (Isa. 25. 9.) *And it shall be said in that day: What day was that? The former verse points it out, A day wherein death shall be swallowed up in victory, wherein teares shall be wiped away from off all faces, &c.* And in that day the people of God shall thus boast of God, and (as it were shewing him to the world) shall say, *Loe, this is our God, we have waited for him, and he will save us: This is the Lord, we have waited for him, we will be glad and rejoyce in his salvation; vaine hopes fill our faces with shame; but hopes fulfilled, fill our hearts with rejoycing. The poor hath his hope; he can shew his hope, 'tis visible, As Hannah, when she came to present her Son unto Eli, For this child I prayed, as if she should say, Sir here is my prayer, you could not hear my prayer, when I was in the Temple, you thought I was drunken, but now you may see my prayer, here it is, for this child I prayed, and the Lord hath given me my petition which I asked of him, 1 Sam. i. 27.* So the soul saith; In such a time of trouble, personal or national, I was praying and seeking God, I was beleeving and hoping, men knew not, understood not the workings of my soul toward Christ, yet now they may see them, here is the thing I prayed for, here is that I hoped for; So (first) *the poor hath hope.*

Secondly, *The poor hath hope*, that is, the grace of hope, or the gracious actings of hope; and taking it so, the sence rises thus: So (that is) *God having done such great things, in disapointing the devices of the crafty, and in saving his poore, by this meanes the poore come to have hope, the grace of hope strengthened and confirmed in them.* Hence observe, That

The experience we have of Gods power and mercy in saving us out of former troubles, breeds and nourishes hope, against future times of trouble.

So the poore hath hope. Though the poore man was in a hopeles condition before, yet now seeing the works of God, he hath hope laid up for ever. Psal. 64. 9, 10. *All men shall feare and declare the works of God, for they shall wisely consider of this thing: And what followes? The righteous shall be glad in the Lord, and trust in him; that is, if they have fail'd in their trust heretofore, and not given God honour by confiding in him, yet these wonderfull works of God (of which he speakes in that*
R r *Psalme)*

(Psalme) work this hope. Rom. 5. 4. Tribulation worketh patience, and patience experience, and experience hope. Graces have a generation one from another, though all have but one generation from Christ at once. We have here the genealogy of hope in three descents. Experience is the next, or immediate parent of hope. So the poore hath hope. Thus it is begotten. 2 Cor. 1. 10. God who hath delivered us from so great a death, and doth deliver, in him we trust, that he will yet deliver us. An armed daring Goliath, should be look'd upon as vanquish't already, when we can but remember a vanquish't Lion and a Beare.

Againe, *The poore hath hope*: He doth not say, God having thus destroyed the ungodly, & saved his own people from the sword, &c. now they have liberty, now they have peace, now they have abundance of riches and prosperity; but he makes this the issue, now they have hope: Whence note, That,

Hope is a greater and better possession unto the people of God here than all the great and good things which they possesse.

Put as much into their hands as you can, there is more than that put in their hearts by hope. *The poore hath hope*: he looks over all his possessions, and pitcheth upon expectation as his portion. The estate which a believer hath in the promises, is more than the estate he hath in possession: Riches in the promise, is better than riches in the chest. And so the deliverances & protections which are laid up for the Saints in promises, are more than all the deliverances and protections received and enjoyed: There is no enjoyment but that in Heaven (where we shall enjoy all that ever was promised) so good as hope, for what is promised. Alexander an Heathen, had such a notion about an *earthly hope*, which had no ground neither, but the great things his own ambition promised him, for when one seeing him give away all his present inheritances, said; *what Sir, will you make your selfe a Beggar*, no (saith he) *I will reserve hope for my selfe.*

And iniquity stoppeth her mouth.

Here is the opposite effect, *iniquity*; the abstract is put for the concrete, *iniquity* for men of iniquity, wicked men, these stop their mouths. And it is observeable, that as before God made them active in their owne destruction, so here he makes them active in their owne silence; he saith not, *God stoppeth their mouths*, but *they stop their owne mouths*; that is, the wicked seeing those wonderfull

*Respecta hac
Dei providen-
tia erga pau-
peres & humi-
les, maligni et
nocendi studio-
si retrahunt se-
se, neq; inter se
amplius incant
prava & ini-
qua adversus
pior consilia.
Aquin.*

derfull works of God, have not a word to ſay, nor counſell to give more againſt the godly; *they are as mute as fiſhes, as dumbe as dogs*; they know not how to ſlander, or of whom to complaine, and therefore they ſuſpend, and enjoyne ſilence upon themſelves. As that word of Chriſt, *Friend how cameſt thou in hither, not having on a wedding garment?* (Mat. 22. 12.) ſo theſe works of Chriſt ſhall make his enemies ſpeechleſſe, *iniquity ſtoppeth her mouth.*

This ſtopping their mouthes, is cauſed two wayes; Firſt, from ſhame; A man is ſometime ſilent, becauſe he is aſham'd to ſpeak: diſappointments (eſpecially ſuch as theirs before noted) produce ſhame naturally, and ſhame makes ſilent. *A man that bluſhes much, ſpeakes little*, and he that dares not liſt up his head, will not be forward to liſt up his voice. Mich. 7. 16. *I will ſhew marvellous things* (ſaith the Lord, and what then?) *The Nations ſhall ſee and be confounded, they ſhall lay their hand upon their mouth, their eares ſhall be deafe: They ſhall ſee it, and be confounded, that is, they ſhall be greatly aſhamed; confuſion of face is but ſhame heightned, and the Holy Ghoſt puts ſhame and confuſion of face together in divers places. Now this great ſhame lays their hands upon their mouths, and puts their fingers in their eares; they are reſolvedly both dumb and deafe, at the ſight of thoſe marvellous things.*

Secondly, *Admiration and amazement ſilence them*: The works of God being marvellous, they ſhall ſtand admiring and wondring at them, till they cannot ſpeak. Read the like, Iſa. 52. 15. and Pſal. 107. 42. where, when the prophet had reckoned up many wonderfull works of God, he concludes as in the Text, ver. 43. *He ſetteth the poore on high, &c. the righteous ſhall ſee it and rejoyce, and all iniquity ſhall ſtop her mouth*; while the Lord ſeemes to doe nothing, or to doe but little, *iniquity will doe nothing, but talke*, or it talks very much, it is very talkative; but if once God begin working, iniquity has done ſpeaking, you ſhall heare no more of them till the next ſuccesſs on their ſide. Then obſerve Firſt,

Wicked men will never ceaſe ſlandering and cenſuring, bragging and boaiſting, till ſome eminent judgement ſtop their mouthes. So iniquity ſtoppeth her mouth, they will never ſtop their mouthes before, Iſa. 26. 11. Lord, when thy hand is liſted up, they will not ſee, but they ſhall ſee, and be aſhamed for their envy at thy people; I will make the judgement bigger and greater, write my wrath in fairer, or rather in bloodier characters, that they may ſee them: A

small judgments will not open the eyes of wicked men, so small judgments will not stop their mouths, but when God begins to work wonders, they are dumb, they have done. Secondly observe, That God will doe such things for his people, as shall put the crafty to silence. The saints ought to live so holily, that by well doing they may put to silence the ignorance of foolish men, 1 Pet. 2. 15. The Lord will doe so justly and gloriously, as shall put to silence the malice of the wisest men: These two, the holiness of the saints, and the Justice of God, are stopples in the mouths, or the stop-mouthes of ungodly men. As they by unrighteous acts have stopped other mens mouths, and silenced them, so God by terrible things in righteousness, will stop their mouths, and silence them for ever: They shall have nothing to say at last, either against the justice of God or against the innocency of his people; against both these their mouths chiefly open. They impure and fasten unrighteousness on God: you talke of God, and boast of his promises, where is he? where are they? The Prophet brings them in, belching out such blasphemies (Isa. 5. 19.) They say, let him make speed and hasten his work that we may see it; and let the counsell of the holy One of Israel, draw nigh and come that we may know it. Words filled with as high a sense of spirituall wickedness, as wit and malice can infuse. They jeere the patience of God, as slackness, and as if justice it selfe were tired, or too slow pac'd, they spur it on, to ruine themselves. You have often told us of the Holy one of Israel, and what he would do, but threatned men live long, we see. You are nimble of your tongues, then your Holy one of Israel is of his hands: Therefore let him make speed (if he can) and hasten his work, that we may see it.

Will not the jealousie of the Lord awake, at the noise of this helish blasphemy? will he not stop the mouth of this iniquity? surely he will: And the prophet assures us he will at the 24th verse: Therefore as the fire devoureth the stubble, and the flame consumeth the chaffe, so their root shall be rottenness, and their blossomes shall goe up as dust. But how doth the fire devour the stubble? how doth the flame consume the chaff? even in a moment; fire needs no blowing to make it take hold of dry stubble: Stubble is at once flame and ashes. So speedy shall the consumption of these men be, who called the Lord to make speed; then (I believe) they'l no more bid him make haste, The mouth of this iniquity will be stoppt for ever. Our God shall come, and shall not keepe silence.

lence. A fire shall devoure before him, Psal. 50. 3. And then the wicked shall be silent in darkness. 1 Sam. 2. 9. The fire of wrath is all heate, no light.

Lastly, all their slanders against the innocency of the Saints shall be so confuted, that the adversary shall have nothing to say against them, Their innocency shall be made, as cleare as the light, and their justice as the noon day: Yea God will so order it that these crafty oppressours shall carry a justification of God, and of his people in their own hearts: their conviction shall be so strong, and their light so cleare, that iniquity it selfe shall not be able to gain-say, but must stop it's mouth for ever.

JOB Chap. 5. Vers. 17, 18.

Behold happy is the man whom God correcteth, therefore despise not thou the chastning of the Almighty.

For he maketh sore and bindeth up: he woundeth, and his bands make whole, &c.

WE have finished the first branch of exhortation, begun ver. 8. wherein *Eliphaz* moves *Job*, To seek to God, and unto God to commit his cause: with the severall arguments and reasons, strengthening that exhortation. At this 17. verse *Eliphaz* begins a second branch of exhortation, and it is continued to the end of the Chapter. We have the exhortation (or dehortation rather, for it is exprest in the negative) in the latter clause of the 17 ver. *Despise not thou the chastning of the Almighty.*

The first argument by which he quickens *Job* to receive this counsel, lyes in the former part of the same verse, *Behold, happy is the man, whom God correcteth*: The argument may be framed thus. That condition is not to be despised, wherein a man is truly happy. But, under the correcting hand of God a man is truly happy. Therefore the condition is not to be despised. *Behold* (saith he) *happy is the man, whom God correcteth, therefore despise not thou the chastning of the Almighty.*

Behold, happy is the man.

To behold, calls here both for attention and admiration: For here is a strange sight, An afflicted man, a blessed man; Naturall
sence

sence and reason cannot agree about this conjunction: they know not how happiness and correction should meet, and kiss the same person: Therefore raise up attention (saith Eliphaz) to consider this wonder. *When the Angell of the Lord appeared unto Moses in a flame of fire out of the midst of a bush, he looked and behold the bush burned with fire, and the bush was not consumed. And Moses said, I will now turne aside, and see this great sight, why the bush is not burnt,* Exod. 3. 2, 3. Such a great sight this text shewes us, *A bush burning and not consuming, yea a bush burning, and yet flourishing, a bush on fire, and yet a fruit-bearing bush, a bush blooming and blossoming with the pleasantest and sweetest fruit on earth, or rather with the fruit of heaven, fruit upon which we shall feed for ever in heaven, Fruit, the taste of which, make a heaven here on earth, Happiness.* Well then, is this strange sight presented to us, with *A Behold.*

Happy is the man whom God correcteth, &c.

Happiness is the enjoyment of good commensurate to all our desires. That's perfect happiness. Happiness is the summe of all our desires, and the aime of all our endeavours: And when we have attained perfect happiness, we shall be at a full point, both of our desires and endeavours.

But though all men have happiness in their eye (to be happy is their end, and this happiness is but one) Yet the wayes, which men have chalkt out, as leading to happiness, have been not only various, but almost infinite. Some of the learned have reckoned up two or three Centuries, or hundreds of opinions, concerning this one point. And it is well observed that men varied thus in opinion about happiness, because they thought the enjoyment of that, where in any of them was defective, would make them happy. He that was poore, said, I should be happy, if I had riches; and thence grew his opinion, that happiness consisted in riches: the sick man said, I should be happy if I had my health & thence grew his opinion, that happiness consisted in health: Another was obscure, mean and low, O (said he) *how happy were I, if I were honourable,* and thence grew a third opinion, that happiness consisted in honour; Thus they varied according to their particular necessities and interests. But amongst all those *Opinionists*, we meet not with any one, who pitcht upon this in the Text. This is a *Paradox* to them all, A naturall man cannot place happiness in correction

correction. No Philosopher or pure Moralist ever said, happy is the man, that is sore; happy is the man that is sick; happy is the man that is disgraced; or happy is the man that is in prison; These are riddles, such as nature is not able to expound or make out, the Philosopher would as soon place light in darkness, the Sun in a cloud, heate in coldness, the element of fire in the water, as blessedness in sufferings. Therefore no marvel if *Eliphaz* usher it in, with a *Behold*, *Behold happy is the man, whom God correcteth.*

The word, *Happy*, is of the *Plural* number, or rather of the *Dual* in the Hebrew. Some translate it in the *Abstract*, *Behold the blessedness of that man whom God corrects*: But it is fully rendred by the *Adjective* as we, *Behold happy is the man, &c.*

ברוך
Beatitudines
constat indecli-
nabile esse, &
formam habere
non tam plura-
lis quam dua-
lis.

There is much contention among the *Grammarians* about the word, whether it be *abstract* or *concrete*, a *Noun*, or an *Adverb*: But I will not stay on those, only consider a little what account is given, why the word is used *plurally* or *dually*.

First, it is to increase the signification, and heighten the sense as noting the confluence of many good things in happiness. *Happiness is not a single good*; happiness consists in the concurrence or meeting together of many good things: God who is infinitely happy, infinitely blessed in himself, and an infinite blessing, all blessing to his people, is not a single good, or a particular good, but he is all good both to himself, and to his people. A godly man is happy in the largest sense, in all senses; because his, is not this or that particular good, but all good. And he is not happy only this or that particular time, but all times. He is as happy, when he is suffering under the hand of God, as when he is serving God, as happy in his passive as in his active obedience. And therefore the same word expresses his condition, both in the one, and in the other.

Beati, beatitudo
in multis boni-
tatibus consti-
tit. Rab. D.

Secondly, because there is a two-fold happiness: First, the happiness of this life. And secondly, the happiness of the next. Temporal happiness, and eternal happiness; Corporal happiness and spiritual happiness. To note a complication of all these, the word may be given in a dual or plural number. He that is thus corrected, looses not temporal happiness, and he gaires in spiritual, and toward eternal happiness. The present and future happiness of the Saints, the happiness of grace and of glory, differ but in degrees.

degrees; *It is the same state in a higher stature : The same book in a more correct edition and fairer letter.* These differ as a child from a man, or as the morning light, from the light at high noon; So then, this word includes all kinds and degrees of happiness: yet, here it is properly to be understood of the happiness of this life, which only is consistent with correction; *There are no rods in Heaven, and we shall be past children, before we come thither.*

Simplex & genuina responsio est quod nomen ipsum quo Hebraei beatitudinem notant, est plurale tantum, ut latinis opes divitiarum.
Ames in Ps. 3.

Thirdly, we may answer plainly, that the word in the Hebrew is onely *Plurall* or *Dual*, being never read in the singular number: As in the Latine we have many the like words.

It is further observable concerning the word, that it is alwayes applied unto man, whereas the word (*Barac*) blessed, is applied both to God and man. This happiness is a speciall and peculiar happiness of man: *The Lord being infinitely above, both obeying and suffering.*

Happy is the Man.

Enosh, the Hebrew word for *Man* (of whom happiness under correction is predicated) is very sutable to the business of correction. *Enosh* signifies a sickly, weake, miserable man: We might render the full sence of the word thus, *Happy is that miserable man, whom God corrects.* That is, looke upon a man according to the ordinary account of the world, and calculation of reason, he is a miserable man, a weake, sickly man; yet happy is this weake, sickly, miserable man in the account of God, and by the calculation of faith. *Grace makes that good sence, which is a contradiction, both in nature and in reason, A miserable man, and a happy man, one and the same.*

In *Psal. 1.* the word *Ish* is used, *Blessed is the man*, that is, *Blessed is that excellent man, that holy man, that strong man, walking and delighting in the Law of the Lord. Yea blessed with the same blessedness is that miserable man* (smarting under the rod of the Lord) *whom God correcteth.*

And yet blessedness is joyn'd with all the words, by which man is expressed. It is joyned with *Adam*, *Psal. 32. 1.* *Blessed is the man whose iniquity is forgiven.* *Adam* is the generall word for Man, and is therefore most fitly joyn'd with blessedness in pardon of sin, because all men are sinners, and no man can be blessed, except he be pardoned. Blessedness is joyned also with *Geber*, a strong, powerfull and mighty man, *Psal. 91. 12.* *Blessed is the man*

man whom thou chastenest, O Lord, and teachest him out of thy Law; Blessed is (Gibor) the great man, the honourable man, the highest by birth or place, whom thou chastenest.

The Chaldee Paraphrase restrains the word [Man] to an individual, to Abraham, as if Eliphaz had put the instance in Abraham, and said, Behold, happy was that holy man Abraham whom God corrected, therefore despise not thou the chastening of the Almighty; I can give thee a famous example of a godly man corrected, Abraham (thy Ancestor) met with afflictions as well as thou, and yet he was a most happy man: therefore despise not thou the chastening of the Lord. But the word is general, and so we are to understand it, though this be a truth in any or every instance among the servants of God.

Bestus Abraham, vir pius quem corripuit Deus. Chald. Parap.

I must yet put in a caution for the right understanding of this proposition, *Blessed is the man, whom God correcteth*. The meaning is not, as if happiness were the portion of every miserable man, or of every man that is afflicted, doe not think so, many are at once, corrected and cursed, troubled & miserable in trouble. To many, their present sorrows, are but the fore-taste of eternal sorrows; As Christ spake in a common case, *These things are but the beginning of sorrow*; So we may say to the particular cases of many groaning under sickness, poverty, disgrace &c. Alas, poore soules, ye are so far from being happy in these, that these are but the beginnings of your unhappiness; God doth but begin to call for some atonement, due to his justice, which you must be a paying and satisfying to all eternity.

There is no happiness in affliction naturally considered; it is accidental to afflictions, that happiness is associated with them. Affliction in it self is grievous, and it would be only so to us, did not the over-ruling, admirable dispensations of God, temper, order, dispose, and work it to an end above its own nature; it is the art & wisdom of the Physician, which corrects peyssonous simples and ingredients so, as to make them medicinable. And did not the wisdom and goodness of God, correct our correction, they would not be a medicine to us, but peysson. It is not correction, but the hand of God with it, and in it, which makes us happy.

Happy is the man, whom God correcteth.

The word, which we translate *correct*, signifies to reprove

SI

* נכח
Arguit, redarguit, corripuit, perparavit
verba contra aliquem, disputando & ostendendo juxta Quod est verbis plerumque fiat, pertinet tamen ea vox ad severiorem disciplinam
& verba quae ad spiritum peccati reprehensionem comitari solent. Pined.

to convince, by arguments or dispute; to argue a man down from his error, by the strength and clearness of reason or divine authority. So Levit. 19. 19. *Thou shalt not suffer sin upon thy brother; thou shalt surely rebuke him. Thou shalt rebuke him,* it is the word here used, that is, thou shalt bring such arguments, as may convince him of his sin, & lay his wickedness open before him. This word is applied to corrections and afflictions in Scripture: because with convictions, we feele corrections frequently joyned: The Lord argues the matter, and (as it were) disputes with some very long, who yet will not let in divine truth, nor be perswaded, though they are perswaded? What doth he? Then he sends correction with his redargution, he cloaths his words with blows, disputes with a rod in his hand, and brings an argument from feeling, when reasoning prevailes not. In this booke of Job Elihu shewes it, Chap. 33. 16. 19. *Then he openeth the eares of men, and sealeth their instruction, he is chastened also with paine upon his bed.*

Hence observe, First,

That afflictions to the children of God at first, are but corrections.

Blessed (or happy.) is the man whom God corrects. You will say, but what is a correction; And how (in a strict sence) differenced from judgements and punishments, and wherein doe they agree?

They agree first in the efficient cause, God layes his hand on man in both.

Secondly, They agree in the matter; the same evil, the same trouble to one man, is a correction, to another a judgment.

Thirdly, they may agree also in the degree; A trouble or an affliction may fall and lie as heavy, & be as painful to sence upon a child of God, as upon the vilest wretch in the world: he may be as poor, as friendless, as sick, as sorrowful in his outward man, as any wicked man; he may lie in the same dungeon, & be bound with the same chain, he may be slain with the same sword, burnt at the same stake, eaten up with the same famine. So that both in the materiality, and likewise in the graduality of it, it may be the same on both, yet, upon one it is a correction, upon the other, a judgement.

What then is this correction? And where will the correction and the judgement part?

I conceive, that the infirmities of the Saints, and the sins of the wicked differ as judgements and corrections differ. Now look upon those sins, which we call the infirmities of the Saints; they may be the same in the matter, the same in kind, yea (possibly) the same in the degree (I mean respecting the outward rule given by God, and the outward act committed by man) with the sins of those, who know not God, or who, in sinning, go against their knowledge.

Then, where doe they part?

Surely, where corrections and judgments part. And where is that? Especially in two things.

First, in the manner how: 2. In the end, why they are inflicted.

First, the Lord never corrects his children with such a heart, as he carries in laying trouble upon the loyns of wicked men. The heart of God is turn'd toward his children, when he corrects them, but his heart is turn'd from a wicked man, when he punishes him. The Lord is even pained (that I may speak as the Scripture often doth in this point, after the manner of men) I say the Lord expresses himself as pained, as grieved, as if every stroke went to his owne heart, when he strikes his children. When he is about to strike, he is (as it were) unresolved whether he shall strike or no, & as soon as he hath stricken, he (as it were) repents that he did strike them. All wch motions of his heart the Lord shews us in the highest strains of passionate Rhetorick, *Hos. 11. 8. 9.* But when he takes the wicked in hand to punish them, we read of no passion ascribed to him, but these, delight or joy, & the effects of them, laughter, hatred or indignation, and the effect of these, mocking at them, *Pro. 1. 26. I will laugh at your Calamity, and mock when your fear cometh.* And when he resolves upon the destruction of his enemies he speaks as if then he had unburden'd himself, and his heart were lighter than before, *Isa. 1. 24. Aha, I will ease me of my Adversaries, and avenge me of my enemies.*

Secondly, the difference is as broad about the end. When God layes the rod of correction upon his child, he aims at the purging out of his sin, at the preventing of his sin, at the revealing of a fatherly displeasure against him, for his sin; The Lord would only have him take notice, that he approveth not of him in such courses. When these ends are proposed every affliction is a correction. But the afflictions of the ungodly are sent for other ends. First to

take vengeance on them. Secondly, to satisfie offended justice; justice cries aloud against them, & they have nothing to interpose but their bare backs or naked soules. The Lord comes as a severe Creditor, and bids them pay that which they owe, or suffer and to prison, because they cannot pay. Secondly, observe.

A child of God is in a happy condition under all correctors.

As man (in a natural or civil capacity) at his best estate is altogether vanity, *Psal. 39. 5.* So in a spiritual capacity, he is altogether happiness, in his worst outward estate; *Happy is the man whom God corrects*; he is a gainer by correction: If he looſeth any thing, it is but the dross of his corruptions, *By this therefore shall the iniquity of Jacob be purged, and this is all the fruit to take away his sin*: Corrections are not sent to take away his comforts, but to take away his corruptions. That fire which God kindles upon his children shall burne only (as it did the material bonds of the three children in *Daniel*) the spiritual bonds of their iniquity, that they may be more free to righteousness. Again, Corrections are not manifestations of wrath, but an evidence of his love, and of their son-ship: *Whom I love I chastise*, *Rev. 3. 21.* And if ye endure chastning, God dealeth with you as with sons, *Heb. 12. 7.* The love of God is better than life, and to be a son of God is the highest priviledge of his love. Where shall we be happy if not in that which assures us of such love, and of love in such a relation? Hence the Apostle concludes (*2 Cor. 4. 12.*) *So then, death worketh in us, death*, that is, our daily sufferings and endurings. He speaks (indeed) especially of sufferings for the truth, from the cruel hand of man: but it is true likewise of all sufferings under the correcting hand of God: those stroakes which are deadly to our bodies, may yet worke for us. And what worke they? The seventeenth verse answers the question, *Our light afflictions which are but for a moment, worke for us a farr more exceeding and eternal weight of glory.* The sufferings of the Saints are active, and their passions operative: But how doe they worke? Not by way of merit or earning (*Our blood cannot oblige God*) but by way of preparation. The Lord sends afflictions, to fashion & cleanse our hearts, as fit vessels to hold an exceeding weight of glory: Our bearing the heaviest afflictions doth not weigh so much as the least grain of glory, yet they fit our hearts for an exceedingly excellent weight of glory. We cannot say properly, that they worke any glory, but by an *Hyperbole in speech*,
we

Καὶ ὡς ἐπὶ
τοῦ ἐκείνου
ἔστιν.

we say, they work towards an *Hyperbole* in glory.

And if any doubt, can a man be happy when his outward comfort is gone? Doubtless he may: *For a man is never unhappy, but when he hath lost that wherein happiness doth consist*: The happiness of a godly man, doth not consist in his outward comforts; in riches, in health, in honour, in civil liberty, or human relations; therefore in the loss of these he cannot be unhappy. His happiness consists in his relation to, and acceptance with God, in his title to, and union with *Jesus Christ*, While he keeps these privileges (and these he shall keep for ever) what hath he lost, if he loose all besides these? He hath not lost any thing discernable, out of his estate. Suppose a man were worth a million of money, & he should loose a penny, would you think this man, an undone man? No: His estate feels not this loss, and therefore he hath not lost his estate. If a man should buy a thousand measures of corne or cloth, and should loose the given handfuls of the one, or inches of the other, would ye say, that this man had lost either his corne or his cloth. All the things of the world (and they only are looseable) which a godly man hath, are not so much to his estate as a penny to a million; they are indeed no proper part of his estate, they are but an additional overplus to his estate: As the handful of graine, or inch of cloath are no part of the measure agreed or bargained for: Only so much that speech of Christ imports, *Mat. 6. 33. Seek first the Kingdome of God and the righteousness thereof, and all other things shall be added or ministered to you*; your kingdom is whole & safe to you, though you have not these: These things are extrinsecal and forreigne to all that, which I reckon upon as your estate: God having given us Christ casts us in the creatures, as not coming upon any account in that vast act of his free love & bounty: And shall we account him unhappy who hath lost these things, which were never brought to account as any part of his happiness? Then happy still, though corrected. And which is yet more, correction takes nothing from the stock, but it addeth somewhat; correction brings in a revenue of profit with it. *They* (saith the Apostle, meaning our earthly parents) *chastened us after their own pleasures, but he for our profit*. What profit? doe houses and lands gold and silver, blossome from the correcting rod? Surely they may: But he meanes better profit than these, and a farr more noble merchandize: Gold and silver are poore and base, to the profit which comes in by chastnings;

grace

grace and holineſſe come in this way : He for our profit, that we may be partakers of his holineſſe, Heb. 12. 10. We want nothing of the happineſſe in heaven, but ſo much holineſſe, as we ſhall have in Heaven. Surely then, whatſoever affliction takes away, it cannot take away our happineſſe, for as much as it makes us greater ſharers in, and partakers of holineſſe.

*Quamvis ſan-
cti videantur
ignorantibus
eſſe miſeri, non
poſſunt tamen
eſſe aliud quam
beati. Nemo a-
liorum ſenſu
miſer eſt ſed
ſuo. Nulli enim
beatioreſ ſunt,
quam qui ex
ſententia ſua
& voto agunt.
Humileſ ſunt
religioſi, hoc
volunt : paupe-
reſ ſunt, paupe-
rie delectantur :
lugent, lugere
geſtiunt, &c.
Salv. de gub.
dei. l. 1.*

And the corrected children of God, are unhappy only in the opinion of other men, not in their own; When did you ever hear any of them ſay, they were unhappy, becauſe they were corrected. I do not remember that I ever read or heard any of them ſay *Unhappy we, who are thus afflicted!* Salvian answered this objection well, when he ſaw many ſcandalized at the afflictions of the Godly, thinking theirs a very ſad & pitifull condition: *Do you heare them complaining* (ſaith he) *or did they ever complaine to you?* No man is to be accounted miſerable in another mans ſenſe, but in his own: You make the complaint, not they. The truth is, a holy heart can beare trouble with more eaſe, than a carnal heart can ſee it. Paul (whoſe whole life after converſion was but one continued affliction) was ſo farr from complaining and ſaying, *Unhappy man that I am,* that he rejoiced in tribulation, and was but as ſorrowing, yet alwayes rejoicing. I confeſs, it becomes us to be more ſenſible of corrections, than of perſecutions, the former being uſually ſufferings upon our defects in grace, & the later upon our higheſt actings & puttings forth of grace. It becomes the Saints to be humbled under corrections; but who hath heard them (when they were themſelves) complaining of corrections? I have often heard them bleſſing God for corrections, I have often heard them ſay, it was, and it is good for us, that we have been corrected; And while the Saints write their afflictions upon the Inventory of their goods, we have no reaſon to put them to account, or caſt them up among their evils.

Laſtly, A godly man cannot be unhappy while he enjoys God. And he uſually enjoys God moſt, when he is moſt afflicted. A wicked man is never unhappy in his own thoughts, till he hath loſt his God, ſuch a one as he is, his riches, his pleaſure, his credit, theſe he makes his God, inſtead of a better, indeed, inſtead of him, who is *Beſt of all* : Theſe are looſeable Gods, and ſo his happineſſe may ſoon be loſt; but he that once enjoys the true God, can never looſe him, and therefore can never looſe his happineſſe.

That of Saul, is one of the ſaddeſt ſpeeches in all the book of God

God, 1 Sam 28. 15. *I am sore distressed, for the Philistines make warre against me, and God is departed from me.* When trouble comes, and God departs, when sickness and poverty make war upon a man, and God be departed from him. O how happy, I what words can express the unhappiness of such a man. But they who can take liberty, and estate, and life from us, cannot take God from us; and if God should take all these from us he will not, he cannot (because he hath promised he will not) take himselfe from us. I (saith the Lord) *will never leave thee, nor forsake thee, Heb. 13. 5.* And if God forsake us not, happiness cannot, for he is our happiness,

A Heathen could say, it was unbecomming a *Roman* spirit, to cry out (in his losses) *I am undone, while Caesar was safe;* It is infinitely below a Christian spirit, to say, *I am undone, while Christ is safe;* such language is grossest barbarisme in all the Churches. They who cannot loose either their souls or their Saviour in the worst condition, cannot be unhappy in any condition, much less then under the fatherly correcting hand of God.

Behold happy is the man whom God corrects, is a truth which no stormes of trouble shall ever shake or weaken.

Therefore despise not thou the chastening of the almighty. That's the inference.

The word which we translate [*despise*] hath various significations, and they will all be profitable for the clearing of this point: therefore I shall open them distinctly, and give some brieve notes upon every one in order.

First, It *signifies to reject a thing, or cast it off with loathing, when a mans stomach turnes against some meate, or they goe against his stomach, loathing arises from it. So the word is used, *Numb. 11, 20.* when the people murmured because they wanted flesh, God threatneth them with satisfying their desires; *Flesh would you have? You shall have flesh:* it is a threat, But how shall they have it? *You shall not have it one day, nor two dayes, nor five dayes, neither ten dayes, nor twenty dayes; but you shall have flesh, even a whole month, untill it come out of your nostrils, and it be loathsome unto you, or till you your selves despise it.* It is most just with God, that they who loath his will, should at last loath their own desires. And that the creatures should not long please them, who take no heed to please the Creator. The least mixture of Gods displeasure, sowres our sweetest contents, and makes our very pleasures loathsome.

*DND Signifi-
cat spernere, fa-
stidire, repro-
bare vel rejice-
re aliquid cum
fastidio, tan-
quam vile &
contemptum.

Sept.
Reddunt ali-
quando per
eē dīvīs &
hic per āna-
raire, no re-
nuis aut aver-
serv.

*Uti sicut fasti-
dio illi fuisset
Deus optimus,
ita etiam fasti-
dio illi sunt
creatura, &
sue ipsorum
voluptates.

Where

Where also (by the way) we may observe the great difference between earthly, and spiritual things: The best of earthly things, used too much or too often, grow lothsome: Angels food (Manna or Quails) will not goe down long with us. But Christ, the spiritual Manna, and all heavenly things the more we have of them, and the longer we are dieted with them, the more we shall delight in them: These will not loath us, after two, or five, or ten, or twenty dayes, or after a whole months feeding on them: No, we shall feed on them days without number, or the whole day of eternity, without any loathing use, and delight, shall never cease or abate; appetite shall renew every moment, though our enjoyment be but one and the same. Yea, the Saints shall be so far from loathing the pleasant cup of glory, that they ought not to loath, and (Christ strengthening them) they shall not loath the bitter cup of sorrow: Their stomachs shall not turn, though dieted more then two, or five or ten, or twenty days with the bread of adversity, and the water of affliction. That's the first sence of the word, in allusion to nauseating at the sight or long use of meate: *Loath not the chastning of the Lord.*

Or the word may seem to carry a reference to physick, or medicines, as well as meate, which you know is many times given in a bitter pill, or in a distasteful potion; The sick man is apt to loath the potion brought him, and turne his head away from it; what he take it? no not he. He had rather die than drink such a draught, he is ready to throw it against the wall, and spill it on the ground rather than drink it: but then his friends or the Physician perswade with him; Be not angry, though it be loathsome to your stomach yet it is wholsome for your body, It is an enemy only to your disease, therefore loath it not. So here, *Elihu* (as it were) brings in God, standing like a Physician, or a father, or a tender mother at the bed side, where a sick child or friend lies, using many entreaties and perswasive reasons to take a bitter potion; my child, or my friend, doe not loath, doe not despise, no not distast this medicine, doe not cast it away; though it be bitter in your mouth, yet take it down, and the effects of it will be sweet to your whole body. We find in Scripture, afflictions compared to a cup; Our Lord Jesus calls all his sufferings for our salvation, *a cup*, and it was a cup tempered with venome and poison, with the gall and wormwood of all our sins; it was a loathsome potion indeed; and such as would have turn'd the stomachs of all men & Angels

to have drunke it. So much for the first sence of the word, as it signifies loathing, whether in respect of meats or medicines.

Now forasmuch as here is a charge given under this notion, not to loath chastnings. We may observe,

There is, or possible may be an aversness in the best of Gods children for a time, from the due entertainment of chastnings.

He speaks as if most were loth to take them down, and therefore he exhorts, not to loath them: Even the Lord Jesus Christ (so far as he was partaker of our nature) seemed to loath the bitter cup of sufferings: Hence he prayed hard, once, & againe, yea a third time, *Father, if it be possible, let this cup pass from me,* (Mat. 26. 39.) Yet at another time, he speakes as if he had been a thirst for that cup, and angry with Peter who would have hindered his draught, *the cup which my father giveth me, shall I not drinke it?* Job. 18. 11. and shortly after, he indeed drunke it up to the bottome. Affliction is also a bitter cup to the Saints, and they (as Christ) pray again & again, yea thrice against it, because to sence, *no chastning seemeth joyous but grievous,* Heb. 12. 11. though grace perswades them to drinke it, and faith gives them a tast of much sweetnes when they have drunke it: As a sick man is backward to take a distastfull medicine, till his reason hath overcom his sence, so a godly man is unwilling to beare afflictions, till his faith hath overcom his reason: Nor can he quietly endure the troublesom smart of the rod, till he is assured of the peaceable fruits of righteousness which grow from it, to those who are exercised by it. When the Apostle is carryed upon those Eagles wings of assurance, to see a house not made with hands, eternal in the heavens, then he groans earnestly under the burden of his earthly Tabernacle, and desires to die; yet looking upon death he saw no forme or comliness in that, why he should desire it: and therefore he seemes to correct himself, at least to draw his mind plainer with the next drop of his pen; *Not for that we would be unclathed, but clathed upon, that mortality may be swallowed up of life.* He speaks somewhat like a man, who in a time of heate, hastily strips himselfe to go into the water, but putting a foot in, and finding it cold, calls for his cloathes again. The Apostle in a true holy heate of spirit, had in his desires almost strip himself of his body, but putting a foot into the grave, he found that so cold, that he had no great mind to it, and therefore had rather keepe on the cloathing of his body, and have a suit of
T c glory

glory over it, then lay it down. The Saints desire to live with Christ, but in it self, they desire not to die: They had rather their mortality should be swallowed up of eternal life, then their temporal life should be swallowed up of mortality. *They that have grace, like not the disunions of nature.* Now, as it is in the case of death (which is to the Saints the last and greatest affliction) so likewise in the case of all afflictions, which are as renewed & lesser deaths, Though they embrace and kiss them (both in a holy submission to the will of God, and in an assured expectation of their own good) yet they have nothing pleasing in them; much, which creates so much loathing, that the best doe but need counsell and encouragement to take and digest them.

And then if there be some averfness even in the best from these potions of affliction, temper'd with the mercy and goodness of God; no wonder if there be an abhorrence in wicked men, from those deadly potions, mixt only with his wrath and justice. The Psalmist presents the Lord to us, with a cup in his hand (*Psal. 75. 8. (In the hand of the Lord there is a cup, the wine thereof is red (which notes wrath) and it is full of mixture : (This mixture is of judgements, plagues, and punishments, this is the portion of their cup, Psal. 11. ut.)* But what will the Lord doe with this mixed cup? who shall sip at the top of the cup, he tels us not, but he is expresse, whose the bottom is, *He powreth out of the same (some drops are spilt here and there) but the dregs thereof, all the ungodly of the earth shall wring them out and drink them ?* Alas they loath it, their stomacks turn at it: They have not been brought up to drink dreggs, they have had their wine well refin'd, and sparkeling with spirits in Christal glasses; and how can they get this down? They who have drunk so willingly and freely of the cup of sin, shall be forc'd whether they will or no to drink the cup of judgement. And it is not a sip or two shall serve their turns, they must drink all, dregges and all, they shall drink it to the bottom, and yet they shall never come to the bottom; they have loved long draughts, and now they shall have one long enough, there is eternity to the bottom: If a cup of affliction, which (in the effect) is a cup of salvation, be sometime, or for a time, nauseous to the godly, how deadly sick will the ungodly be, who must for ever drink a cup of wrath and death?

Secondly, The word which we translate *despise*, notes the rejecting of a thing as unprofitable, or unuseful: That which a man despiseth,

despiseeth, he thinks he shall have no good by it. *Things which are unprofitable are despicable*: So the word is used (*Psal. 118. 22.*) *The stone which the builders refused or despised, is become the head stone of the corner.* There were master builders in the Church, who (when they survey'd all sorts of materials or stones for their fabrique of faith) looking upon the person of Christ, thought him fit only to cast out among the rubbish, as altogether unusefull; They layed him by, as a refuse stone, who is the *head corner stone*, both the strength and beauty of the whole building. Thus the word is very applicable to the present Text, refuse not corrections as unprofitable and useless: Say not (as the Jews of Christ, *Can any good come out of Nazareth?* so) can any good come out of chastnings? *Despise not the chastning of the Almighty.*

And from this Notion of the word, we may observe a second prejudice against the rod: Even the Saints are ready to conceive afflictions to be unuseful, and that they could well enough spare and be without their troubles. A natural eye never sees nor finds any thing but damage by affliction; and a spiritual eye doth not always see the advantage that comes by them. Yea, he may sometime say of an affliction, it will be my undoing, and the ruine of my house, and yet, afterwards find it as a *corner stone*, the choicest outward meanes, which (through the blessing of God) hath united the walls both of his spiritual and civil building, the frame both of grace within, and comforts without. The Apostle Peter, hath a strange Parenthesis (*1 Pet. 1. 6.*) For having told them of their rejoycing in the safety of their spiritual estate, being kept (or secured as with a Garrison from Heaven) *by the power of God, through faith unto salvation. Though now for a season (if need be) ye are in heaviness through manifold Temptations, or afflictions.* Observe how he puts an *If need be*, or a supposition of necessity upon the afflictions of believers. As if he had said, ye who are the *Candidates of eternity*, & heirs of salvation, may judg your selves past the rod or the serula, and think, now ye have need of nothing but comfort or rejoycing in the hope of that salvation, ready to be reveal'd; but I tell you, you may have need of heaviness yet, before you com to Heaven: and of manifold temptations, for the removing or subduing the corruptions of your hearts, before you enter upon your *incorruptible inheritance*. We are apt to conceive chastnings to be of no use, when they are as necessary as our daily bread: Therefore

T 2

despise

despise not chastnings, as useles or unprofitable.

Thirdly, the word is applied often to the rejecting of a thing or person, as low, dishonourable and disgracel: In this sense also it is appliable here. *Despise not Chastnings*; That is, doe not thinke thy self disgrac'd when thou art chastised: the heart of man is naturally full of pride, *Man is a proud peece of flesh*. Nor doth he resent any thing more then his own dishonour; many can beare the paine of the cross, better then the shame of the cross. It is very observeable to this purpose, how the Apostle describes the Lord Christ in his sufferings, *Heb. 12. 2. He endureth the cross, despising the shame*: as noting, that his being above the shame of the cross, bore up his spirit under the cross. To *despise shame*, is to look upon that, which the world counts shamefull, not only as despicable in it selfe, but as not hurtfull to us. When a man despises an enemy, as *Goliath* disdain'd *David* (*1 Sam. 17. 42.*) he presumes himself above his enemies power to hurt him: So to despise shame is to make nothing of it, or to think our selves no whit the worse for it, yea rather to think ourselves honour'd by it. And untill in the sense we can *despise shame*, we shall despise correction and the cross. Who is it almost, that finds not this the hardest text in all the chapter of afflictions? *Zedekiah* was more afraid to be mocked by the fugitive Jewes, then to be a prisoner to the King of *Babylon*, *Jer. 38. 19.* If a man be poor, presently he thinks he is disgraced: If he be weak he doubts he shall be contemned: If he loose his estate, he fears he shall loose his credit in the world; he was a man of place, some body among his nieghbours, but now he shall be slighted. *Suffering for well doing is our crowne, suffering for evill doing is our shame, but it is our shame to suffer.*

Fourthly, To *despise* a thing, notes the slighting of it, as if we did not think it worth while, to take any notice of it; and so this will be the sense, *Despise not thou the chastnings of the Lord*; that is, doe not slight the chastnings, doe not lightly pass them by, doe not look upon them as inconsiderable, as not caring what God doth with thee or thine. *When God layes his hand upon us, he would have us lay it to our hearts.* As it is our duty to be affected with mercies, so likewise with chastnings. If a malefactor should say to the Judge, do what you will with me, I care not; or a child to the parent, correct me as long as you will, I care not, how unnatural were this? This is properly to despise afflictions. Some are like *Leviathan* in this (*Job 41. 27.*) *They esteeme iron as straw, and brass, as rotten wood: They make*

make nothing of the acts or instruments of Gods displeasure. This is gross despising. But besides every undervaluing, or inadvertency of the correcting hand of God, hath a degree of this despising it. That exhortation ought never to be forgotten, which speaketh to us, as unto children, *Hebr. 12. 5. My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him.* The greek word imports, the *Littling, or thinking of them little.* Do not think the chastnings of God little, do not little, or slight them in thy thoughts. *Neither faint when thou art rebuked*, that is, do not think thy afflictions so great, that thou must needs sink and faint under them. These are the two extreames, into which our hearts usually run, when chastnings are upon us. Some erre by neglecting the hand of God, as light; and others by fainting under it, as too heavy. As a good heart takes notice of, or will not despise a little, the least comfort; So it will take notice of, and not despise a little, the least cross. When a man hath a small loss in his estate, if he say, this will not undoe me, I can beare this, I will fare as well, and goe as fine as ever for all this, such speeches or thoughts are a despising of the chastening of the Lord. We are to observe the hand of God taking away, as well as giving a penny. So when a man hath a little fit of sickness; If he say, I shall rubb out this well enough, this is to despise the chastning of the Lord: We are to bleis God for every hours health, and to be sensible of his hand in every hours sickness, or aking joynt.

Every affliction is a messenger from God, it hath somewhat to say to us from Heaven, and God will beare it, if his messengers be despised, how meane so ever: If you send a child with a message to a friend, and he slight and despise him, you will take it ill. I remember what the story relates of *Galienus* the Emperour, who, when the report came to him, that *Egypt* was lost, what then (said he) cannot I live without the flax of *Egypt*? And when the report was brought that a great part of his dominions in *Asia* was wasted: Cannot I live (said he) without the delicacies of *Asia*? To speak thus from a principle of mortification toward the creature, is the character of an excellent spirit; but to speak thus from a contempt of the providence of God, is the character of a proud, or of a stupid spirit. When we heare of the loss of a child, of a friend, or of a loss in our estate; To say, what then? I can beare that well enough, I have more children, other friends, estate enough besides that; This (I say) is a high despising of affliction,

There

Μη δειγας
πειρας κυ-
ριου.

Extenuatio est,
nam plus signi-
ficatur quam
dicitur, si maxi-
mi facito disci-
plinam Domini
nihil tibi
antiquius aut
potius sit, quam
ut illius corre-
ptionem aequo
animo accipi-
es.

וּמִן
a radice וּמִן
Vincit, liga-
vit, & per
Metaphoram
castigavit, eru-
divit verbis
aut verberibus,
ad disciplinam
vel penam
transfertur. Si-
cut vox La-
mad, quæ do-
ctrinam signifi-
cat, etiam ali-
quando stimu-
lum sonat.

There is one thing further, in the fifth place, observable in this word, *Despise not thou the chastnings of the Lord.* The word is extenuation or a lessening of the sense. The holy Ghost intends more than is expressed; for the truth is, when he saith, *Despise not &c.* his meaning is this, *Shew reverence, highly prize and esteeme the chastning of the Lord.* As (for instance) when the Apostle saith in 1 Thess. 5. 20. *Despise not prophesying,* Doe you think, this is all that is due unto an ordinance of God, that a man should not despise it? Surely no, he means then, prize prophesying highly, have it in great esteeme: So in 1 Tim. 4. 12. and Tit. 2. 15. when he saith, *Let no man despise thy youth,* is that all the holy Ghost means? That *Timothy* a godly Pastor should only not be despised by his people? No, his meaning is, that they should honour, respect & reverence him, as one that watched over them in the Lord. I might give you divers other Scriptures, where when the holy Ghost only forbiddeth the sin, he intendeth the duty or grace in strictest opposition to that sin. So here, *Despise not thou the chastning of the Almighty;* layes this charge and duty upon us, highly to esteeme the chastning of the Lord; we must put affliction amongst our comforts, and rank them with our blessings. Not to despise, is but the first step beyond sin, but that includes the last and furthest step of duty, which becomes us under chastenings.

So much of the act forbidden, *despising.* Now, for the object, *chastning.* The original verb signifies to instruct, or to teach; so it is translated, Chap. 4. v. 3. *Thou hast instructed many.* Instruction is both by words and blowes. The wisdom of God mixes a rod with his word, and chastning with teaching: Therefore it is promiscuously used in Scripture, sometime for teaching, and sometime for chastning. Chastning belongs properly to children, who are wanton and ungovern'd, who have a bundle of folly in their hearts, which the rod of correction driveth out. *To be chastned* hath a double aspect upon us, first upon our priviledge. Secondly, upon our weakness. *To be chastned* notes our priviledge and relation, as children, unto God our father. He hath revenges for his enemies, but chastnings are a part of his childrens portion; yet in that we are chastned, it taxes us of weakness; we are but children, foolish, unruly, wanton, and therefore we go almost all our dayes, with a rod at our backs. Though the Saints on earth compared among themselves, are some children, and others men: yet all the Saints on earth, compared with those in Heaven, or with what

what themselves shall be in heaven, are children, and therefore they have what fits their state, *chastning and correction*. This *chastning* is sometime put for revenge, or the exactest and severest retribution of justice; Thus it is said, *Prov. 7. 22.* That the foolish young man caught by the subtil harlot, went after her as a fool to the correction of the stocks; That is, as a wicked man goes to punishment. And when the Prophet describes the sufferings of Christ which were vindictive in the highest degree, he expresses it in this word, *The chastizement of our peace was upon him* (*Isa. 53. 5.*) Though Christ were the infinitely & most entirely beloved Son of his Father, yet he did not chastize him as a Son, but as an enemy or malefactor, for he chasten'd him in our stead, & under the same notion, that we must have been chastened, who were enemies and malefactors. So then, the word signifies sometime judiciary chastening, but here fatherly chastning, which will yet appear more clearly, in opening the last terme of this verse, which shewes us the efficient cause of this chastening. *The Almighty.*

Despise not the chastning of the almighty. The chastning rod is in the hand of *Shaddai*, the almighty. This is one of the glorious names of God.

And he is so called, first from his power, to go through with what he takes in hand: His work never stickes in the mid way for want of strength to bring it to the end. Despise not the correction of an Almighty hand. Further, the word notes not only power enough to correct, but power to destroy, spoyle and lay all waste before him. God hath gained this Title or attribute, from destroying or wasting his enemies. Some of the Rabbins design the Original of it, to that especial act of his destroying power, *The drowning of the old world*; he shews his Almighty power in destroying and pulling down, as well as in making and setting up this goodly frame. To this the holy prophets are well conceived to allude, when they say that, *Skod*, scil. destruction, cometh from *Shaddai*, *The Almighty*. We have it in two express Texts, *Isa. 13. 6.* *Howle ye, for the day of the Lord is at hand, it shall come as a Destruction from the Almighty, It shall come as Skod from Shaddai.* So (*Joel 1. 15.*) *Alas for the day, for the day of the Lord is at hand, and as a destruction from the Almighty shall it come.* It will be profitable for us to consider under what nam God is expressed, when he is chastening his own children.

Secondly, others derive this name from the conjunction of two.
He

וַיִּשְׁחָק
Variè deriva-
tur. Primum à
radice וַיִּשְׁחָק
Vastavit, spo-
liavit, popula-
tus est, perdi-
dit, quasi va-
statores dicas,
i. e. invictum
& potentem,
cui nemo resi-
stere possit. Et
volunt nonnulli
Deum hoc no-
men traxisse à
vastatione
mundi facta in
deluvio. Graeci
reddunt παντο-
κράτης & la-
tini Omnipotens.

Nonnulli putant
 17 17 compositum
 esse ex verbo
 17 sufficit &
 litera 17, quæ
 supplet locum
 & sensum rela-
 tivi Ascher, &
 ita denotat De-
 um sibi suffi-
 cientem, & qui
 omnibus largi-
 tur sufficienti-
 am; respondens
 Græco ἀρκυ-
 νος. Drus.
 Alii deducunt
 17 17 a 17
 Quod Mammas
 significat, quasi
 mammosum di-
 cas quod omnia
 aler. Drus.

Hebrew words, whereof the one (*Dai*) signifies it *sufficeth*, or is sufficient: And the other, though it be but a letter (*Shin*) yet it supplieth the part or place of the Relative (*Ascher*) which, and so the word put together sounds thus much, *Who is sufficient, or who is All-sufficient, Despise not the chastning of him that is All-sufficient.* Thou art under his correction, who doth not take from thee, because he wants himself; who doth not let thee want, because his own store is spent, out of which he used to supply thee. He alone hath sufficiency in himself, & he is at all times *All-sufficient* for all others; & gives sufficiency to as many as he pleaseth. That of the Apostle fills the signification of the word, *Act. 17. 25.* Neither is he worshipped with mens hands, as if he needed any thing, for he giveth to all life and breath, and all things.

Thirdly, the word is conceived to come from *Shad*, which in the Hebrew signifies a *breast*, the mothers *breast* or *pap*, by which she suckles her child. And answerable to this notion, in most of those places wherein God is express'd in that act of his providence making fruitful and giving increase, he hath this name, *Shaddai*, as noting, that he hath the *Great milkie breast*, which nourishes and suckles which feeds & strengthens all creatures, that is, the word of his blessing not only makes fruitful & multiplies, but preserves & keeps alive. Thus *Gen. 49. 25.* The patriarch, old dying *Jacob* blesses his son *Joseph* in this forme, *And by the Almighty (Shaddai) who shall bless thee with blessings of heaven above, blessings of the deepe that lies under, blessings of the breasts and of the wombe.* His Father *Isaac* had sent him to *Padan aram* under the influences of the same blessing, almost in the same word (*Gen. 28. 3.*) *God Almighty bless thee, and make thee fruitfull and multiply thee.* And the Lord himself speaks thus to *Jacob*, when he appeared the second time to him, after his coming from *Padan aram.* *I am (El-Shaddai) God almighty, be thou fruitfull and multiply,* *Gen. 35. 11.* that is, I can make thee fruitful, and multiply thy posterity, and I can feed them as fast as they multiply, and give thee fruit for thy family, as well as make thy family fruitfull. Thou shalt not over-charge me with the greatness or numerousness of thy house, Trouble not thy self, let thy children be my care, at my finding, how many soever they are, let my purse pay for all: I am *El Shaddai, God Almighty.* So then, as the justice and exact wisdom of God are set forth in the former branch under the title *Elohim*, Happy is the man whom God (*Elohim*) corrects;

So (least we should thinke of God under that notion only) his power and allsufficiency, his goodness and tendernefs are fet forth in the next branch, *Despise not the chastning of the almighty.* You are under the rod of *Shaddai*, an *All-powerful*, an *All-sufficient*, an *All-nourishing* God. The verse following seems to joynt in with, and suit this fully, *He makes sore, and he bindeth up, he woundeth and he healeth*; One part shewing us God as a Judge, *wounding and making sore*, the other as an All-sufficient Friend, and father or Physitian, *healing and binding up*. Take two or three Notes from the consideration of the name, under which God is here expressed.

First, *The lightest chastnings come from a hand that is able to destroy.* When the stroake is little, yet a great God strikes. Although God give thee but a touch, a strip, which scarce razes the skin, yet he is able to wound thee to the heart. Know, it is not, because he wants power to strike harder, but because he will not, because he is pleased to moderate his power; Thou hast but such a chastning as a child of a year hold may well bear; but at that time, know, thou art chastned with a hand able to pull down the whole world; the hand of *Shaddai*, *The Almighty* gives that little blow. Men seldome strike their brethren, less then their power, they would often strike them more, their will is stronger then their Arme. But the Lords arme is stronger (in this sence, then his will) He doth but chasten, who could destroy. And this carries a mighty perswasion with it, not to *despise the chastning of the Lord*, how little soever, for he can strike harder, if thou slightest this. He can breake thy bones, who hath not yet broken thy flesh. *Fear him* (as our Lord Christ argues, who, though at present he hath made thy head, only to ake a little, yet) *can kill thy body, and after he hath killed, hath power to cast in to hell*, Luke 12. 5.

Pondus est in voce יְיָ noli spernere clementiam ejus in quo vivis, qui te un momento potest Commovere.
Gor.

Secondly, In that afflictions come from *Shaddai*, a God all-sufficient, God would have us conceive in all our troubles, That,

When he takes away any or all created comforts from us, yet he is himself Allsufficient for us.

When we are chastned by the losse of any good things, *Shaddai* doth it, who hath the power of all good things in his hand: when he takes away riches, or health, or relations, if he doth not take away himself from us, we cannot be comfortless, for All-sufficiency stands by us.

Lastly, he dealeth with us, but as a tender nurse, or mother, in all his chastenings. The mother strikes the child a little blow with one hand, and gives it the breast with the other, she gives it a little tap with one hand, and a spoon with the other. Consider your chastenings, they are the chastenings of *Shaddai*, who, as a tender mother, hath a breast ready to nourish and a spoon to feed, while he chides or chastens. And if by greater afflictions, he wounds or makes you very sore, you shall not want careful dressing and assured healing.

Vers. 18. *For he maketh sore and bindeth up; he woundeth, and his hands make whole.*

This verse contains an exemplification of the former ground, why we should not despise the *chastning of the Almighty*: For, if it should be objected against the former assertion (*Happy is the man whom God correcteth*) Where is this happiness? Is there happiness in sores and wounds, in sickness and weakness, in poverty and wants? Who cannot easily want this happiness, and not complaine? *Eliphaz* seemes to answer for God in this text. If your faith cannot come up to beleive this, stay but a while and your sence shall teach it you. Who would not be glad of a wound, when he knowes he shall have *Shaddai* for his Chyrurgion. If you will not allow a man is happy, when he is sore, will you not allow him happy, when his sore is bound up by such a hand? If you will not grant a man is happy, when wounded, you cannot deny him happy, when he is thus healed. The Almighty will not leave them in their sores in their wounds: As he hath a rod, so he hath a swath, as he hath a sword, so he hath a salve. His plaster is ready for your wound, and his medicines for your diseases. It is true of God above all others, *One and the same hand smites and cures*. Thus of the generall meaning and connexion of this verse.

He maketh sore.

The word is used in the second Chapter of this book, ver. 13. of *Jobs* friends, that they stood silent, for they saw his grief was great, or his soreness was very great. It notes the grief and soreness, either of mind or body; Some translate, *He woundeth*: But the next clause bears that distinctly, or we may joyn both, the one as the cause, the other as the effect, *He maketh sore by wounding*.

And

*Una eademq.
manus vuln-
us aperit; sanat.*

כאב
*Doluit anima
et corpore.*

And bindeth up] The word is applicable to any kind of binding. 1. To the binding of captives in prison with chains. 2. To the binding of ornaments upon the head, Ezek. 29. 9. 3. It is used metaphorically, for binding to obedience or punishment, Job 34. 17. *Shall even he that hateth right governe?* The Hebrew is, *shall be bind*; because Governors bind their subjects or servants, either to doe what they command, or to suffer what they inflict. 4. It is also applied by a metaphor to the binding up of those civil breaches or ruines, which are upon the people, Isa. 3. 6, 7. *A man shall take hold of his brother, &c. saying, be thou our Ruler, and let this ruin be under thy hand: In that day he shall sweare, saying, I will not be a Healer, or a Binder up.* 5. It is used for the applying of ligatures, with which the medicine or plaster is bound upon the wound or sore; And this word doth therefore also signify the healing of a wound, because the due binding of the wound is one half of the patients cure, and a very great part of a Chyrurgions skill, as the learned Physitians observe in their Discourses about wounds and chyrurgery; Ligature contributes so much to healing, that the same word serves for both, or either. Now (*Shaddai*) the Almighty is admirable at this, when he hath made a sore, he can make an exact Ligature. We often find these two together, Psal. 147. 3. *He healeth the broken in heart, and bindeth up their wounds.* The Prophet Ezekiel (Chap. 34. 4.) complains of the false Prophets, *Because they did not heal that which was sicke, and bound not up that which was broken.* They had neither skill nor conscience, either spiritually to break hearts, or when they found them broken to bind them up. They knew not how to fasten Gospel promises, and holy counsels upon the heart, that the wounds of it might be closed, and were therefore, Physitians of no value.

שבר
Ligavit
gavit. colli.

Partim quidem
ipsa deligatio
sanat, &c.
Maxima deli-
gationis vis est.
Hip. in Officina
Chyrurg.

There are two interpretations given of these words, *He maketh sore, and he bindeth up.*

First, Some expound them by an Enallage of the participle for the Verb, thus, *He maketh sore, and he bindeth up*, that is, *He making sore, bindeth up*; as if the very act by which God smites, had an influence upon the healing, and a tendency to the restoring of his afflicted ones, *He making sore, bindeth up.* We find such constructions frequent in Scripture, Isa. 65. 22. *They shall not build, and another inhabit; They shall not plant, and another eat: That is, They building, another shall not inhabit, and they plant-*

Vulnerat &
medetur. i. e.
vulnerante
medetur, vul-
nerando sanat.

ting another shall not eate. The negative is not fixed upon their building, &c. but upon other inhabiting. And so, *Deut. 22. 4. Thou shalt not see thy brothers Asses, or his Oxe fall down by the way, and hide thy self from them; That is, Thou seeing thy brothers Asses or Oxe fall down, shalt not hide thy self from them: A man sometimes could not but see his brothers Asses or Oxe fall down, but he seeing must not at any time hide himself from them, that is, not succour them: so (by the way) that phrase of hiding may be interpreted, by that of the Prophet (Isa. 58. 7.) Thou shalt not hide thy self from thy own flesh.* But to the poynt here we see *He maketh sore & bindeth up*, may congruously to other Scripture speakings, be rendered, *He making sore doth bind up*, as if the wound were a part of the cure, and the sore a plaster. We know that a wound in nature is sometime a part of the cure: It is a common and a necessary practise in Chyrurgery (and to that the holy Ghost may allude in his place) when they perceive a wound or a sore, to which medicines cannot well be applied (and so unfit for healing) either to make a new wound in the whole flesh, or to make the first bigger. The murderer wounds to kill, and the Physitian wounds to cure. He comes as it were armed, with instruments of cruelty. The patient whose flesh is to be launced, cryes out, but yet he launces him. The patient whose flesh is to be feared, cryes out, but yet he fears him. He is cruel to the wound, while he is most kind to the wounded.

Ille est vox Domini, percussio & ego facio, hoc faciunt medici. Ferrum gestant & curare veniunt. Clamat secandus & secatur, savor in vulnus ut homo sanetur. Aug in Ps. 50. Chyrurgus sepe vulnus infligit, & ferro sibi spatium ad commodam curationem aperit.

An ignorant man would wonder to see a Chyrurgion, when he comes for healing, make the wound wider, yet so he must do, and he doth it upon urgent reasons. As when the orifice is not wide enough to let in the medicine, or to let out the corruption, or cannot admit his searching instruments to the bottome; In such cases, he saith, *Unless I increase your wound, I cannot cure it.* Thus often times the Lord is compelled to wound, that he may heal, or fit our wounds for healing. Our wound is not wide enough, to let out the sinful corruptions of our hearts, to let in the searching instruments and corrosives of the Law, or the balme and comfortable applications of the Gospel.

We may observe from the sence of the words, That, *The woundings and smitings of God, are preparatories for our cure and healing.*

It is said (*Isa. 53. 5.*) of Christ, *that with his stripes we are healed*: and it is in this sence a truth, that we are healed with our

own

own stripes : We are healed with the stripes of Christ *meritoriously*, and we are healed by our own stripes *preparatorily* ; the stripes of Christ heal us naturally, our own stripes heal us occasionally, or his in the act, ours in the event. (*Prov. 27. 6.*) *Faithfull are the wounds of a friend*, his wounds are faithful, because he wounds in faithfulness : The healings of many are unfaithful, *They heal the hurt of the daughter of my people deceitfully*, is the Lords complaint by the Prophet ; they skin over the wound, but they doe not cure it. *Let the righteous smite me, it shall be a kindness ; and let him reprove me, it shall be an excellent oyle which shall not break my head*, *Psal. 141. 5.* Much more may we say, *Let the righteous Lord smite me, and it shall be a kindness to me ; let the righteous Lord reprove and correct me, it shall be as an excellent oyle, which shall not break mine head ; it shall heale my heart* : How healing then are his salves, whose very sores are a salve ?

Secondly, Take the words in the plain rendering of them, noting only thus much, that God makes sore, and bindeth up : So we have two distinct acts often ascribed to God in a figure, to set forth judgment and mercy, the afflictions, and deliverances of his people, (*Hos. 6. 2.*) *Let us return unto the Lord, for he hath torne, and he will heal us, he hath smitten, and he will bind us up*, (*1 Sam. 26.*) *The Lord killeth and maketh alive*, (*Deut. 23. 29.*) See now that I, even I am he, and there is no God with me, I kill, and I make alive, I wound and I heal, Hence observe,

It is the property of God, to take care of all the sicknesses, sores or evils of his people.

As God is the great corrector and instructor of his people, so he is the great Physitian of his people ; If he make a wound, he will take care for the healing of it ; He doth not make sores, and leave others to bind up. Mighty men wound, but they take no care for healing ; they can impoverish and spoyle, but they care not to repair ; they can pull down and root up, let who so will build and plant, *Shaddai the Almighty God* doth both : If he break thy head, come to him, humble thy self before him, and he will surely give thee a plaister, which shall cost thee nothing but the asking. And whereas he doth not willingly afflict or grieve, he doth most willingly comfort and heale the children of men, *Lam. 3. 33.* He speaks of it as a pain to himselfe to make us sore, but to make us sound is his delight and pleasure. Satan is the *Abad-*

don,

don, the destroyer, and he only destroyes; he makes wounds, but he heals none; he kills, but he makes none alive.

The second branch of the verse [*He woundeth, and his hands make whole*] is but a repetition of the same thing, yet with some addition to, or heightning of the sence. To *make sore*, and *bind up*, are not so deep either in judgement or in mercy, as to *wound* and *make whole*.

מַדִּי
Transfodit,
transmittit vel
emittit.

The word used for wounding, imports a dangerous and a deadly wound, or to make a man all *gore blood*. It signifies to strike quite thorough; and it is divers times applied, to note that stroke which God gives his worst enemies. Psal. 68. 21. *But God shall wound the head of his enemies, or he shall strike them quite through the head.* Verse 23. *He shall dip his foot, or make it red in the blood of the ungodly.* And Psal. 110. 5. *The Lord shall strike through Kings in the day of his wrath.* Hence observe, That,

God sometimes makes very deep and great wounds in his own servants.

Such wounds, as by the sight of the eye, you cannot distinguish them from the wounds of his mortal enemies. He strikes thorough both heads and hearts of his own people: Or as *Simeon* said to the blessed *Virgin Mary*, Luke 2. 35. *A sword pierceth through their soul also.*

But then lastly note,

God never makes a wound too great for his own cure.

The power of God to save, is as great as his power to destroy; his healing power and his wounding power, are of the same extent; His justice cannot out-act his mercy, both are infinite.

And not only doth he heale the wounds which himself makes, but he can heale the wounds which men make; even all the wounds which the utmost power and malice of man can make. He is able to doe more good, to shew more mercy than all creatures are able to doe hurt or mischief. We find the state and condition of a people sometimes so wounded and sick, that men have despaired of recovery; Being consulted, they may answer, your sore cannot be bound up, and your wound cannot be healed, your estate is gangren'd and past cure: So he said as was toucht before (*Isa. 3. 8.*) *In that day shall a man swear, saying, I will not be an healer, for in my house is neither bread nor cloathing;* *Alas, I heal you, I cannot heal you, your troubles are past my skill to remedy or redress.* Thus man is sometimes at a stand, he cannot

cannot heal what men have wounded ; but God is never at a stand, your old festered sores, and wrankled wounds which have taken wind, discourage not his chyrurgery. When a people are in such a pickle or pitiful plight, as the Prophet *Isaiah* describes the kingdome of *Judah*, Chap. 1. 5, 6. *The whole head is sick, and the whole heart is faint ; from the sole of the foot even unto the head, there is no soundness in it, but wounds and bruises, and putrifying sores ; they have not been closed, neither bound up, neither mollified with oyntment.* When (I say) the case of a people is thus, and they get no healer : Yea though a people (like the woman, *Mark* 5. 25. *have had an issue of blood* (in Bloody battels, which is now almost *Englands* case) many years ; and have suffered many things of many *Physitians*, and have spent all that they have, and are nothing bettered, but rather grow worse ; yet if *Christ* doe but touch such a sick, diseased bleeding people in mercy, and they touch him by faith, they shall be healed, and their fountain of blood will immediately dry up. Or if thy condition requires some longer operation, he can effectually take such a course for their cure: He is abundantly furnished with all instruments and abilities for the making of a perfect cure.

It is well observed, that three things are necessary for a Chyrurgion.

First, He must have an *Eagles eye* ; one that is good at healing, had need be good at seeing.

Secondly, He must have a *Ladies hand*, soft and tender to handle the sore gently.

Thirdly, A *Lions heart*, a stout strong heart, for if he faint, how shall his patient keep up his courage ?

These three are exceeding necessary in Chyrurgery about natural bodies, but much more in Chyrurgery about Civil and Ecclesiastical bodies, the healing of Churches and Kingdoms. And where shall we find, whither shall we send for *Physitians*, quallified with this *Eagles eye*, to look into all our sores and sicknesses ? with this *Ladies hand*, to deal gently and tenderly with our wounds ? with this *Lions heart*, stoutly and couragiously without fears and faintings, to go thorough with the work ? Well, if men should not be found thus furnished, the Lord is ; He hath an *Eagles eye*, an All-seeing eye, seven eyes of providence and wisdom, to look through our sores, and into all our distempers : he hath (as in allusion we may speak) a *Ladies hand*, soft and tender, to deal gently and graciously.

ciously with a people ; He can dress our wounds, and paine us little, scarce be felt while he doth it. And he hath the *Lions heart*, infinite courage and strength of his spirit, to undertake the most gasty wounds or swollen putrified sores. Let us therefore rest our selves assured, that whatsoever our personal or our nationall sores, our personall or our national wounds be, be they what they will, or what we can call them, desperate, incurable, such as have discourag'd many from meddling with their cure, or sham'd those that have ; yet our *Shaddai* the Almighty God, can bind them up and heale them, fetch the core from the bottome, and close the skin upon the top, so tenderly dress, and so perfectly cure them, that a scarre shall not remaine, unless it be to mind us of his infinite skil and goodness, or of our own duty and thankfulness.

J O B, Chap. 5. Vers. 19, 20, 21.

He shall deliver thee in six troubles yea in seaven there shall no evil touch thee.

In famine he shall redeem thee from death, and in war from the power of the sword.

Thou shalt be hid from the scourge of the tongue, neither shalt thou be afraid of destruction when it cometh.

ELiphaz still prosecuteth his former Argument, to take Job off from despising the chastnings of the Almighty, spoken of at the 17th verse. And having shewed first in general, that they are happy whom the Lord corrects ; and secondly, That the Lord heals as well as wounds, is as ready to bind up as to make sore ; he illustrates this by giving,

First, An assurance of deliverance from evil, and that,

1. In the general, at the 19th verse.

2. By an enumeration of particular cases of greatest dangers and outward evils.

And secondly, to shew the happiness of those whom God corrects, he gives an assurance of positive blessings, which shall in due time be heaped upon their heads, whom God had before wounded with sorrows, and loaded with afflictions.

The nineteenth verse is a promise of deliverance from evil ;

He shall deliver thee from six troubles, yea in seven there shall no evil touch thee.

To deliver, notes here, the snatching or pulling of a man out of the hand of an enemy, out of the mouth of danger.

The Hebrew word for [Trouble] comes from the root, which signifies to straiten or to narrow a thing up in a little compass, and so by a metaphor, to vex and trouble, because they who are straitened in any kind, are pained and troubled. And when we hear of any in trouble, we usually say, such are in straits. And this word is often translated, *a strait*, (2 Sam. 24. 14.) *I am in a great strait*, saith David, when he was put upon that hard election, between sword, pestilence and famine. So Judg. 11. 7. and 1 Sam. 13. 6.

לָצַד
Spoliavit, rapuit, eripuit
tquam ab hoste ut malo.
Eripere predam.
לָצַד
Angustia, interdum significat hostem, quasi angustiatorem dicat.

The holy language expresses an enemy or adversary by this word, because an enemy puts us upon straits, and so, to much trouble.

And to raise the force of this word to the highest, it is used to signify the pangs & throws of women in child-bearing, in which the mother labours in grievous straits, while the infant labours for enlargement. Troubles ever meet us in, or bring us into straits; they may well change name, which are so neere in nature; I find the word so translated here in some books, *He shall deliver thee in six straits, and in seven*, when thou art so incompast about, shut in and incircled by evils on every side, that thou knowest not which way to remove or turn, much less to get out, then the Lord will give enlargement, and either find a way out for thee, or make one, as he did for Israel at the Red sea, through those mighty waters.

In six, yea in seven.] This phrase of speech, is very considerable. Some numbers in Scripture, have a kind of eminency or excellency in them: I intend not any large discourse about numbers; only in brief. Those three numbers, Three Six and Seven, are applied to a special signification by the Holy Ghost. A great number, a perfect number, is expressed by any one of these three numbers; A threefold cord, (that is, a cord of many or sufficient folds) is not easily broken, Eccles. 4. 12. *Threetimes thou shalt keep a feast to me in the year*, Exod. 23. 14. *Threetimes in a year all thy males shall appear before the Lord*, ver. 17. The candlestick had three branches, Exod. 25. 32. And three cubits was the height of the Altar, Exod. 27. 1. Three Cities of refuge were appointed for

the manslayer, *Deut.* 19. 7. and the addition made is of another three, ver. 9. *Three witnesses* gave the compleatest evidence requirable, as *Two*, the least admittable in the law, *Deut.* 17. 6. That (besides a rule) there was a mystery in most of these, I think no man doubts, though what the mystery was, may be presumption in any man to determine. Of this we are sure, that the highest mystery, and perfection of all numbers and things, is found in *One Three*, *That Three in one One*, *The sacred Trinity*; And in the common speech of most, if not of all languages, *Thrice happy*, *Thrice great*, *Thrice honourable*, note a man advanced to the very pinnacle of *Happiness*, *Greatness* and *Honour*, *The number Three*, or *the Numeral Thrice*, imply a compleateness in all numbers.

That the number six notes perfection, may be seen in the work of Creation; The Lord could as easily have made the world in six or in one moment, as in six dayes: but the Lord saw it good, to take a compleate number of dayes, for so compleate a worke. God threatens *Gog*, his perfect and compleate enemy, with a compleate punishment, or with judgement in perfection. (*The justice of God can be as compleat in punishing, as the malice of man can be in sinning.*) *Ezek.* 39. 2. *I am against thee O Gog, the cheife Prince of Meshech and Tubal, I will turn thee back, and leave but the sixth part of thee*, so we tran flat, yet in the margin of our books, we find the Hebrew thus, *I will strike thee with six plagues, or, I will draw thee back with a hooke of six teeth.*

Seven is a famous number, implying, First multitude, Secondly perfection: *The barren have borne seven* (saith *Hannah* in her song, *1 Sam.* 2. 5.) that is, many, she is a compleat mother, she hath a flourishing family, many children. And in opposition to this (*Jer.* 15. 9.) *She that hath borne seven languisheth*, that is, she that had many children, now hath none. Seven devils were cast out of the woman (*Luk.* 8. 2.) that is, a multitude of devils: So the *seven Spirits*, the *seven Churches*, the *seven Trumpets*, the *seven Seals*, the *seven Vials*, &c. in the *Revelation*, speake the compleateness and perfection of each in their kind, whether good or evil: and that is appliable to the particular sense of the text, (*Prov.* 24. 16.) *The just falleth seven times a day*; that is, he falleth often, almost continually into trouble, and yet he rises againe, God delivers him. The Hebrew word *Shebange*, is neere in sound to our English *seven*; and to note that seven

is a compleate full number, the ſame Hebrew word ſignifies *ſeven*, and *full*, *ſeven* and *ſatisfied* or *compleate*. And the word to *ſwear*, שבע *Septem* is of the ſame extraction in that language with the word *ſeven*; שבע *Saturatus*, *impletus*, *abundavit* the reaſon is added, becauſe in or about an oath, many and important cauſes and grounds are required.

But to paſs from ſingle numbers, I ſhall conſider them in conſtruction or conjunction, as here ſix and ſeven. *He ſhall deliver thee in ſix troubles, yea in ſeven there ſhall no evil touch thee*: Some underſtand this ſtrictly and precisely of thoſe two numbers ſix and ſeven; And expound the text by the enumeration of thoſe ſix or ſeven particular evils made by *Eliphaz* in the following verſes; For having ſaid in general, that God will deliver his in ſix troubles and in ſeven, he reckoneth up ſeveral troubles, and gives us (as it were) a catalogue, or a particular of thoſe evils by name, amounting to ſix or ſeven; As 1. Famine, 2. Warre, 3. Scourge of the tongue. 4. Deſtruction. 5. Evil beaſts, 6. Hurtful ſtones; here are ſix, and if a ſeventh evil come upon thee, *in ſeven no evil ſhall touch thee*.

But I rather take this expreſſion, *ſix, yea in ſeven*, to be a fixed number put for an unfixed, a certaine number for an uncertaine, and that uncertaine number to be a great number, the greateſt number, any number imaginable. We find this kind of ſpeaking frequently in Scripture; In the thirty third of this booke of *Job* v. 29. *Loe theſe things God works twice and thrice*; which we tranſlate, *theſe things God workes often-times*: when numbers are doubled with an increaſe in the latter, it notes a mighty growth of the whole number. *Twice and twice* (we know) is but four times; but, *twice and thrice*, may be more then five times, *twice and thrice*, is oftentimes, no man knowes how often.

We find the number next above this in the ſame ſignification; *Three, and foure*, are put for many, very many; (*Amos* 1. 3.) *For three tranſgreſſions, of Damascus, and for foure*: Some underſtand it of three or foure ſpecial ſins, of which *Damascus* was chiefly guilty: namely, 1. Idolatry, 2. Inceſt, 3. Luxurie 4. Oppreſſion: Or, *Three* may be taken for a *Cardinal* number, and *Foure* for an *Ordinal*, for the *Fourth*, as if ſome fourth ſin were ſo ſinful, and had ſuch malignity in it as the Lord would not pardon. Thus *Foure* is put for the fourth, *Prov.* 30. 15, 18, 21, 29. *Three things are never ſatisfied, yea four things ſay*
X x 2 not

not it is enough. That is a fourth thing (sc. fire being the most insatiable of all the rest) saith not it is enough. The copulative participle (and) is often in Scripture taken comparatively, for much more; Psal. 125. *The mountains are round about Jerusalem, and the Lord is about his people*: So the Hebrew; we translate by a comparative of similitude. As, So. But more emphatically to the scope of the place by a comparative of excess. Thus, As the mountains are about Jerusalem, sc. to fortifie and defend it; so much more is the Lord about his people to fortifie and defend them. In this sense we may take the copulative And in Amos. For three transgressions, the Lord would not turne, &c. but much more for a fourth, would he not turne away the punishment thereof. The former three were enough to provoke the Lord to destroy you; but for this fourth, he is resolved to be irreconcilable, and will destroy you. Others adde Three to Foure, which make seven, as if the Holy Ghost had said, for seven (that is manifold) transgressions of Damascus, I will not turne away, &c. But rather take the numbers distinct for Three and Foure, that is, for the many for the multitude of transgressions committed in Damascus, I will not turn away the punishment thereof. Not that the mercies of God are exceeded by any number, or that because they had gone on to sin three and foure times, that is, very often times, therefore the mercy of God was at a stand, and could go on no further; but these numbers three and foure, note the boundless impenitency of those Syrians, or their malicious persecutions of the people of God, dayes and times without number. They turn not from their transgressions, theirs are three and foure, they will never have done; therefore I will begin to punish, or I will never have done punishing, I will not turne away the punishment thereof. Such formes of speech are frequent in Heathen Authors, when they would enlarge, or multiply the sense.

Terq; quaterq;
terq; beati.
Virg. lib. 1.
Ænead.
Terq; quaterq;
manu pectus
percussa Deco-
rum. Id. l. 4.
Ubi septenario
numero dona-
vius additur
ingentem ex-
pretat & pro-
pe infinitam
multitudinem.

Againe, The numbers seven and eight, have a greater emphasis in Scripture (Eccles. 11. 8.) *Give a portion to seven, and also unto eight*. That is, give much, and give to many, give (yet discreetly) to all comers: We must not stint nor boand our charity; Give a portion to seven, give to many; and if there come more, give to more, give also unto eight; Charity preferres some, but shee refuses none, who are meet objects of charity. And when the Lord would shew what choice and store of able men, both
for

for counsel and action, his people should have in time of dangers and invasions, he prophesies by Micah, that the people shall speak thus (Chap. 5 5.) *When he, (sc the Assyrian) shall tread in our places, then shall we raise against him seven Shepherds, and eight principal men, that is, we shall muster multitudes of wise, valiant, faithful men every one of which may be fit to command or direct in cheif; Seven Shepherds and eight principal men.*

So then, *He shall deliver thee in six troubles, yea in seven, &c.* is as if the Holy Ghost had said by Eliphaz, O Job, The Almighty Shaddai, of whom I have spoken to thee, is of such power, and hath such an unwearied arme, that he is able to deliver thee, not only in one, or two, or three, or many troubles, but he can deliver thee in six, yea in seven, in all thy troubles, let the number of thy afflictions be as great as thou canst imagine. The power and malice of men cannot multiply thy troubles faster, than the power and goodness of God can multiply thy deliverances, yea, if he pleases he could perfect seven deliverances for thee, before they can lay the plot of one trouble against thee. Observe hence in brief, first,

Deliverance it is of the Lord.

He shall deliver thee, Whatsoever the instruments are by which deliverance is brought to you, or in whose hand soever deliverance is put : know, that the work and procurement of it, is from above : It is the priviledg of God, and of God alone to be a Deliverer. And he hath deliverance at his command, Psal. 44. 4. *Command deliverances for Jacob.* Man must humble petition for and beg deliverance. But God stands not intreating the creature, or debating the matter with Kings and Princes, with the strongest and most hard-hearted Pharaohs to deliver his people, but he sends forth a writ of deliverance, and authoritatively commands deliverance, when it is his pleasure a person or a people shall be delivered. Secondly, observe;

The Lord can deliver as often as we need deliverance; In six troubles, yea in seven.

This should bear up our hearts in the returns, the multiplied returns of troubles. Though (as Rheumatick old age is described, Eccles. 12. 2.) *The clouds returne after rain :* That is, though, one evil follows upon or treads on the heele of another; though as soon as one black cloud is dissolved, and we begin to say (as in nature) this was a rainy day, but sure the next will be faire, yet the

the next proves more over-cast and lowering then that; even in such a case, know, God hath a *wind in his fist*, which he can let out to scatter those clouds, before they dissolve; or if they dissolve, he hath a Sun, at command, to dry up the fallen raine. *The Lord hath a succession of mercies for our succession of sorrows.* Say not then we have got off this trouble, but what if another come? *If another come, you have the same God, and he can give you another deliverance.* Have not our later experiences taught us this truth? Have we not been delivered *in six troubles, yea in seven*: Our straits have not been single; we may say (as she in *Genesis* at the birth of her son) *Behold a Troope.* Enemies have not given over conspiring and acting against us, and (we ought to speak it to his glory) our God hath not given over delivering and doing for us. Not once only, but *many a time*, may our Israel now say, *If it had not been the Lord, who was on our side, when men rose up against us, they had swallowed us up quicke, when their wrath was kindled against us.* The waves and billows of our Seas; The rocks and cliffs of our *Shores*, the foundations and the pinacles of our *Parliament houses*, the walls & gates of our *Fenced Cities*, the swords and bucklers of our *Mighty men in the high-places of the Field*, may all bear this inscription, *Shaddai delivers in six troubles, yea in seven.*

The Lord spake once to his people, as if he were weary of delivering, or would not deliver (*Judg. 10. 20.*) There we read the people of *Israel* in a great strait, crying to the Lord for deliverance, but he answers, ver. 11. *Did not I deliver you from the Egyptians, and from the Amorites, and from the children of Ammon, and from the Philistines. The Zidonians also, and the Amalekites, and the Moabites did oppress you, and ye cryed unto me, and I delivered you out of their hand.* Here are seven troubles in which they found deliverance. But, as if six or seven deliverances (which we have expounded for boundless deliverances) were now the utmost bound of deliverance, he resolves, v. 13. *I will deliver you no more.* And at the 14. he turnes them off to their Idols for helpe; *Goe (saith he) and cry unto the gods, which you have chosen, and let them deliver you in the time of your tribulation;* But what was the reason of this refusal? The reason was this, not because God was weary of delivering that people, but because that people were weary of God. *Ye have forsaken me and chosen other gods,* ver. 13. *If we choose our selves another god, then we choose our selves another deliverer; so long as we looke*

looke upon God, as our God, ſo long we may look upon God, as our deliverer; God would never have turned them off for deliverance to any thing below (what was in their conceit) a God.

How ſad will it be, now that we are in great troubles, and crying daily, *Lord deliver us out of theſe ſtraights*, for thou art he, whoſe name is, *The Deliverer in ſix troubles, yea in ſeven*; How ſad (I ſay) will it be, if we have put God to read the Chronicle, and repeat the hiſtory of his deliverances given us, as he did to *Iſrael*, and ſay, I delivered you in 88 from the *Spaniard*; I delivered you in 1605 from the *Gun powder-Treſon*; I deliver'd your Parliament, I deliver'd your City, I have often deliver'd your Armies; and ſometimes crown'd them with glorious victories, now I will deliver you no more; Will not ſuch ſpeakings from providence be a plaine conviction, that we have *forſaken the Lord, and choſen other gods*? *God hath ſometime (what a miracle of mercy!) choſen thoſe who forſook him, but he never (ſo ſteadfaſt is he in faithfullneſs) forſook any, who choſe him to be their God.* If he keep not ſuch from, yet he will certainly preſerve all ſuch in trouble, as it follows.

Yea in ſeven there ſhall no evil touch thee.

He ſaith not, *He ſhall deliver thee from ſix troubles, and from ſeven*: As if troubles ſhould only threaten, but never come upon us; or as if all our deliverances ſhould be preventions, but he ſhall deliver thee in ſix troubles, yea in ſeven there ſhall no evil touch thee.

Non dicit de ſex ſed in ſex; non quod ab illis non poſſit, ſed quod cum acciderint ab illis liberet, ut in illis non ſuccumbat.

[*Evil*] ſignifies ſometimes the evil of ſin, and ſometimes the evil of puniſhment. We may here take it either way. The Lord will ſo keep up thy ſpirit, and direct thy way in trouble, that thou ſhalt not deſile thy ſelfe with the evil of ſin; thy troubles, ſhall purge, not pollute thee, And he will ſo keep thee, that thou ſhalt not be annoy'd by any evil of puniſhment; If fatherly diſpleaſure ſhould appear againſt thee, wrath ſhall not. Love ſhall be mixed with thy correction; with thy wormwood and gall (as the Church ſpeaks in the *Lamentations*) thou ſhalt have a temperament of honey, and of ſweetneſs, though troubles preſs thee, yet evil ſhall not *Touch thee*.

Ita eripiet, ut nullum malum attingat, etia ſi tentari & conſiliari ſinat ad tempus, nocu- mentum tamen non capiet.
Ecc. in loc.

[*Not touch thee.*] This notes exact deliverance; we el think our ſelves well many times, if we can come off from dangers with a ſcratcht face, with a wound, or with the loſs of a limb: but to come off without the loſs of a hair, or which is leſs, without a touch, ſpeakes a compleat deliverance. It aſtoniſht *Nebucadnezzar*

nezzar, Dan. 3. 27. to see the three children come out of the fiery furnace, without a hair of *their heads singed, without any change of their coats, or the smell of fire.* so much this imports, thou shalt pass the pikes, through *six, yea and seven,* a whole army of troubles, and *no evil shall touch thee.* When the woman told the tempting Serpent, *God hath said, ye shall not eat of the fruit of the tree in the midst of the garden, nor touch it,* Gen. 3. 3. She implied a charge of total abstinence. And when the Lord saith, *No evil shall touch thee,* it implies a promise of total deliverance. In the first and second chapters of this book (and it is the same original word) Satans begs leave of God, that he might *touch Job,* and *touch all he had.* Now here Eliphaz seems to touch that string, *No evil shall touch thee;* as if he had said, God will not let his servants be overwhelm'd (as thou art) with evils, no evil shall so much as touch them. And the truth is, though Satan obtained leave of God, to afflict the body of *Job* with pains, and he made it all over as one wound, yet *no evil touched him,* in the sence here intended: Though *Job* was all over evil sores, yet there was not so much as the least scarre of an evil upon him, *Troubles touch't him, but evils did not; And troubles may touch the servants of God, but evil shall not.* Hence observe,

God saves and delivers his people from all evil, even while they are in the midst of trouble.

He delivers as well in trouble, as from trouble; while trouble is continued, good may be enjoyed. While *his* are in the water and in the fire, God is with them, and his *presence is more then deliverance.* (Isa 43. 2.) If God be with us, though all evils are upon us, yet *no evil touches us.* The presence of the cheif good, is *banishment to every evil.* As a wicked man may be loaded with good things, and yet none of them *touch him;* that is, doe him any good; so a godly man may be loaded with evils, and yet none of them touch him, that is, doe him any hurt. And thus, we may understand that of the Apostle (1 Cor. 10. 14.) *God is faithful, who will not suffer you to be tempted above that you are able, but will with the temptation also make a way to escape; that ye may be able to bear it.* Temptation you shall have, but with temptation, even while temptation is upon you, or while ye are in temptation, *The Lord will make a way for you to escape the evil of that temptation.* Thus with or in trouble, we have deliverance. *To be kept from the evil of trouble*

is a deliverance from trouble, while we are in trouble.

Thus far of the general promise.

Now Eliphaz goes on to particulars in the 20 verse, &c. As if he had said, Least thou shouldest think, I deal onely in general notions, that I may more easily elude and deceive thee Therefore I will now give instance in the point, and name what troubles I mean : I will send thee to particulars, and reckon up the greatest outward evils, the most pinching straites that befall the sons of men, or the children of God, and out of all these, I affirme *The Lord will deliver thee.*

Dolosus versatur in universalibus

Vers. 20. *In famine he shall redeem thee from death, and in war from the power of the sword.*

Thou shalt be hid from the scourge of the tongue, &c. Famine leads the Vanne of this great Army of Evils, here mustered up.

Redimere est lucrari ex alterius potestate interposito pretio vel potentia contra vim dependentium, ad faciendum liberum aut suum

He shall redeem.] But what is it to redeem from Famine ? To redeem properly is, to take a man out of the power of another, by price or by great power ; Redemption is an act of special favour, and it notes a special distinction by favour. When God threatened Pharaoh and his people with swarms of flies, and promised that his own people should be free, *I will sever in that day, the Land of Goshen, in which my people dwell, that no swarms of Flies shall be there,* vers 22. This act of divine discrimination, is called redemption in the next verse. *And I will put a division (Heb. a Redemption) between my people and thy people ;* That is, those Armies of flies, which invade thy people, shall not meddle with my people. To see one perish with, and our selves saved from the sword, is redemption in war. To see others hunger-starved, and our selves still fed, is redemption from famine, though our selves were never in the hands, or between the teeth of famine. *A people divided from the troubles of others, are redeemed from those troubles.* Such redemption as our Saviour speaks of, *Mat. 24. 40, 41. Two shall be in the field, the one shall be taken, the other left, two women shall be a grinding in the Mill; the one taken, the other left.*

Redemit, liberavit ex angustia servitute, &c.

In Famine.] Famine is the want of bread, and bread is the stay and staff of life (*Lev. 26. 26. Isa. 3. 1. Psal. 105. 16.*) when this stay is gone, our lives fall quickly or slip away. When this staff is broken, the thread of life breaks too. *Man goes by the*

bread in his belly, more than by the staffe in his hand; Except bread hold us up by the arme, and stay us up, down we fall. Famine is so like, or so near, or so certain a harbinger of death, that the text puts them together. *In famine he shall redeem thee from death.* Famine is numbred among the sore judgements of God, if it be not the sorest judgement, Ezek. 6. 11. Jer. 24. 10. And therefore redemption from it, is one of his choicest outward mercies. We may collect how sore a judgement famine is by the effects of it.

First, It causeth faintness and madness, Gen. 47. 13.

Secondly, *Hunger burneth*, Deut. 32. 24. That word is not used in the Hebrew, except here. Famine kindles a fire in the bowels; *when the natural heat hath no fuel put to it to feed upon, it feeds upon nature.* Suitable to this is the description of lamenting *Jeremiah* in the famine of Jerusalem, *Their faces are blacker then a cole*, Lam. 4. 8. and Chap. 5. 10. *Our skin was black like an Oven because of the terrible famine.* Both the coal and the oven contract their blackness from burning heat.

Thirdly, It causeth pining and languishment, Lam. 4. 9.

Fourthly, Shame and howling, Joel. 1. 11.

Fifthly, Rage and cursing, Isa. 8. 21.

Laitly, It breaks all the bonds of nature, and eats up all relations: Read that dreadful threatning, Deut. 25. 53, 54. and that dreadful example, Lam. 4. 10. Tender mothers eating their children. Famine eats up our bowels of compassion, and then it eats our bowels by relation: And which comes yet nearer, Famine is such a devourer, that it causeth man to devour himself. The Prophet describes a man in a fit of Famine, snatching on the right hand and yet hungry, eating on the left, and yet unsatisfied; when he cannot fill his belly abroad, he comes home to himself, and makes bold with his own flesh for food, *Every man eating the flesh of his own arme*, Isa. 9. 20.

We read of many great Famines in Scripture, and withall of Gods care to redeem his people from them. *Abraham*, Gen. 12. who (at the call of God) denied himself, and came out of his own, into a strange Land, was presently entertained with Famine. One would have thought, God should have made him good chear, and have spread a plentiful table for him, causing his cup to overflow while he was in the strange Land, and a meer stranger there; yet he met with a famine, but the Lord redeemed him from that famine by directing him to *Ægypt*, that famous store-house for his people.

Jacob

Jacob and his sons were redeemed from famine in the same *Egypt*, afterward their house of Bondage.

It is a precious comfort to have bread in such a promise as this, when there is none upon the Board. God takes care for the bodies of his people as well as for their souls; he is the father of both, and the provider for both. And while we remember what sore afflictions have been upon many Nations and people by famine; while we remember *Samaria's Famine*, 2 Kings 9. *Jerusalem's Famine*, Lam. 4. and that stored by *Josephus* in the *Roman* siege of that City; While we remember the late famines in *Germany*, and the present one in many parts of *Ireland*; While we consider, that the sword threatens this Nation with famine: Surely we should labour to get under such a promise as this is, that we may plead with God in the midst of all scarcity and wants; Lord, thou hast promised to redeem Thine in famine from death: *There is no dearth in Heaven: And whatsoever dearth is on Earth, the plenty that is in Heaven can supply it.* How sad will it be, if your poor children should come about you, crying for bread, and you have none to give them; How much sadder would it be, if your poor children should be made your bread, and ground to pieces between your teeth, as in the famine of *Jerusalem*: In such a time, to look up to God in the strength of this promise, will be a feast to us, though we should perish in the famine.

But how doth God redeem from famine?

First, The Lord can make the barrel of meal, and the oyle that is in the cruze, though but little, yet to hold out and last, while the time of famine lasts. Such a miracle redeemed the poor widow from death, in that great famine, 1 Kings 17.

Secondly, he can redeem by lengthening one meal, to many days. *Elijah* went forty dayes in the strength of one dinner. *Man liveth not by bread without God, but man may live by God without bread.*

Thirdly, Not onely are the stores of the creatures his, and the fruitfulness of the earth at his command, but if he please he can open the windows of Heaven; he can bring bread out of the clouds; he can make the winds his Caterers to bring in Quales and abundance of provision for his people. Thus also he can redeem his from death, in the time of famine.

Or fourthly, He can doe it in a way of ordinary providence, by making the land yeeld it's natural increase, and by giving

strength to the Earth, to bring forth plentifully, for the use of man.

Fifthly, While the common judgement lasts, he can make some special provision for his; And make a redemption of divilion, as he did in another case for his people, *Exod. 8. 22.*

And lastly, We may improve this promise, not only for redemption from death in famine, but for plenty of consolation, though we should die in famine. When the bread is quite taken away from your Table, your hearts may feed upon such a word as this, as upon marrow and fatness. Christ can feast your soules, when your bodies are ready to starve; he can fill your spirits with joy and sweetness, when there is nothing but leanness in your cheeks; Thus the Prophet *Habakkuk* triumphs in God (*Habak. 3. 17.*) *Though the Fig-tree shall not blossom, neither shall fruit be in the Vines, the labour of the Olive shall fail, and the fields shall yield no meat; The flock shall be cut off from the fold, and there shall be no heard in the stalls: Yet I will rejoyce in the Lord, I will joy in the God of my salvation.* He was feasting upon God, while he imagines the world starving; he sees all things in God, though the world should afford him nothing. That soule is well fed and taught, which can be rejoycing while it's own body is starving.

And in war from the power of the sword.

War is the second evil. Famine and war goe often together; yea they two seldome goe without a third, the Pestilence, *2 Sam. 24. Jer. 18. 22.* And though in the order of the words, famine

be set before war, yet usually, war is the fore-runner of famine.

The sword cuts off provision, and when it selfe hath devoured much flesh, it leaves no bread for those who survive. It is observable that the original word for war here used, comes from a root

signifying to eat or to devour, and so by a *Metaphor* it signifies to fight, or strike with the sword. And the reason, why the same

word, which signifies war, signifies to eat, is because the *Sword* is such an *Eater* or rather a *Devourer*, and it eats two ways.

First, the *Sword* eats up the bodies of men, drinks up their blood, dispeoples a Land. And then

Secondly, It eats up and consumes the fruits of the earth, and hence War is the mother of Famine. Therefore we find, that

when the great peace and so the plenty of the Church of Christ is

prophe-

מלחמה
bellum à radice
מלחמה

vesci, edere, per
Metaphorā pug
nare, quia gla.
dius in bello de
notat hominum
corpora. In bello
se mutuo homi
nes devorant
Es. obsumunt.

propheſied of and deſcribed, *Iſa. 2. 4* and in *Micah*, it is thus expreſſed, *They ſhall beat their ſwords into plow-ſhares, and their ſpears into pruning hookes.* As if he ſhould ſay, while the ſword is abroad in the field, the plow-ſhares will do little there; For the moſt part Juſtice is ſilent in time of war (*the ſound of the trumpet and drum, is too loud for the law*) and when the law ſtands ſtill, the plough ſtands ſtill; Therefore when the ſword is in motion, both are at a ſtand. Hence the promiſe, that *Swords ſhall be beaten into plow-ſhares, and ſpeares into pruning-hookes*, that is, with peace, you ſhall have bread and wine, which note the abundance of all other things. The ancients emblem'd peace by *Ears of corne*, and *Concord* by (*a Cornu-copia*) a horne of plenty riches are the fruit of peace: And ſafety is the priviledge of the Saints in the time of war, *In war they ſhall be delivered from the power of the ſword.*

The Hebrew is, *They ſhall be delivered from, or out, of the hand of the ſword*: Sometime in Scripture we read of the *face of the ſword*, which notes the ſword coming and approaching to a people; And ſometimes we read of the *mouth of the ſword*, which notes the ſword come, devouring and eating up a people; and here we have the *hand of the ſword*, they ſhall be delivered out of the *hand of the ſword*, which notes (as we tranſlate) *the power of the ſword*: Or, that form of ſpeaking may be underſtood by an Hypallage, *From the hand of the ſword*, that is, *from the ſword in the hand*, which phraſe imports preſent danger; when the ſword is unſheathed and drawn out, when it is in the hand ready to ſtrike, then the enemy is ready to charge, and then the Lord delivers; He ſhall deliver from the ſword in the hand, or out of the hand of the ſword. So *Pſal. 127. 4.* *Children of thy youth are as arrowes in the hand of the mighty*, that is, as arrowes ready to be ſhot. And *Pſal. 149. 6.* *Let the high praiſes of God be in their mouths, and a two-edged ſword in their hands*; noting actual revenges taken on the enemies of God, and actual praiſes given to the name of God, at the ſame time.

So then, the meaning of theſe words, *He ſhall deliver thee from the power of the ſword, or out of the hand of the ſword*, is this, ſuppoſe thou art in ſuch a condition that the ſwords are drawn about thy eares, and thou art in the miſt of a thouſand deaths and dangers, in the very heat of a battel, yet then the Lord God can and will deliver thee.

And

Inter arma ſilent leges.

*Gladius manu apprehenſus & elevatus, ſymbolum eſt extremi diſcrimi-
mini & preſentis hoſti-
Quaſi diceret etiam in iſta pugna vel inter tot manus gla-
dios agit nos & contrate
vibantes ſolve-
vabere.*

And this likewise is a comfortable promise, for us to lay hold on, in these times. It is a time of war to us all, and there are many of our friends and brethren (as it were) in the very hand of the sword; Desires are often sent to the Congregation, by one for a husband, by another for a brother, by a third for a servant, by many for their friends, gone for to meet a sword in the hand of an enemy skilful to destroy: Here is a promise, to comfort and support such; The Lord in time of war, can deliver out of the very hand of the sword, or, when swords are in the hand; when thousands of swords are drawn together, preparing for, or smiting in the day of battel, know, then God is a deliverer. *In the most present dangers, God shews the most present help.* (Psal. 23. 5.) *Thou shalt spread my table, and cause my cup to overflow, before the face of my enemy, even then, when my enemy is nearest and looketh on.* As when the sword is in the hand of the Angel, so when it is in the hand of man, *A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee,* (Psal. 91. 7.) Not nigh thee? what? when they die on this side and on that side, on every hand of a man, doth it not come nigh him? Yes, nigh him, but not so nigh, as to hurt him; *The power of God can bring us nigh to danger, and yet keep us far from harme:* As good may be locally near us, and yet virtually far from us, so may evil; The multitude throng'd Christ in the Gospel, and yet but one toucht him, so as to receive good; so Christ can keep us in a throng of dangers, that not one shall touch us, to our hurt.

Yet we are not to take this or the like holy writs of protection, as if God would deliver all his people, from famine, and from the sword; we know many precious servants of his have fallen by these common calamities; The Lord knows how to distinguish his, when sword and famine doe not. Neither doth this word fall, though they doe: If the servants of Christ are not delivered from these troubles, they are delivered by them, and *while they are overcome by one trouble, they conquer all.*

Vers. 21. *Thou shalt be hid from the scourge of the tongue, neither shalt thou be afraid of destruction when it cometh.*

This verse contains a second pair of evils: First, *The scourge of the tongue.* Secondly, *Destruction.*

Two things are hereto be enquired into, about the former.

1. What

1. What is meant by the scourge of the tongue?

2. What it is to be hid from it.

The scourge of the tongue.] Mr. Broughton reads it thus, *Thou shalt be delivered (or thou shalt be hid) when the tongue whippeth. And another to the same sence, At what time the tongue shall be scourging of men, thou shalt be secured from it.* And that word (*Leshon*) the tongue, in *Piel*, signifies to detract, to traduce or slander; the same word is used both for the instrument of the tongue, and one of the worst acts of the tongue, calumination; or we may render it according to the exact letter of the Hebrew elegancy, to *Betongue a man*: We use such a kind of speaking in our language, as to strike a man with a cudgel or a Cane-staffe, is to *cudgel* or *cane* a man; and if a man be shot with a *pistol*, he will say he was *pistol'd*; so a man smitten with anothers tongue, is said in the Hebrew, to be *betongu'd*, or such an one hath *betongu'd* him.

*Quo tempore
lingua flagella-
bit homines.
Druf.
לשון
לשון
In piel est de-
trahere vel no-
cere lingua.*

We leave the *Verbe*, and translate by the *Nomine*: From the scourge of the tongue. In construction (*Beth*) In, is often rendered by (*Min*) From, as Grammarians know. *Thou shalt love the Lord thy God in all thy heart*, or from thy whole heart, or from the heart root: So here, *Thou shalt be hid in the scourge*, that is, *thou shalt be hid from the scourge*, when the tongue is lashing and whipping, thou shalt be hid from the lash and scourge of tongues.

But what may we understand by this scourge of the tongue?

First, Some take it for publique accusations before a Judge or Magistrate. Many scourge their brethren at the Tribunal of princes, Rev. 12. That accuser of the brethren, that traducer, the Devil, is conceived to make those accusations by his agents, in those times, before the *heathen Emperours*, against the Christians; The Christians in that age, were extremely scourged by malignant and malevolent tongues, *tongues set on fire of hell*, as the Apostle James speaks, Chap. 3. 6. And so the scourge of the tongue, may be that punishment, which they by false accusations obtained against the innocent; their tongues got judgement against them sometimes to be scourged or whipt; therefore also, that very work of the tongue is well called *scourging*. Our Lord Jesus was crucified upon the tongues of the Jewes, before he was crucified upon the cross by the Romans. The Jews cryed out first, *crucifie him*, *crucifie him*, here was the cross of the tongue; The conspirators against

*ב Saperedi-
tur per Min
בכל לב
על דאס נאפ-
דיאס.*

*Accusamus eum
apud ereg um
Et omni indu-
stria Et ratione
efficiamus, ut
bulica senten-
tia vapulet.
Flagellum lin-
gue est pena
in iudicio con-
stituta, Et po-
stulat feri d
calumniatori-
bus.*

against *Jeremiah*, advised thus (Chap. 18. 18.) *Let us smite him with the tongue*; that is, let us accuse him to the King that he may be smitten by a publick sentence. In this sence a man is impriso-
ned by the tongue, banished by the tongue, hang'd and burn'd by the tongue, that is, the tongue doth all these *virtually* (or *viti-
ously* rather) by false accusations, causing these things to be done
actually and *formally*.

Secondly, Others interpret the scourge of the tongue, to be those terrible and dreadful reports which amaze, lash and affl. & the spi-
rit about the approach of dangers. As, when a report is rung in the
eare, that an invading enemy, spoylers and plunderers, arm'd with
power and malice are at hand to take away estates, libertie and
lives. How many have been beaten about the ears, and scourg'd
with such *Alarums*? (Jer. 50. 43.) it is said, *The King of Babylon
hath heard the report of them*: what report was it? and of whom?
A spie rides in, and kills the King with the tongue, strikes him tho-
rough with his tongue before he was toucht with the sword of the
Medes and Persians: How? He brought him in a sad report, that the
enemy was upon his march, then it follows, *The King of Babylon
hath heard the report of them, and his hands waxed feeble, anguish
groke hold of him, and pangs as of a woman in travel*. We find
the like expression, *Isa. 28. 18, 19*. They who had slighted the
judgements of God, and said, *when the over-flowing scourge shall
pass thorough, it should not come near them*, even these (saith
God) shall be vext, when they doe but hear of a scourge com-
ing neare: *I will send a report, and it shall pass over morning
bymorning, , and it shall travel by day and by night ; and what
shall be the effect of it? It shall be a vexation* (saith the Lord)
onely to understand the report. You shall not onely be vexed when
the enemy is come, and thrusts a sword into your bowels, and fire
into your houses, but you shall be vext at the noise of his com-
ing, *it shall be a vexation to you to heare the report*. It is a great
mercy to be delivered and hid from this scourge of the tongue,
and this is promised him who fears God, (*Psal. 112 7.*) *No evil
tydings shall make him afraid. A heart which hath trembled at
the voice of God instructing him, shall not tremble at the voice of
men reporting evil to him*. Many a man is more afraid then hurt,
and more perplexed with the bearing of evil tydings, then others
are with seeing or feeling the evil. The Lord threatens Ely,
to doe such a thing in *Israel*, and against his house, *that both the*

eares of him that beares shall tingle, 1 Sam. 3. 11. But,

Thirdly, Some translate thus, *He shall be hid when the tongue wandreth or walketh about*; for the same word which signifies a scourge; by the alteration of a point in the Hebrew, signifies to run to and fro. It is the word used in the first Chapter, where Satan reports himself, *A Goer to and fro about the earth.* There is an expression (Psalm. 73. 9.) sutable to this sence, though the original word be not the same; *They set their mouth against the Heavens, and their tongue walketh thorow the earth. The tongues of many take long journeyes, while themselves sit still: Kings are said to have long hands, but many of their subjects have long tongues, and strike their brethren with them many hundreds of miles off; the tongue travels from towne to towne, from City to City, and scourgeth one here, and there another. And, while these men send their tongues about a wandering, to wound here and there, this and that mans credit, He is a happy man that can be hid from them.*

*Quidam, cum
vagabitur lin-
gua ut sit
U. W. pro
U. W. Druf.
Merc.*

Fourthly, Some of the Hebrew Doctors, retaining the fore-going, sence of the Verb, say, that by *tongue*, is meant *Nations and people*: *When the tongue*, that is, *when a Nation shall goe about, or march from place to place to destroy and over-runne a Land, then, at such a time, thou shalt be hid*: It is frequent in Scripture to put *tongues* for *Nations*, or *tongues* and *nations* for the same, Rev. 7. 9. Chap. 17. 15. And there is a comfortable truth in the matter of this interpretation; That when all tongues or nations shall be gathered to destroy us, yet *we shall be hid*: As if it should be said (like that, Psal. 83. 6.) *Though the Tabernacle of Edom and the Ishmaelites, of Moab and the Hagarens, Gebal, and Ammon, and Amalek, the Philistines, with the inhabitants of Tyre, be confederate against thee: or, to take moderne names and Nations, though Irish and Spanish, French and Daxes, &c. should at any time wander from their own lands to invade thee; yet thou shalt be hid when these tongues rove and wander, spoil and pillage.* The matter, I say, of this interpretation is a truth, and a very comfortable one, but I would not charge it upon this Text.

*Sunt qui per
linguam hic
intelligunt na-
tiones, q. d. quum
grassabuntur
longe lateq;
gentes & po-
puli omniaq;
depopulabun-
tur, &c. Druf.*

Fifthly, and most generally, and I conceive most truly, by the scourge of the tongue, is meant all, and all manner of calumnies and slanders, cursings or evil speakings, false witnesses and accusations; and from these (the promise is) *thou shalt be hid*. It is

a Maledicentia
est sama homi-
nis, quod flagel-
lum corpori,
nam ledit eam
c interdum
occidit, hinc
Græce μα.
στ. Druf.
b Flagellum
dicitur quod in
scapulas impin-
gitur, & a
tergo ledit, ut
non videas,
--- Metuentes
patruæ verbera
linguæ, Hor.
3 Cor. Od. 11.
Nam patrum
multo quam
patres incorrup-
tiores esse so-
lent in judican-
dū & ob jur-
gandū fratrum
filiorū peccatū.
c Verbera a
verbi, aut ver-
bi a verberē-
bus dicta sunt;
quod aures non
verberet. No-
ni us.
d Qui de tra-
storū verbū, fa-

ma m alterius verberant percussores appellantur, etiam suppresso nomine linguæ, Pined. Nec sermone inu-
sili conscientiam percutit, infimorum, nec contumelio suo & garulus, perdat eum quem potuit modestia, &
lentitate corrigere, Hier. in Titus. 1. 7.

a Labeunt de-
tractorem tua
falsa, de quibus
possit, detra-
di materiam
sumere, Aquin.
b Deficient de-
tractore. firma

said, Prov. 14. 3. That, *In the mouth of the foolish is the rod of pride*; not that a foolish man will scourge pride, he loves it too well; but, because the pride of a fool, sets his tongue a scourging the wisest and the best: Evil words are the same to the credit of a man, that a scourge is to his back; when slanders speak openly, then their tongue is compared to a sword, or an arrow by day; when secretly, then to a trap, or an arrow by night, to a serpent which comes behind, Gen. 49. and, as here, to be a scourge which is prepared for the back, and it is called in our language *back-biting*, or we may call it *back-beating*. The scourge of the tongue, is all that ill, which the tongue can speak: And the c Latin word for a word, agrees well to this sense; being derived (as Criticks observe) from a word which signifies a stripe; or the word which signifies a stripe, from that which signifies a word: And we find, that they who defame or over-severely reprove others, are called (barely) d *strikers*. And this (as some of the ancients note, according to the Scripture language, in those two Apostolical directions (1 Tim. 3. 3. and Tit. 1. 7.) where the Apostle gives the rule concerning a Bishop, that he must be *no striker*; This may be understood of striking, not with the hand, (the Apostle could hardly think that the quarrelsome spirits and sons of violence should be so much as admitted to a probation about that office) but *striking* with the tongue, by an undue and overhasty, or an angry reproofe and censure. The great instrument of a Bishop or a Minister, is his tongue: but he must use his tongue, rather to heal than to wound; or if at any time, he useth it to wound, it should be in tendency unto, or in preparation for healing: Therefore, *Let not a Bishop be a striker, a striker with his tongue in passion, much less in spleen or for selfe ends.*

Thus wee see what we are to understand by the stroak or scourge of the tongue. But what is it, to be hid from that scourge?

A word of that. *Thou shalt be hid.*

Not as a One, Thy actions shall be hid, which might be as matter for slander to work upon; nor, as b Another, though such actions appear, yet slanderers shall want proofe, or sufficient witness shall not appear against thee. But,

first,

First, We may take it thus; *Thou shalt be hid from the scourge of the tongue*, that is, the tenour of thy actions shall be so faire, and thy life so blameless, that malice it self shall not find, where to fasten an accusation, probationes & sufficientia indicia, Cajet.

Or secondly, When other men are slandered and reproached, thou shalt be free.

Or thirdly, *Thou shalt be hid*, that is, though occasion should be given to malice (and that our noblest and holiest actions use most to give) yet malicious men, shall not be able to come at thee, thy person shall be secured in a chamber of secrecy, and covered with a mantle of providential darkness, while the light of thy good works dazels and troubles the eye of the world.

But rather fourthly, *Thou shalt be hid*, that is, Thou shalt be patroniz'd and defended, thou shalt be set right, and vindicated from all calumnies and false aspersions. The Lord will take care of thy credit and reputation, that though many goe about to blemish it with lies & slanders, yet thy honour shall be saved, or the wounds of it healed, *by causing thy righteousness to break forth as the light, and thy just dealing as the noone day.* Some charitable medicinable tongue shall lick thee whole, after all the stripes of those scourges of evenomed scorpion-tongues: Thus, thou shalt be healed if smitten, or else thou shalt not be smitten, (*Psal. 31. 20.*) *Thou shalt keep them secretly in thy pavillion, from the strife of tongues.* The words of the Psalmist, are an allusion to Kings, who being resolved to protect their Favourites, against all the clamours and accusations of men; take them, as it were, into their own Pavillion, into their Bed chamber and bosome, where none may touch them. God also hath a pavillion, a secret hiding place for his Favourites, where he preserves their credit and reputation untoucht, against all the blots and causeless blemishes of malignant spirits. Thus they are *hid from the strife of tongues.* Hence his Saints and people are called, *His stored or bidden ones*, *Psal. 83. 3:* Observe, first,

The tongue is a scourge.

The tongue is a terrible engine: The Scripture gives us variety of comparisons to set forth the evil, of an ill tongue. It is here called a scourge, and it is a scourge of many lashes or knotted cords or rather stinging scorpions; scoffing is one, slander a second, false accusations a third. The former strictly taken, is a lye told any neighbour, and the latter is a lye told the Magistrate, The tongue

Ad similitudinem regie defensionis loquitur, quare illi chari sunt coram, in ipsis aula penetralibus & in ipso regum conspectu versantes defenduntur & securi vivunt.
Muscul.
in Psal.

(Psal. 52.2.) is called a *sharp razor*; Psal. 57.4. it is compared to *speares, and arrows, and a sharp sword*; and if at any time with much using, this sword be blunted in the edge or point, the Scripture speaks of *whetting the tongue*, Psal. 64.3. It is as the *sharp arrows of the mighty man, and coales of juniper*, Psal. 120.4. *They bend their tongues like a bow*, Jer. 9.3. *Their tongue is as an arrow shot out*; ver. 8. In a word, *It is a fire and a world of mischief*, Jam. 3.6. (Jer. 18.18.) we read of smiting with the tongue, and of *devouring words*, Psal. 52.4. As there are *devouring opinions*, opinions, which not only hurt the judgements of men, but devour their consciences; and eat up truth (as it were) at a bit; so there are *devouring words*, words that eat up a mans reputation, and devour his good name, as *bread*. *Slandrous mouthes love the whitest bread, the finest of the wheat*; *A mans credit which hath not a branne in it, how sweet a morsel is it to such mouthes*? Though the truth is, every name, by how much the more pure and spotless it is, by so much the more deadly will it be in the stomachs of these devourers. *A good name swallowed by an ill man, will (as Jonas did the Whale) make him (one time or other) stomach-sick, if not conscience sick, and he shall be forced to vomit it out safe again.*

It is a sad thing when (thus) the people of God are wounded and scourged by the tongues of wicked men; but I will tell you of a sadder scourging, that is, when the people and servants of God scourge one another with their tongues: I beseech you leave this work to wicked men, take not the scourge of the tongue out of their hands, let us, not only not slander, but, not speak hardly one of another. The *ancient Christians* in the Primitive times, were deeply wounded by the scourge of the tongue, what strange things did ungodly men feigne and then fasten on them? They reported them as black as hell, as if their holy meetings were not to worship God, but to defile themselves with incest and uncleanness; but among Christians themselves, we read not of this scourge, at that time. No; Christians loved one another to the amazement of Heathens: They were so far from this scourging or wounding of one another, that they were ready to be scourged, to be wounded, to be burned, to die for one another. This caused their Pagan persecutors to cry out, *Behold how the Christians love one another*? We are scourged by wicked ones, as *They*, O that we could love one another, as *They*, Sons of Belial have revived the ancient

ancient reproaches & accusations against the brethren. O, that we could revive the ancient imbraces and most endeared affections of the Brethren. Observe, secondly,

It is a great mercy to be delivered from the Scourge of the tongue.

The Apostle speaks of it as a wonderful mercy, that he was delivered out of the *Mouth of the Lion* (2 Tim. 4. 17.) Surely it is no ordinary mercy (though lying be very ordinary) to be delivered out of the *Mouth of a liar*. This is joyned in one promise, with deliverance from the most deadly instruments of warre, Isa. 54. 17. *No weapon formed against thee shall prosper, that is, no weapon of warre, neither Sword nor Speare shall hurt thee.* Then follows, *And every tongue that shall rise up against thee in judgement thou shalt condemne. This is the heritage of the servants of the Lord.* The tongue of a *Ziba* or of a *Tertullus* will devour and destroy, as bad as the Sword of a *Cæsar* or a *Pompey*. The holy story tels us, what woeful work the tongue had made upon *Joseph* and *Mephibosheth*, if the good providence of God had not spoken a good word for them.

Lastly, Let me add one seasonable word of admonition, to these tongue-scourgers; As the word is, They that smite with the sword, shall perish with the sword; so, they that smite with the tongue, shall perish with the tongue. The tongues of the Saints are in some sence, sharper and sorer scourges, then the tongues of wicked men. The word of God in their mouths, is a *Two-edged Sword*, yea *sharper then any Two-edged Sword*. A Prophet or a Minister of Christ, can strike as hard with his tongue, as (and infinitely harder, then) any Prophane wretch, or railing *Rashakeb* in the world. *Truth well set home, will wound deeper, than slander can.* I (saith the Lord, Hof. 6. 5.) *have bewed them by my Prophets, and slain them by the words of my mouth.* In the 11th of the *Revelation*, it is prophesied, *That fire shall goe out of the mouths of the two Witnesses, and devour their enemies,* vers. 5. That is, the word of their mouths, shall be as a fire to scorch and consume the gainsaying world; and with this instrument their tongue (for that only is futable for the work of witnesses) they are said to have *tormented those that dwell upon the earth,* ver. 10. Some indeed are *Sermon-prooffe*, and *Word-prooffe*; They at present do even laugh at all our spirituall Artillery Let whole volleys of threats be discharg'd upon them, let them be hackt & hewed all day long

with

with the Sword of the Word, they feel it not, it may be they jeer at it, at least they regard it not. As they, Jer. 18. 18. conspiring against the Prophet, *Come let us devise devices, &c. let us smite him with the tongue.* And least any should say, if we smite him with the tongue, he will smite us againe; *For these Prophets are notable at that weapon:* To secure themselves, they resolve thus; *Let us not give heed to any of his words.* As if they had said, we know he will speak bigge words, and threaten us terribly, with Sword and pestilence, and famine, and hell, &c. But let's arme our selves against him, and make no more of all, then of a *Squibb* or a *pot-gunne*, then of a stabbe with a *wooden-dagger*, or a charge with a *Bull-rush.* *Let us not give heed to any of his words.* But let these know, though now they are hardned against the spiritual scourge and sword, in the mouth of Christs Ministers, yet at the last *Christ himselve will smite them with the rod of his mouth; and with the breath of his lips shall he slay the wicked,* Isa 11. 4. He once made a *Scourge of cords*, and whipt the buyers and sellers out of the Temple; he will at last make a *Scourge of words*, which shall whip all impenitents and unbelievers out of his presence into hell, where they shall gnash their teeth, and gnaw *Those tongues*, which have scourg'd his faithful servants, with many stripes, only for doing or speaking his, their Masters, will.

Neither shalt thou be afraid of destruction, when it cometh.

שׁוּר
à radice שׁוּר
more prædo-
num & impetū
Hostile vastari
& de populari.

The word *Destruction* signifies a confluence or meeting together of all kinds of evil; when evils break in together, as thieves and robbers into a house to spoyle and to take away all, Isa. 60. 18. Jer. 48. 3.

When such destruction comes, thou shalt have this priviledg, *Not to be afraid of it.* *Not afraid*, the word signifies any kinde of feare, holy fearing as well as natural; here it is used for excessive, distracting feare. It is not meant, that a man should be secure or senseless, when destruction cometh, *So to be feareless, is worse then to be reasonless.* But this is the meaning, *Thou shalt not be afraid;* That is, thou shalt not be dismayed with fear, thou shalt not be amazed or astonished with fear, thou shalt not be at thy *wits end*, much less at thy *Faiths end*, when destruction cometh. Fear is good in it's kind, yea it is an excellent grace; Some feare in time of destruction is the daughter of faith (Heb. 11. 7.) By Faith, Noah, being warned of God, of things not seen as yet, moved with

with feare prepared an Ark to the saving of his house ; He fears destruction savingly, whose fear moves him to prepare due means of safety. Such preparatory fears, are holy fears, and well become the Saints, when destruction cometh. (*Exod. 9. 20.*) He that heard of the destruction coming, and feared the word of the Lord, made his servants and cattle flee into the houses ; God would not have his people, when they hear a destruction is coming, stand at the doore in a daring manner to meet it, and lay themselves open to it no, he would have them flee into the house and enter into the chamber, and shut the doors about them, bidie themselves, as it were for a little moment, until the indignation be over-past, *Isa. 26. 20.*

The fear which God promiseth his people protection from, is unbelieving feare, or fear which is the daughter of despair : Such as that, *Isa. 7. 2.* where, when a report came of destruction coming, it is said ; *That the heart of the King, and the heart of his people was moved as the trees of the wood are moved with the wind.* They were so afraid, so unsetled and disorder'd within, that they knew not how to settle and order their affaires without. Such a feare the Prophet *Jeremiah* threatens upon *Pashur*, *Jer. 20. 3.* *The Lord hath not called thy name Pashur, but Magor-missabib, For thus saith the Lord, behold I will make thee a terror to thy selfe, and to all thy friends ;* Fear round about, and fear within, this fear God promiseth to deliver his people from, in times of danger.

Observe hence,

The power and presence of God is able to uphold his people in the face of dangers, and in the presence of destruction.

They shall not be afraid of destruction, when it cometh : Suppose God doth not keepe the destruction off from them, yet he will keepe sinking feares off from them. How terribly soever men look upon them, they shall not be a terrour to themselves, neither will God be a terrour to them. *Many a man is his own Bugg-bear.* And there is nothing can be so terrible to us, (except an angry God) as we may be to our selves. But he, to whom God is not a terrour, and to whom himself is not a terrour, will not be afraid of the King of Terrours. So long as we are at peace with God and our selves, destruction cannot come so fast as consolation will. And destruction cannot carry that away, wherein consolation lies. The best part of the Saints estate, is out of the reach of destroyers. They can destroy houses and goods: They can

carry away gold and silver, but they cannot destroy faith & hope; they cannot carry away, grace or holiness; They may burne your writings, and the evidences of your Lands and Tenements, but they cannot burne your evidences for Heaven, or weaken your tenure and interest in Jesus Christ. Upon the wings of this assurance the Saints are carried beyond the borders of feare when destruction comes into their borders, or death is breaking open their doores, and climbing up unto their windows. Yea this assurance (which carries them beyond the confines of fear) sets them down in a very comfortable place, in the Land of joy, or upon the mountains of delight. It is too little to say, *They shall not be afraid when destruction comes, for at destruction they shall laugh*: As *Eli-phaz* undertakes with his next breath.

Vers. 22. *At destruction and famine, thou shalt laugh; neither shalt thou be afraid of the Beasts of the Earth.*

23. *For thou shalt be in league with the stones of the field; and the Beasts of the field shall be at peace with thee.*

In the former words, we had a promise of redemption from famine and from feare at the coming of destruction. Here both the mercy and the promise are heightened, or the promise is made yet more merciful, *At destruction and famine thou shalt laugh*. It is a high priviledge to be redeem'd from famine, and not to be afraid of destruction; but to laugh at these is the highest priviledge. But is it not a sin to laugh at these? And if so, how will it be any priviledge at all? *I* (saith the wise man, Eccl. 2. 2.) *said of laughter it is madd, and of mirth, what doth it?* And is not this madd laughter, to laugh at destruction, and to be merry in famine? The Prophet vehemently reproves joy in sad times, (*Isa. 22. 12, 13.*) and brands it for an iniquity, that shall not be purged from them, till they die; And can it then be commendable to rejoyce in famine, &c. It is comely for man to be merry, when God is angry? And to be rejoycing, when the Lord is destroying? To cleare this I shall open the sence of the Text, and shew, that this *Laughter* is neither sinne nor madness, but holiness and sobriety of the Saints.

At destruction and famine thou shalt laugh.

The word is ordinarily used for *laughing*; whence *Isaac* hath his name. The son of the promise was called *Isaac*, because *Abraham*

PNW
idē quod PNW
Sumitur in bo-
num vel in mo-
lam partem, pro
loci ratione: vi-
sū gaudii, risus,
contemptus

Abraham laughed, or because he rejoyced at the promise or birth of his son, especially at the promise of *His birth*, who was to be the joy and desire of Nations, the Lord *Jesus Christ*, who, referring to the act of *Abraham* tells the Jews, *John. 8. 56. our father Abraham rejoyced to see my day, he saw it and was glad.* To laugh in Scripture is taken two ways.

Sometimes in a good sense; and

Sometimes in an ill sense,

In a good sense, and so, *To laugh* is an outward expression of sound inward joy and true comfort; *To laugh* is an act proper to man. There cannot be true and solid joy (and so, not this effect of it, laughing) where there is no true solid reason. Even passion (strictly taken) is founded on reason. In the 29. of this Book *vers. 24. Job* describing the great prosperity of his former dayes, saith, *If I laughed on them, they beleived it not.* *Job* was a man of that esteem and veneration, that though he expressed in his gesture or countenance, a kind of familiarity, and how well he was pleased, yet the people did so much reverence him and his piety and unspotted justice did so over-awe them, that they suspected still he might observe somewhat amiss in them.

Secondly, to laugh, is us'd for scorning and deriding. In the 39. of this book *v. 7. Laughter* is ascribed unto the wild *Ass*, *improperly*, *He* (sc. the wild *Ass*) *scorns (or laughs at) the multitude of the City.* And (*Psal. 2. 4.*) when the Princes and the people gather themselves together, to take counsel against the Lord, and against his Christ; *He that sitteth in Heaven shall laugh, and the Lord shall have them in derision.* That is, the Lord (in a most holy manner) scorns or derides the counsels and practises of wicked men, *Man is never in so sad a condition, as when God laughs at him.*

Again, Laughter proper to man, is either sinful and reproveable, or holy and commendable. Sinful laughter is that which arises.

First, from unbelief or weakness of faith: such was the laughter of *Sarah* (*Gen. 18. 12.*) when the Angel brought his message that *Sarah* should have a son, *Sarah* heard it as she was in the Tent-door, and the text saith, *Sarah laughed:* The ground of her laughter was unbelief, she thought it an impossible thing, for her to have a son (as a man will laugh at a thing you tell him, when he thinks it impossible to be done. That her laughter was from unbelief, is plain, from the Angels reproving question in the

next words; *Wherefore did Sarah laugh, saying, shall I of a surety bear a Child, which am old? Is any thing too hard for the Lord?* As if he had said, surely Sarah thinks the Lord hath out-promis'd his own power to perform.

Secondly, Sinful laughter arises from contempt, or slighting of counsel, and carnal security in times of danger (2 Chro. 30. 10.) when *Hezekiah* sent messengers to *Ephraim* and *Manasseh* to warn them to come up to the house of the Lord, to keep the passcover, it is said, that *they laughed the messengers to scorn, and mocked them; they laughed slighting and contemning this admonition, thinking themselves safe and well enough, though they came not up to that solemn Passcover.*

Thirdly, Sinful laughter arises from pride and self-confidence, (*Hab. 1. 10.*) The Prophet describes the proud *Chaldeans*, invading *Judah* thus, *They shall scoffe at the Kings, and Princes shall be a scorn unto them, and they shall deride every strong-hold.* They shall come up with such an army, with such an arm of flesh, as all flesh must fall down and yield unto.

Lastly, There is a sinful laughter, springing from sensuality, and excess of creature contentments. Such laughter Christ threatens *Luke 6. 25, Woe to you that are full, woe to you that laugh now: that is, woe to you that laugh because of your creature-fulness.*

Laughter, which is good and commendable, hath such roots as these.

First, it springs up from faith, such was the laughter of *Abraham* (*Gen. 17. 17.*) When he heard the promise, that he should have a son, the text saith, *Abraham fell upon his face and laughed:* That the laughter of *Abraham* was from faith, is clear from the Apostle, *Rm. 4. 19.* affirming that, *He not being weak in faith considered not his own body now dead, when he was about an hundred yeares old, neither yet the deadness of Sarahs womb, he staggered not at the promise of God through unbelief, &c.* *Abraham* laughed out his faith, not (as *Sarah*) his unbelief. Therefore also Christ saith (as was toucht before) *Abraham rejoiced to see my day, he saw it, and was glad:* In the promise of his son, he saw the Promised seed, in whom all the Nations of the earth should be blessed. This sight of the day of Christ, in that prospective of the promise drew it near to the old mans heart (though it were far off) and made him glad.

Secondly, Commendable laughter comes from holy courage, and

and well grounded confidence; well temper'd magnanimity, and Christian heroicalness of spirit, lifts us so far above dangers and fears, that we laugh at them.

And then, there is a laughter in dangers grounded upon assurance of deliverance from, or support in dangers. A man that sees a great storm coming, laughs at it, knowing where to go to shelter presently, where to get a warm house over his head, the Pilot knowing he hath a strong Ship, and good Tackling, laughs at the winds. In that sence [not to fear] is used (Pro. 31. 21.) where it is said of the wise woman. *She is not afraid of the Snow for her household*; if the snow and cold weather come, she doth not fear it, she can laugh at the snow; Why? For all her household are clothed with scarlet or double cloath, she hath made such provision against cold weather, that she fears neither frost nor snow.

*Ridebis ventum
hoc mupere
Aus, & imbre
Mart.*

Now, the text, (when it is said, *At famine thou shalt laugh*,) is not meant of laughter, springing either from unbelief, or pride or self-confidence, or sensuality, or senselessness; as if he should not care what God did in the world, let God do what he would, he would laugh. As that proud Emperour said (not only as one before him, when I am dead, but) while I live, let heaven and earth be mingled together, I care not: scorning and contemning what could come. But this laughter comes from strength of faith, from holy courage and well grounded confidence; from an assurance of shelter, safeguard and protection from, or support in the greatest dangers, even in famine and destruction: He fixes on such a promise as this, Psal. 37. 19. *They shall not be ashamed in the evil time, and in the dayes of famine, they shall be satisfied.* The soul of a believer sees salvation in destruction, food in famine, he hath wine well refined to drink, marrow and fatness to feed upon, when the world knows not how to give him (or will not give him) a dry crust, or a cup of cold water. He sees a hiding place when all others lye open to the danger, he sees a place of refuge a covert from the raine and from the storm, when others stand naked under them. The sum of all is; a godly man sees himself so protected in dangers, so provided for against all wants, he sees in the promises such a Magazin of armes, such stores of bread, that he fears no weapon form'd against him, and feeds when no table is spread for him; danger secures, destruction saves, and famine fattens him that is in danger, destruction and famine, he knows

*ipū zōrō
yāfā mīxō
nupl.*

*In vastitate
eris munitus,
ac de tua salu
securus, ut rid
re possit, etia
si famescas, n
te enecabit fa
mes, verum
Deus suo te
consolationis
papulo ita re
ciet, ut videre
possis. Ipsa te
fames reddet
saturum; & c
tabis, non secu
acsi tibi ple
nus esset ven
ter.*

whither to go for food, salvation and safety, even unto God, who is all this to him, and will be more, if he need it. Upon these grounds it is, that the text saith, *At famine and destruction he shall laugh.* Observe hence,

A godly man, a true believer, is not only not afraid of outward evils when they come, but through faith he is above and triumphs over them.

Not to be afraid of famine and destruction when they come, is too low for his spirit, *He shall laugh when they come.* Hence the Apostles exulting language, *We glory in tribulation, we are exceeding joyous in all our tribulations.* And to this sense we may intrepert that of Peter speaking of the sufferings of the Saints, 1 Epist. 4. 14. *The Spirit of glory resteth upon them;* that is, a spirit of glorying and holy rejoycing, whereby the soul is carried up (as it were) upon Eagles wings, above and beyond reproaches. *All evils lie below a believer, when he is lifted up with this spirit of glory.* This spirit of glory resting upon us through him that loved us, makes us more than Conquerours, over tribulation, distresse, persecution famine, nakedness, peril or sword, Rom. 8. 35: *More than Conquerours?* Who can expresse, how much that is? No tongue can tell what it is to be more than a Conquerour; when Christ would advance the exceeding greatness of that reward, which *Givers* shall receive, Luke 6. 38. He saith not barely, *Give,* and it shall be given you good measure; but you shall have it pressed down, and yet more, shaken together; that is not all neither, but you shall have it running over. Now a measure will run over as long as you will pour, there is no stint, no bounds to that gift, which shall be given running over; a vessel will run over continually, pour as long as you will: so here, you shall not only have a conquest, but more than a conquest, and what that is; is as much and more than all our thoughts are able to comprehend. Hence also the Apostle speaking of that great enemy, the last enemy *Death* (1 Cor. 15. 50.) brings in the believing soul in a kind of holy triumph, laughing at, and even jeering death, in the sense of the Text, *O death where is thy sting?* as if a man having disarm'd his enemy, should say, now Sir, where's your sword? where's your pistol? *Christ hath disarm'd death,* taken away its sting; now the believer may laugh in the face of death, *O death thou thoughtest to make all smart, where is thy sting? thou thoughtest thy self a conquerour, able to devour, and subdue us all, but where is thy victory?*

story? Such is the laughter here meant. And in the same sense, Leviathan the mightiest of living creatures, that Sea-monster, (to whom upon the earth there is not the like, he is made without fear, Chap. 41. 23.) is said to laugh at the shaking of the spear (Job 41. 29) He is so armed with impenetrable scales, that shake a spear at him, he laughs at you; it is an allusion to those, that are armed with proof, they fear neither sword nor shot: the truth is, a believer is shot-free, shake the spear at him, shake famine, shake destruction at him, threaten him with this, or with that, he laughs at all, because he hath a *mour* of proof, wherein he may safely trust; he hath a shield, a shield of faith, which will quench even the fiery darts of Satan, much more then the fiery dangers of the world.

The Hystories of the Primitive Church, are full of this holy laughter and heroical magnanimity of the Saints, grappling with the greatest evils. How did those renowned Martyrs, even *baffle* death, and deride their torments (from this principle of faith in Christ) conquering them, not flighting them (from a principle of self-neglect) When Polycarp was threatened to be torn in pieces with the teeth of wild beasts, *let them come*, saith he, *and grind me*, *I shall make very good bread*, so that the very tormentors were more tormented with the holy scorn and laughter of suffering Christians, than the Christians were with the torments which they suffered. In 2 Sam. 2. 14, When Abner and Joab, the two great Generals met, Abner saith unto Joab, *Let the young men arise and play before us*; the sport was to fight, and fighting unto death, and yet these stout Souldiers being above fear, call it playing one with another; it is the word here in the text (*let them come and laugh together before us*) As if these young men were of such courage, that they could laugh at death, and go to killing one another as if they were to go play [with one another. Surely there is little reason for such courage; killing of men is no laughing matter, no matter of sport; for as Abner said unto Joab, not long after (vers. 26.) *shall the sword devour for ever*, knowst thou not, that it will be bitterness in the end? There is little cause to account the beginning of that a sport, which will be bitterness in the end: But when the Saints are to joyn in the deadliest battel, or to meet with the deadliest death for Christ, or from the chastening hand of Christ, they have reason enough to account it a sport, and to laugh at destruction (in this sense cleared) because they

know.

and μέσση τῶν
καταρ. Sept.
Ainsworth

know it will be sweetness and comfort in the end: *Valour* sometimes laughs at danger, much more may faith, (Psal. 68. 12, 13.) Though ye have lien among the pots, yet shall we be as the wings of a Dove covered with Silver, and her feathers with yellow Gold: This is the confidence of the Saints, when they lye among the pots, or among the pot-ranges (as some interpret it) where the scullions lye, and are besooted and black'd over at the fire of afflictions till they look like very scullions, that yet, they shall be gilded over soon after. Or it may be understood of the bounds and limits of the enemies Country: and so it is a description of great danger, for they who lye upon the borders of an enemies Country, are in continual fear of an assault; this the Greek seems to favour, rendring it thus; Though we have lain between the inheritances, or the lots; sc. our own and the enemies; either way the sense reaches this point fully; though beleivers lye among the pots, or nearest dangers, yet they are assured that they shall have wings, as the wings of a dove, which are covered with silver, and her feathers with yellow gold. There is gold and silver in the eye of faith, while there is nothing but blackness and death in the eye of sense; yea, faith assures them, that they shall be white as Snow in Salmon (as it follows in that Psalm) that is, they shall have whiteness after blackness, or light in the midst of darkness; Salmon signifies dark, dusky, or obscure: for it was a hill full of pits, holes, and glins, very dark and dangerous for passengers; but when the snow was upon it, it was white and glistering; now faith he, they shall be like Salmon in the snow, though black in themselves, yet white, lightsome and glorious, either through pardon of sin or victory over their enemies, to both which, whiteness hath reference in Scripture.

Non solum singulas arimas superabit, sed omnium illarum in unum coeuntium agmen. Integrum ex omnibus exercitum fugabit.

Again in that it is said, *At destruction and famine thou shalt laugh*; as from that word, *laughing*, we see what spirits the Saints have in troublesome times, so in as much as he gathers together and rally's all the scattered troops of afflictions, to charge at once upon a beleiver; and yet concludes, *At destruction and famine thou shalt laugh*; Observe, that

A giddy man laughs at, or is above all evils, though brought against him at once.

It hath been said, that *Hercules* could not match two: he c are two, *Destruction and famine*, overmarcht by one; bring whole legions and armies of troubles to encounter a Saint, he overcoms them

them all : *He famishes famine, and destroyes destruction it self.*
 The Apostle, *Rom. 8. 35.* musters up (as it were) all evils together into a body, and dares any, or all to battel, with a believer, *Who shall separate us from the love of God? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? which of these shall undertake the challenge, or will you bring any more? then, come life, or death, Angels, or Principalities, or powers, things present, or things to come, height, or depth, or any other creature : none of these single, nor all of these joyned, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.* Every heightened Saint is a spiritual Goliath, who in the name of the living God, bids defiance to this huge host, and they all run and tremble before him. *Rejoyce* (saith the Apostle, *James 1. 2.* *When you fall into divers temptations; a believer hath joy, not only when he grapleth with a single temptation, but let there come many, divers temptations, variety of temptations, variety for kind, and multitude for number, yet he rejoyceth in the midst of all.*

Neither shalt thou be afraid of the beasts of the earth.

Having thus lifted a godly man above the afflicting reach of those two great evils, famine and destruction, want of good things and spoiling of their goods, he proceeds to instance another great evil, wherein a godly man is exempt from, and set above fear; *Neither shalt thou be afraid of the beasts of the earth.*

Beasts of the earth.] * The root of that word signifies life, and so any living creature, especially a wild beast; because they are so active and full of life, therefore they are named from life.

And these are called *the beasts of the earth.*

First, because beasts are produced from the earth, and the earth received a charge to produce them, *Gen: 1. 24. 25.* And God said, *let the earth bring forth the living creatures, after his kinde, and God made the beasts of the earth after his kind.*

Or secondly, Because beasts have nothing but earth to live upon; as men whose portion is only in creatures, are called *men of the world, or men of the earth.*

The word so (* *earth*) signifies the whole earth, habitable; or inhabitable; and though the earth stand still, yet this word is deriv'd (say some) from running: either, because the heavens run round about the earth, with a continual rotation, or motion; or because

* חיה
 a radice חיה
 vita, vivens,
 bestia, fera.
 * ארץ Com-
 pletur totum
 terrarum or-
 bem, sum habi-
 tabilem, tum
 qui non est ha-
 bitabilis, dedu-
 ctum volunt a
 verbo רוץ
 currere, vel
 quia cælum
 perpetuo rota-
 tu circa terram
 currit, vel
 quod omnia
 animalia cur-
 rant super fa-
 ciem terræ.

all

Alii à verbo
 נצח i. e. vo-
 luit, concupivit
 deducunt vo-
 lunt eo quod
 terra jugiter
 appetat afferre.

all creatues, men and beasts, move or run upon the face of the earth. Though others deduce it from a word, which signifies to desire, wish, or will a thing, because the earth is perpetually desirous of bringing forth fruit, for the use and help of man. But it is not agreed on, what we are to understand by the beasts of the earth.

First, Some take the words improperly, and so the beasts of the earth, are interpreted menia company, or society of men, and these in a double sense. For the word notes sometimes a company of men in a good sense, and sometimes a company of men in an ill sense. I shall give you an instance of both, for the clearing of this Text.

It signifies men, or a company of men in a good sense, *Psal.* 68. 10. where speaking of that rain of liberalities, (that is, blessings of all sorts) which God sent upon his inheritance, to confirm and refresh it, he saith, *Thy Congregation hath dwelt therein*, thy Camp or leagure, thy host or troop dwelt there, so (*2 Sam.* 23. 13.) which the vulgar translates, *Thy beasts*, and the Greek, *Thy living creatures dwell therein*: The same word is used (and some apprehend in allusion to this Psalm) *Rev.* 4. 6. *Chap.* 5. 8, 9. in those mystical descriptions of Christ and his Church: In this sense it suits not at all with the promise of the Text, *these beasts are not to be feared, but honoured and loved*; mans greatest spiritual comforts on earth, are found in the society of these beasts.

*Animalia tua
 habitabunt in
 eis. Vulg.
 Sept. צאן.*

חיה קנה

But commonly this word, referred unto men, signifies an association of wicked men; *men of the earth*, worse (many of them) than the beasts of the earth: These are spoken of in the same Psalm, ver. 30. *Rebuke the company of spear men, (or Archers) the rout or the crue of the Cane*, that is, men that beare reeds, or canes whereof, speares and arrows were wont to be made; therefore the company of spear-men, or archers, are called a company with reeds: The word by us rendred company, is, the beasts of the reeds, those men that are like beasts, savage, cruel and bloody, these are bruits and beasts of the earth; so they are desciphered in the next verse the multitude of the people with the calves of the people. And we find the word signifying a company of wicked ones, and a company of Saints in the same verse, *Psal.* 74. 19. *O deliver not the soul of thy turtle Dove unto the multitude of the wicked*; the Hebrew is, unto the company of the beasts; *Forget not the Congregation (or the beasts) of thy poor for ever*; there the same word

word is taken (as in *Psal. 68. 10.*) for a company of Saints, or the poor people of God. In the Scripture of the new testament, it is frequent to shadow wicked men under the names of beasts, beasts of the earth: so that of *Paul* hath been taken (*1 Cor. 15. 32.*) *If I have fought with beasts at Ephesus after the manner of men,* with beastly men, cruel men, men like unto beasts in their qualities and dispositions: though others understand it of his being cast unto the beasts, to fight with them, which was a cruelty those persecuting time exercised against the Christians. So (*1 Tim. 4. 16.*) *Paul* saith, *He was delivered out of the mouth of the Lyon:* Nero that cruel tyrant, is supposed to be the Lyon, the beasts of the earth he aimeth at. And the Apostle, *Tit. 1. 1.* gives this character of the *Cretians*, they are *evil beasts*. If we take it here in this sence, it is a truth, and a very comfortable truth, that godly men shall be delivered from the fear of beastly and cruel men, or as the Apostle calls them, *unreasonable, or absurd men, who have not faith.*

But rather understand here *beasts of the earth* properly, for those fierce and cruel creatures hurtful to man. Once man had power and dominion over all the creatures: the wildest beasts were tame to him in his state of innocency; till he rose up and rebelled against God. the creatures were subject unto him; but man rebelling against God, the creatures rebelled against man: hence it is that man naturally is surprized with fear at the approach and sight of strong and cruel beasts; and therefore it is hear spoken of as a special mercy and priviledg of the godly, that they *shall not be afraid of the beasts of the earth.*

The beasts of the earth are hurtful to us three wayes:
First naturally, many beasts by nature are very dreadful to man, as the Lyon, the Bear the Wolf, and such other fierce, strong and bloody beasts.

Secondly, Tame beasts, such as we daily use and subdue to our service, are often by accident hurtful to us; the Horse and the Ox, have many times been destructive to their owners.

Thirdly, (which I conceive is the thing chiefly aimed at here) beasts hurt judiciously in a way of wrath from God, there are divers places in the book of God whereing God threatens to arme the creatures, against those who sin against him, and that when his people should forget their duties the beasts should forget their subjection. *Deut. 32. 24. I will send the teeth of beasts upon them.*

And Jer. 15. 3. *I will appoint over them four kindes, saith the Lord, the sword to slay, and the dogs to tear, and the fowles of the heaven, and the beasts of the earth to devour and destroy.* You see God can have an Army any where if he pleaseth, an Army of dogs to destroy, an Army of fowles of the air, an Army of the beasts of the earth, to subdue a rebellious people. And Ezek. 14. 21. This is one of the four sore judgements that God denounceth against Jerusalem, *The sword, and the famine, and noysome beasts, and the pestilence.* Thus in a judicial manner they were very terrible and dreadful, and so were numbred among the sore evils, or judgments which God sent upon a Nation, for their wickedness. To all or any of these wayes this promise may be enlarged. Thou shalt not be afraid of the natural cruelty, the casual hurtfulness, or the judicary rage of beasts, when sent by God with commission to punish the beastliness of men.

How this cometh to pass, that beasts of the earth hurt not godly men, is laid down in the next verse, which I shall a while open, and then give you some Notes and Observations from both together.

Vers. 23. *For thou shalt be in league with the stones of the field, and the beasts of the field shall be at peace with thee.*

This verse contains the reason why he should not be afraid of the beasts of the field; and here is somewhat more got into the reason, than was before in the promise; the ground of the promise is higher, and carried farther than the promise it self. The promise was to be delivered from the fear of beasts; and that thou mayest be certain of it, know God will not suffer so much as a stone to do thee hurt; *thou shalt be at league* not only with the beasts of the earth, but with the stones of the field.

Thou shalt be in league. The word is frequently used in the old Testament, to signifie that solemn gracious covenant of reconciliation between God and man, established in the blood of Christ.

A league, or covenant is a very solemn act, an act of reason and of the highest reason, an act of judgment and of the deepest deliberation: therefore it may be doubted how a league can be entered with stones which have no life, or with beasts which have no reason. We read (Gen. 31. 41.) of a league or covenant made at or upon an heap of stones, between Jacob and Laban; but this is

very

ברית
à radice ברת
Elegit quia eleguntur personæ, inter quas & res & conditiones propter quas factus initur. Euxt.

very strange and unheard of, to make a league with a heap of stones.

For the clearing of this we must enquire into two things;

1. What these stones are.

2. What this league with stones doth import.

First, For the Stones: there are divers opinions about them, and many interpreters have exceedingly stumbled at these stones: Some change these stones into men, strong men, or the strongest of men. That of Job in the next Chapter hath some allusion to it, ver. 12. *Is my strength the strength of stones?* A strong man is strong as a stone.

The Chaldee Paraphrast, understands by stones, the Law, which was written in stones. *Thou shalt be in league with the stones*, that is, the Law written in Tables of stone shall never hurt thee. But that (as to this text) is a mear conceit, though (in it self) a great truth, and our greatest comfort, that beleivers are at league with those Law-stones, which left in power and hostility, would have broken all man kinde to pieces, and ground them to powder. Christ hath made peace for us with the Law; the Law had a quarrel at us, and the Law would have been upon us with an everlasting war, if Christ had not settled our peace by satisfying the Law; *Stoning to death had been the death of us all, if Christ had not made a league for us with these stones.*

Thirdly, Others interpret these stones by a Metonymy of the continent for the thing contained, *Thou shalt be at league with the stones of the field*, with the Rocks, or rocky places, that is, thou shalt be at league with those creatures, or with those beasts, which lye among the stones, and have their dens about hollow rocks: and so they make the latter branch [*And the beasts of the field shall be at peace with thee*] to be exegetical, giving us the exposition of the former, or shewing what is meant by being at league with the stones of the field; *Thou shalt be at league with the stones of the field*, that is, with the beasts who make their dens and their holes, and their hiding places among the stones of the field. This is a good sense of the words.

But leaving the former with some other apprehensions about these stones, I shall take these stones properly, and so they will fall under four considerations, all which give light to the clearing of this Text, and the manner of our league with stones.

First, As naturally scattered upon the face of the earth, so hindring

dring travellers, or endangering a man in haſt upon his way. One part of *Arabia*, was called *Arabia Petraea*, or the ſtony, becauſe it was full of ſtones, and ſo uneaſie either for tillage or travel.

*Lapis à la-
dendo pede no-
men habet.*

Stones are ſo dangerous to the foot, that the Latin word is derived from *hurting the foot*; hence thoſe Scripture-expreſſions, *A ſtumbling ſtone, and a rock of offence*, becauſe men are ſo apt to ſtumble at ſtones. And both theſe are applied to Chriſt in a figure, he is called *A ſtumbling ſtone, and a Rock of offence*. Chriſt in himſelf is the moſt precious and elect foundation-ſtone to build on, but he is the moſt ſore and dangerous ſtone to ſtumble on: to be in league and Covenant with that living ſtone is the higheſt mercy.

*a Lapidēs ter-
minales. id
b Lapidēs v
rorii.*

Secondly, Theſe ſtones, as they lye naturally hidden in the bowels of the earth, or under the earth, are a trouble to the Huſbandman in tilling the ground, in plowing and ſowing, and they often endanger the breaking of his plow, and hinder the rooting and growth of the ſeed ſown.

*Lapis trionis
c Romani De-
um habebant;
quem Termini-
um vocabant.
d Deus finium
erat, Fig. l. 1.
de Civ. Dei cap
23. Laet. l. 1. c.*

Thirdly, Conſider theſe ſtones as artificially laid together for the making of a wall or mound to fence and part field from field, or both from the common fields and high wayes.

*20
d Termini. ſive
Lapis ſive es
deſeſſus in a-
gro, Stipes, ab
antiquis, tu
quoque numen
habes. Ov.
primo Fa.
- Omnis erit
ſine ſceltigiſus
ager --
e Et ſeu vome-
ribus, ſeu te-
pulis ſubere ra-
ſtris, Cl. rito-
nus eſt h. c
ager, ſile rito.*

Fourthly, Conſider theſe ſtones as artificially and induſtriouſly placed for *mark* and *boundaries*, to diſtinguiſh private mens lands, or the precincts of ſuch and ſuch countries, which are commonly called a *Mark ſtones* or *Boundary-ſtone*; as alſo ſtones ſet in roades or high ways, for the direction of travellers, pointing which way to go to eminent Towns or Citties. Of ſuch a ſtone we read (1 Sam. 20. 19.) when Jonathan bad David ſtay at the ſtone *Eziel*, that is, as we put in the *Margin* of our *Bibles*, the ſtone that ſheweth the way, or the *b way-ſtone*. Theſe *boundary-ſtones*, or *way-ſtones* to direct travellers, were famous in antiquity; inſomuch that among the *c Heathen*, They were worſhipped as a *God*, or *Numen*, as divers of the Chriſtian Fathers have obſerved in their learned reports of heatheniſh idolatry; which alſo their own Poets d had elegantly deſcribed both in their conſtitution and uſes; giving thoſe ſtones a charge faithfully to teſtifie, *e This is your land, & this is yours*. And they brake out into commendation of the integrity of theſe witneſſes, whom no threats could terrifie, or bribes corrupt to ſpeak a lye, or conceal the truth.

Now conſider the other term, what it is to be in league with ſtones, in any of, or in all theſe acceptations.

In general we know, that to be in league with ſtones, is an improper

per, or allusive speech: *Stones* are not capable of the formalities of a league, when we are in league or covenant with God or man, so with stones; these two things are made out to us.

1. That God or man will do us no hurts; a covenant or league takes off the actings of hostility. Whatsoever a man is in covenant with, he fears no damage from. *Presumptuous sinners having made a covenant with hell, and an agreement with death, build their confidence of indemnity upon the strength of it. When the over-flwing scourge shall pass through, it shall not come near us, Isa. 28. 15.* A man that is in league with the devil, beleives the devil will do him no wrong.

2. A league imports, that we may expect to receive good, protection, benefits and blessings either from God or man, according to the Articles of covenant agreed to, and sealed respectively. These two assurances we have by a league. And when it is said here, that a godly man is in league with the stones of the field, both these are to be understood. It is as much as to say, *The stones of the field shall not annoy him: yea, the stones of the field shall be a benefice or a friend to him.* Man is said to be in league with stones, when he receives the effect of a league from stones. Taking it in this general sense, we may apply it unto those four particular senses of senseless stones before mentioned.

First, as stones are naturally scattered upon the face of the earth the promise imports thus much; that such stones shall not hurt or annoy him in his walks or travels. This promise we have expressly (*Pf. 91. 11.*) *He shall give his Angels charge over thee, to keep thee in all thy wayes, they shall bear thee up in their hands, lest thou dash thy foot against a stone.* This is the league with stones. Stones shall not annoy thee in thy way, thou shalt not stumble or fall to break thy bones, or bruise thy body upon these stones. The devil in his combat with Christ, misapplieth this promise of a league with the stones (*Mat. 4. 6.*) tempting him to cast himself down from a pinnacle of the Temple, for it is written, *He shall give his Angels charge concerning thee, and in their hands they shall bear thee up, least at any time thou dash thy foot against a stone;* as if he had said, a godly man hath this assurance from his league with the stones, that he shall receive no harm from them. therefore trust God, and in confidence of this promise, *Cast thy self down.* So here is the first sense, *Thou shalt be at league with the Stones of the field;* that is, thou shalt not be hurt by those stones, as thou travellest or walkest.

Secondly, Take the stones as they lye hidden in the earth, then to be at league with them, hath this sence. First, that in tilling the earth; stones should not trouble or hinder that work. God shall so order it, that though thou plowst among stones, yet thou shalt till the ground successfully. The stony ground shall be fruitful ground. In that Parable of a vineyard (*I/a. 5. 1.*) God is pleased to manifest his care of making it fruitful, by this act among others, *I gathered out the stones thereof, v. 2.* noting that stones are naturally great impediments to fruitfulness. We read (*Mat. 13. 5.*) how the seed which fell upon the stony ground, sprung up quickly and withered as quickly; Stony ground naturally cannot feed or bring forth fruit to maturity. It is then a great priviledge, thus to be in league with the stones of the field, that though we sow among stones, yet we shall have a plentiful Harvest. When Job described the dayes of his prosperity (*Chap. 29. 6.*) he saith, *The Rock poured him out rivers of oyl*: To have oyl out of Rocks, is like having corn out of the stones, both noting things succeeding beyond their natural principles, and our common expectation. when the Baptist would shew how God can work beyond all the possibilities of nature or reason, he saith to the Jews, *Even of these stones God can raise up children unto Abraham, (Mat. 3.)* There is somewhat of a miracle in it, to raise up bread to a man out of stones: that is to make rocky land, a fertile soyl. God threatned his people, that he would make the earth to be iron under them; that is, the earth which was ordinarily fruitful, shall yield you no more fruit than iron: and on the other side he promises, *That they shall suck honey out of the Rock, and Oyl out of the flinty Rock, Deut. 32. 13.* Honey out of the Rock; that is, honey of Bees hiving themselves in Rocks: or (as others) hony fruits, as Dates, &c. which grow on palm-trees (as Oyl on Olive-trees) in rocky places. Hereby the Lord assureth his people of abundant plenty: for whereas Rocks and stones are usually barren, he would make those places fruitful to Israel. They should have oyl out of the Rock in Canaan, as well as water out of a Rock in the Wilderness. We are surely in league with those rocks and stones of the fields, which send us such Presents as these, bread water, honey and oyl.

*Iusto molles-
cunt saxa, im-
piis vero ter-
ra pulvis
mollissimus la-
pidescet.*

Ains, on Deut.

*Nunquam dis-
solvetur mace-
ria, non dissiliet*

Thirdly, Take these stones as artificially laid together, and so, *Thou shalt be in league with them*, is thus to be understood; those walls and mounts of stone, shall be as the keepers and watchmen

men of the field, they shall preserve thy corn and thy cattel from annoyance. To this sense some joyn the former words with these, *Thou shalt not be afraid of the beasts of the earth*, for the stones of the field, which lye in the walls and fences, shall befriend thee, and keep them out. When God would shew his intendment to destroy and lay waste his vineyard, he expresses it by pulling down the wall, as before he had express'd his care to protect it, by building a wall, *Isa. 52. I fenced it, and gathered out the stones thereof*; which we may understand thus, *I gathered out the stones* (and as it is usual) *made a fence of them*; and had the vineyard brought forth fruit, it had also been in league with these stones, that is, the stones of the wall had kept out the wild beasts, or any annoyance from them; but being fruitless, the league with those stones was broken: *I (saith the Lord, ver. 5.) will break down the wall thereof, and it shall be troden down*. So that, in this sense, *to be at league with the stones of the field*, is as much as to say, the stone wall, or the stone fence which is made about thy field, shall stand to protect and maintain thy land, thy fruits and cattel, from the incursions of wild beasts, from spoyling and treading down by any.

Fourthly, take these Stones for land-marks, or for way-marks, for boundary-stones, or for directory stones; and then the sense may be thus conceived, *Thou shalt be at league with the stones of the field*; that is, no man shall come within thy bounds, none shall remove thy land-marks, or invade thy estate, those stones shall firmly distinguish thine inheritance, thou shalt have no controversy arising, which is thine, or what is thy possession. As if an agreement had formerly been made with these stones, to keep off all intruders upon their masters inheritance, and accordingly these stones in pursuance of that agreement (like so many hired servants) should faithfully witness for their master, and chide away all who would do him wrong. (*1 Sam. 7. 12.*) Samuel set up a stone as a boundary of the conquest and victories, which the Lord had given the children of Israel against the Philistines, he set up a stone, and called it Eben-Ezer, or the stone of help. Adding the reason, *hitherto hath the Lord helped us*; as if he had said, here is a stone of remembrance, how God hath helped us, and that stone seemed to speak thus much to Israel, *Keep and hold what ye have gotten, let not the Philistines set a foot (unrevenged) over thee or beyond this stone*. So then in this sense, *to be in league with*

*lapis ex sepe,
nemo furabitur
nemo infiliet
in agros tuos.*

*Facere pactum
cum lapidibus
agri, est pacifi-
ce vivere cum
proximo, item
securus esse
quod nullus
terminos agri
sui transilire-
rit, ac si cum
lapidibus Ter-
minalibus pe-
pigisset: ipsiq;
lpidos pactum
initum serva-
rent, nec aliter
ac si ratione
valentes in-
cursores, aut
transgressores
etiam verbo fa-
garont, Pined.
Termini agro-
rum tuorum a
nemine vio-
lentur, nemo
transgredietur,*

the

with the stones of the field, is a promise of keeping our inheritances free from invasion and confusion, that we shall know what is ours, and that no enemy shall take it from us.

It was a great sin to remove the *land-marks* and *boundaries*, and a great punishment was threatned against any, who should alter, or remove them, *Prov. 23. 11. Deut. 19. 14. Deut. 27. 17.* And when the Prophet *Hosea* would shew how extreemly wicked the Princes of *Judab* were, he saith (*Chap. 5. 10.*) *The Princes of Judab were like them that remove the bounds;* as if he had said, we account those the worst of men, who remove *land-marks*; how vile then are these Princes, who are as bad as they. Just as the wickedness of the people, is aggravated, *Chap. 4. 4. This people are as they that strive with the Priest.* To strive with the Priest, is to strive with God, that's a sad strife. Strivers with the Priest are the worst of people; how vile then are this people who are as bad as they. But to the present point, if it be so great a sin to remove the *Land-stones*, it must needs be a great mercy to have those stones preserved. So then, to be in league with the stones of the field, may have this good sense also, the *boundary stones* shall be preserved; none shall remove them, and they shall preserve thy estate, that none shall invade or wast it.

Hence observe,

God can do us good by any thing if he pleaseth, and nothing can do us good without God:

Though we have carefully set up bounds, though we have made strong fences, yet these will not keep out evil or annoyance, unless there be a league, a league of Gods making for us; and God can produce our comforts out of impossibles, yea, impossibles to nature: He can fetch us bread and a blessing from stones. It was a temptation upon Christ, when he was hungry to make bread of stones, *If thou be the son of God, command that these stones be made bread, Mat. 4. 2.* But it is our comfort that God can turn stones into bread, that he can make those things which are most improbable to do us good, very good unto us. It is a sin for us to turn stones into bread, or to expect stones to be turned into bread, that is, to put God upon miracles from us, when means or indeavours may help us; but God out of the superabundance of his power and goodness, alwayes can, and sometimes will work miracles; turning stones into bread for us. Then we turn stones into bread when we live upon sin, whosoever eateth a bit of bread, out of

of bread out of the hand of sin, turneth stones into bread. Then, God turns stones into bread for us, when out of his infinite power and goodness, he gives us supplies by unusual means, and comforts us by that, from which we can expect no more comfort, than we do bread and water out of stones.

Further, when stones seem to be most angry with a godly man, then he is in league with them: Stones (in a proper sense) flew about the ears of *Steven*, and kill'd him, yet *Steven* was in league with the stones, even while they took away his life: God turned these stones into bread for him: and every stone, was as a glorious Diamond in his Crown of Martyrdom.

There are two interpretations of this *league with stones* (which some make great store and treasure of) different from all these; the former is grounded upon a custom in *Arabia*, where, or near which is supposed *Jobs* friends dwelt. It was (saith the learned Authour) a very capital offence in that Country, if any man did cast or carry heapes of stones into his neighbours ground; for that action had this signification or meaning in it, the man who afterwards ventured to plow or till that ground, should surely dye by the hands of those, who cast in those stones. So that, the sight of such stones was terrible and ominous to the owner of the Land, as speaking death and ruine to him, if he medled with it. Hence 'twas often left unus'd and untill'd. Against this barbarous custome (it being an occasion of murders and blood-shed) a very severe law was made; *That whosoever should be discovered to have cast such stones into his neighbours ground should have judgment of death by the Magistrate.* In allusion to this Law or Custom, the interpretation of this promise (*Thou shalt be in league with the stones of the field*) is made out thus. The ordinary Stones of the field shall be so far from hurting, that even those Stones, which speak anger and malice shall not hurt thee. God will reconcile or subdue the rage of thine enemies, and though they have cast these stones of defiance into thy land, yet they shall desire a league of peace with thee, or fall before thee.

The second is grounded upon a custom in warr; of which we read (2 King. 3. 35.) that, when the *Moabites* fled before *Israel*, The pursuing *Israelites* beat down their Cities, and on every good piece of Land, cast every man his stone and filled it, &c. *Eliphaz* might have an eye to this as if he had said, Thy Land shall not be buried under the heapes of stones, thrown there by a conquering hand:

Pineda.
Crimen hoc appellabant οὐδὲ πέλισμα, cuius rei admissionem, tale est: plerique inimicorum solent predium inimici οὐκ ἐλπίζειν, id est lapides ponere indicio futuros, quod si quis eum agrum colluisset, male luto periturus esset insidiis eorum, qui scopulos possuissent. Quae res tantum timorem habet, ut nemo agrum accedere queat: crudelitatem timens eorum qui scopulis insecuntur. Idem ex Ulpiano.

hand; that is, thou shalt have a league of amity with, or victory over all that are round about thee.

And the beasts of the field shall be at peace with thee.

That is, they shall (through the power of God) be made peaceable to thee. *To be at peace with the Beasts*, is the same in proportion, with *being in league with stones*. It was mans priviledge by creation to have power over the beasts of the field, and it is the priviledge of Redemption, *To be at peace with them*. This is the ordinary priviledge of every beceiver. But there is a more transcendent priviledge of the Church, in the most flourishing estate of it here on the earth, represented under this notion, Isa. 11. 6, 7, 8, 9. *The Wolf shall dwell with the Lamb, and the Leopard shall lye down with the Kid, and the Calf and the young Lyon, and the fatling together, and a little child shall lead them, &c. And the sucking child shall play on the hole of the Aspe, and the weaned child shall put his hand on the Cockatrice den; they shall not hurt nor destroy in all my holy mountain.* This *Peace with Beasts*, is within a degree of glory with God, whether we understand it in the letter, of beasts in kind, or in the Allegory, of men symbolizing in rage and fierceness, in power and poysons, in stings and teeth with beasts and Serpents.

The text before us goes lower than this promise; *And to be at peace with the beasts of the field*, is, only a gracious assurance that they shall not hurt us, or they shall be useful to us. In the firmness of this promise of *peace with the Beasts*, the fearfulness of a godly man is founded, *He shall not be afraid of the beasts of the earth, for the beasts of the earth shall be at peace with him.* Hence observe,

The courage and fearfulness of a godly man, is grounded in divine reason, not on humane presumption.

When we see a man stout in the midst of danger, fearless amongst wild beasts, we may wonder where the spring of this courage lies: this promise sheweth you the spring-head, *He is at peace with them*; it is not conceit and fancy, or desperateness of spirit, that causeth him to deride & slight danger; but he hath a solid ground there is a peace and a league ratified in heaven, for him even with the stones and beasts of the earth. As a godly man can give a reason of the hope that is in him; so he can give a reason of the courage that is in him; he knows why he is so stout and venturesous.

Secondly,

Secondly, Observe from both, in that man is here said to be in league with the stones, and at peace with the beasts; that

Every creature by sin is made dangerous and hurtful unto man.

For, in that there is a league and peace made with these, it notes, that they were in a state of hostility, ready to rise up against us and annoy us. As the creature by reason of mans sin is subject unto vanity, so man is subject unto fear, by reason of the creature. *Sin hath made the creature vanity in it self, and sin hath made the creature vexation unto us.* When the beasts rebel against us, we should remember how we have rebelled against God. And, that untill God renews a league, and makes peace for us with the creatures, there is not a creature upon the earth but may quickly be destructive to us. If God speaks the word, and gives a call, or a commission to flye against the strongest, the swiftest man; flight shall perish from the swift, and power from the strong, neither of them shall escape.

Thirdly, *Thou shalt be in league with the Stones, and with the Beasts;* he reckons up all those wayes, by which evils may come in upon us: And assures a man, to whom God is reconciled, that these evils shall not come. Hence observe; that

When God is once a friend to us, he can quickly make all other things friendly to us also.

Every godly man (of such Eliphaz here speaks) is at peace and in league with God, therefore God makes all creatures at peace and league with him. Though usually they who in a nearest league and covenant with God, are most warred with, and opposed by the world, yet this stands sure, that when God is our friend he can make our enemies our friends, or their enmity shall befriend us; stones and Savage beasts shall be helpful to us. *When God is at peace with us, he makes all things at peace with us.* [Daniel was at peace with God, and he was at peace among the Lyons. The Apostle (Rom. 8.) gives it in general, *If God be with us who can be against us?* No creature hath power in it self to maintain war and enmity against those, on whose side God appears: If God loves us, *All things work together for good to us.* He that hath help from God, shall not want help from any creature; for all are at the call and command of God; if he saith, go they must go; if he saith, come, they must come; if he saith to a stone do such a man good, the stone must do it; if he saith to a Raven go carry Elijah his dinner, the Raven will hasten; if he saith to a wild

Qui Dominum habet adiutorem, habebit; & omnes creaturas adiutores, ille si favet, favet omnes; ait, aiunt: negat, negant: Qui Dominum habet custodem habebit & lapides compl custodes. Brent in loc. Tranquillus Deus, Tranquillus lat omnia.

a wild beast, save such a man, deliver such a man, spare such a man, he must go on Gods errand. In our friendship and league with God, we have a vertual league of friendship with the most unfriendly creatures.

And if God please he can make men, who have as little sense as Stones, and less reason than Beasts, to be helpful, and useful, and peaceable to his people. There is a generation amongst us, a stony generation, a hard-hearted generation of men, you may as well move a stone, as move them with what you say; a beastly generation of men, when you deal with them, you deal with beasts; yet the great God (if he please) can make a league for us with these stones, he can make these beasts of the earth, brutish and unreasonable men: *To be at peace with us, Further observe,*

It is from special providence, that the Stones, and the Beasts of the earth do not hurt nor destroy us, but specially that they help and do us good.

There is providence towards all, but a special providence to the people of God, that the creatures hurt them not. If God did not bridle the rage and restrain the power of beasts, man could not comfortably subsist with them. The reason is given (*Deut. 7. 22.*) why God destroyed the Canaanites by little and little, before his people, namely, *Least the Beasts of the earth should encrease upon them.* Here was a special providence, as all leagues and peace-makings are. All the leagues and peace which beleivers have, are branches of that great league of that grand Covenant, which God hath made with Christ on our behalf. And therefore (*Hos. 2. 18.*) this promise is made in special to the Church. *And in that day I will make a Covenant for them with the beasts of the field.*

Fifthly note,

A godly man enjoyes common comforts from special favour.

Wicked men are seldome hurt by the beasts of the field, but they are never at peace with them.

Lastly, observe,

Peace is a great mercy. By how much God makes more peace upon earth, by so much man hath more of Heaven upon Earth. Man should desire peace with Beasts, much more with men, most of all with God.

J O B Chap: 5. Vers. 24, 25, 26, 27.

And thou shalt know, that thy Tabernacle shall be in peace, and thou shalt visit thy habitation, and shalt not sin.

Thou shalt know also that thy seed shall be great, and thine off-spring as the grass of the earth.

Thou shalt come to thy grave in a full age, like as a shock of Corne cometh in his season.

Lo this, we have searched it, so it is, hear it; and know thou it for thy good.

AT the 19th verse of this Chapter, we had a promise of deliverance from evil, in six troubles and in seven, in the verses following, we had a specification of six, or seven troubles, from which deliverance is promised. In these words we have the result of all, a well-grounded security, in assurance of a four-fold blessing. First, of a quiet and happy life. Secondly, of many prosperous children, v. 25. Thirdly, of a long life. Fourthly, of a sweet and comfortable death, v. 26. every one confirmed and ratified as a truth in it self; and by way of application brought home to Job, in the 27th or last verse of the Chapter.

Vers. 24. *And thou shalt know that thy Tabernacle shall be in peace?*

Thou shalt know it,] Knowledge is sometimes put for present sense; *He that keeps the Commandment shall feel* (Heb. shall know) *no evil*: and so, Job is promised to know, his Tabernacle shall be in peace, he shall see and feel it to be in peace. And

Secondly, Knowledge is put for experience; as we say of a rich man, *He never knew poverty*; and in that sense, *Christ is said, not to have known sin*, 2 Cor. 5. 21. Thus, also the godly man knows his Tabernacle shall have peace, even by the peace which he hath had; from the former dealings of God, he gathers conclusions what God will do with him, for the time to come; *Thou shalt not find me a false Prophet, or that I have fed thee with wind*: *Thou shalt know from experience*, that thy Tabernacle shall be in peace.

And there is a third way by which this might be known, *sc.* by debate and reasoning: *Thou shalt know it*; if thou dost
but

but consider, what the estate of a godly man is, and what God hath spoken about that estate, thou mayest make out such a conclusion, that certainly thy tabernacle shall be in peace.

There is a fourth way of knowing, and that is, upon the testimony or word of another, this is properly called *Faith*: *Thou shalt know it*, that is, by looking into the word of God, or considering the promises made to godly men, thou shalt assent to and believe this thing, *that thy Tabernacle shall be in peace*.

Fifthly, To know, is as much as to be assured, or certain of a thing, and to know so, is opposed not only to ignorance and opinion, but it is opposed to the lower degrees of faith; *I know that my Redeemer lives, &c.* (saith Job Chap. 19. 25.) that is, I am sure he lives. And the Apostle 2 Cor. 4. 14. *Knowing that he which raised up the Lord Jesus, shall raise us up also by Jesus.* Knowledge is often put for assurance, and it may rise to that pitch here, *Thou shalt be assured that thy Tabernacle shall be in peace*.

Thy Tabernacle.) Tabernacles were of two sorts. There were Tabernacles for civil uses, and the *Tabernacle* for the Church ses: They dwelt in Tabernacles, and God was worshipped in a Tabernacle, and therefore (Ezek. 3. 4.) *Israel and Judah, are called Abolab and Abolibab. Israel, the ten Tribes, is called Abolab, that is, a Tent, or a Tabernacle, noting, that, they had been the Tent and the Tabernacle of God, wherein he was worshipped; but Judah is called Abolibab, that is, my tent is in the midst of her, because God at that time continued the outward Ordinances of his worship to Judah, though the ten Tribes had been long in captivity.* That only by the way. Here by Tabernacles we are to understand civil Tabernacles, for in those Eastern Countries their ordinary habitations and dwellings were in moveable Tents or Tabernacles, because of their frequent removes. And hence afterwards amongst the Latines, the word for a Tent, or Tabernacle, signified a house, or any place wherein men dwell and frequent. Further, by a Trope, a Tabernacle signifies all a mans estate or all his goods; so that when it is said, *thy Tabernacle shall be in peace*, the meaning is, thy whole estate and family, whatever thou hast, shall be in peace.

Solent frequen-
tissime abstra-
da ob Emphas-
in pro concre-
tis predicari.

Shall be in peace.) That is, it shall be peaceable or in safety; peace may be considered two wayes; either strictly or largely: Strictly, and so peace is opposed to wate; either first, forreigne, or secondly, civil, or thirdly, domesticall war (as we may call it

it) namely strife and contention in families. Thus, *Thy Tabernacle shall be in peace*, may take in all these; thou shalt neither be invaded by foreigners, neither shalt thou have any insurrection and sedition in thy own borders; neither shalt thou have unkind contentions, in thy particular family, or within thy private walls.

Secondly, Take the word more largely (as it is very frequently in Scripture) and then peace signifies all manner of blessings and good things, the confluence and gathering together as it were of all comforts: And peace in this large sence is opposed to any kind of trouble or adversity; and to say, such an one hath peace, is as much as to say, he prospers. Peace and posterity are terms of the same signification: And then the meaning is this, *Thou shalt know that thy Tabernacle shall be in peace*, that is, that thy whole estate shall prosper, and that thou shalt have good success. Note hence, First,

Peace is a choice and a special blessing.

Outward peace is the choicest of outward blessings, and inward peace is the choicest of spiritual blessings. Peace gives sweetness and beauty to all outward blessings: without peace riches are but gilded thornes; honour is but higher misery; health but stronger affliction.

So without inward peace, grace gives no present comfort; and therefore in the wishes of perfect spiritual mercy, to the Saints, we find these two in conjunction, *Grace and Peace*. The highest promises made to the Church, are promises of settled peace in the Church, *Is. 32. 18. My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places*: There's the top of their outward felicity. Again, in the thirty third of that prophesie, vers. 20. *Look upon Zion the City of our solemnities* (that is, where the worship of God was solemniz'd) *thine eye shall see Jerusalem a quiet habitation; a Tabernacle that shall not be taken down, nor one of the stakes thereof shall ever be removed neither shall any of the cords thereof be broken*; Pure Ordinances, and a peaceable habitation, are Jerusalem's perfection on earth; yea some look upon it as a perfection too perfect for earth, and therefore interpret the prophesie of the heavenly Jerusalem,

Secondly, he saith not only, thou shalt have peace in thy Tabernacle, but thou shalt know it. Hence observe,

To be assured of a mercy, is better than the enjoyment of a mercy.

Doubts of losing a mercy, eat out the heart of a mercy, and a man in that case is as much troubled with the fear of wanting as he can be comforted with the sense of enjoying.

There are three steps of blessedness. To be delivered from evil is but a part of blessedness, negative blessedness: To receive good is the better part of blessedness, positive blessedness. But to be assured that we shall hold and retain all this, is the perfection of blessedness. The first part of that great blessing we receive by Christ, consists in our deliverance from evil, or in a freedom from perishing. The second consists in the conveyance of good to us, as pardon of sin, grace and glory. But the third (which is the height of all) consists in our everlasting assurance to enjoy all this. *Adam* had a good estate, but he was not assured of it: the blessings we have by Christ, are built upon a foundation, which can never be shaken. In this method temporal mercies are promised in this Scripture: First, deliverance from sword and famine. Secondly, peace with the creatures. Thirdly, an assurance that this peace shall be continued. Lastly observe,

All outward blessings are in themselves fading and perishing.

Though a man be assured that he shall enjoy outward blessings, yet he can enjoy them but in the nature and condition of outward blessing: Though he be sure to use and enjoy them, yet he looks upon them as perishing in the using. All outward things are here (as frequently in other Scriptures) implied under the notion of a Tabernacle; a Tabernacle is a moveable habitation. It is a piece of a miracle if a Tabernacle stand long; that promise (*Is. 33. 20*) imports somewhat extraordinary: A Tabernacle that should not be taken down, not one of the stakes thereof remov'd, nor any of the cords thereof be broken; it is as if the holy Ghost should say; Thou shalt be a Tabernacle priviledg'd above all Tabernacles: They are moveable, unfixed, easie to be taken down; but it shall not be so with thee. The Apostles conclusion takes in all creature comforts, *The fashion of this world passeth away*, *1 Cor. 7. 31*. The scheme the beauty of the best earthly things pass, while we enjoy them, and moulder away between our hands while we are using them.

And thou shalt visit thy habitation, and shalt not sin.

This clause of the verse compleats mercy yet higher; it is better not to sin in our habitation, than to be assured of a habitation. *To have*

have quietness in our habitation is very good, but to have holiness in it, is best of all. Thou shalt visit thy habitation, and shalt not sin.

The word which we translate *habitation*, signifies not only a house, but a wife, or a housewife; Hence some render, Thou shalt visit thy beauty, or thy fair and beautiful wife, and shalt not sin; The reason is, either because a good wife is the beauty and ornament of the house: or because the knowledge, wisdom and diligence of the wife, is a means to furnish and adorn the house; or lastly, the business of a wife is so much in the house, that she shares names with the house: she is, or ought to be like a snail, living with her house upon her back. The Apostles rule also being, I will that the younger women marry, bear children, guide the house, 1 Tim 5, 14. And exhort them to be discreet, chaste, keepers at home. Tit. 2. 5. Hence also probably, the same word in Hebrew, signifies a beautiful wife, and a beautiful house. We read it in that sense (Psal. 68. 12) Kings of armies will fly apace, and she that tarrieth at home divideth the spoile. She that tarrieth at home, or the beauty of the house (sc. the wife) divided the spoile. The meaning is, such victory shall be obtained over the enemies of the Church, that the wives and weak women, shall be filled with those spoiles, which their triumphant husbands shall bring home them.

נָחַל
Habitation, &
in feminino
genere signifi-
cat habitra-
tricem mulie-
rem, sc. habi-
tatem in domo
& ornantem
eam. Moller in
Psal. 68. 13.

נָחַל בֵּית

But here, we may rather take the word in the ordinary sense, only with this emphasis, signifying (not bare walls, or a numerous family) but a beautiful, a well furnished, a well ordered house. And so we have the word, at the third verse of this Chapter, where Eliphaz saith, I saw the wicked taking root, and presently I cursed his habitation, or his goodly, beautiful, flourishing house: So here, thou shalt visit thy habitation, that is, thy house in all the beauty, order, riches and furniture of it.

Thou shalt visit] The word signifies more, than to see and look upon buildings and furniture: To visit, notes in Scripture these three or four things.

פָּקַד
Visitavit

1. To overlook or take care of the house; to visit the house, is to provide for the house. Psal. 8. 4. Lord what is man that thou visitest him! that is, that thou takest so much care of him, and hast such waking thoughts about him.

2. To visit the house, notes an enquiry of what is done in the house, how things go in the family.

3. It imports a calling of all to an account and reckoning, about what

what is done in their discharge of family duties.

4. To visit, is to order and direct, to command and give precepts for what shall be done. Hence frequently in the old Testament, the Commandements of God are expressed by this word, *his precepts*. So then, *thou shalt visit thy house, or thy habitation*, may take in all these; thou shalt as a Master, view, or over-see, direct and call to account thy house and family. In this sense, the word is commonly used amongst us; That act of the Bishops calling their *Diocesses* to an account, and over-looking them, was called *their Visitation*. And over Colledges, Hospitals, and such publick foundations, *Visitors* are appointed, to see and take an account, how the rules and statutes of those places are observed. *Thou shalt visit thy habitation and shalt not sin.*

But how is it said he shall do this, *and not sin*? Doth not sin mingle with all we do?

The word here used, signifies, 1. Tropically, to erre, faile or miscarry in the general. 2. Properly, to miss a special mark or way, to shoot awry, or wander instead of walking; as (*Judg. 20. 16.*) It is said of those seven thousand *Benjamites*, that they could shoot at an *haires breadth, and not sin*, so the word is, or not miscarry, not miss the mark. And because every transgression, is a wandring out of the way of Gods Commandements, or a shooting beside the mark of his word; therefore that word in Scripture, is commonly used for sinning.

Here the word admits of a two-fold interpretation.

First, For the fruit or effect of sin, thus, thou shalt order and over-look thy family, with such wisdom and discretion, that thou shalt not erre or do things beside the rule of prudence, and so bring miscarriages and troubles upon thy affaires by sin. Mr. Broughton translates to this sense, *Thou shalt visit thy habitation, and shall not misprosper*. And so *Eliphaz* may hint at *Jobs* former losses, at the overthrow of his estate and family; as if he had said, heretofore thou didst visit thy habitation, and didst not prosper, but if thou shalt now humble thy self, thou shalt visit thy habitation, and all shall prosper, things shall go well with thee, thou shalt not labour in vain, or loose thy end in the care thou takest about thy family.

Secondly, the sense may be this, thou shalt order and visit thy family, with so much justice, equity, and holiness, that thou shalt not sin. Not that *Eliphaz* undertakes his absolute freedom from sin,

NON

Erravit à via,
vel scopo.

Non officieris
pena pro pec-
cato. Pang.

Non laderis,
non accipies
damnum aut
detrimentum,
Targ.

Curabis res tu-
as & domum
tuam, at eas
procurans, non
frustraberis spe-
tuâ, cedentibus
tibi rebus om-
nibus pro voto
& ex animi
sententia, Mer.
Non aberrabis,
sc. à scopo &
sine desiderij
tui. Coc.

fin but he should not sin as (he supposed he had) before, thou shalt not run into such errors, or split thy self upon such rocks as have wrackt thy former greatness. And thus he secretly reproves *Jobs* former carriage in his family, as irregular and sinful.

There is a further exposition joyning both these together, *Thou shalt visit thy house, and shalt not sin*, namely, by conniving or winking at the sins and disorders of thy family, and yet thou shalt have peace: thy strict and faithful carriage in over-seeing thy family; shall not provoke either servants, or children to contention and complainings, to anger and passion; Thy holy severity shall not fill thy house with quarrels and troubles; but God shall so over-awe the spirits of those under thee, that they shall willingly and chearfully submit to thy purer discipline. Observe hence, *Domestici correpti non succensebunt, Vatabl.*
First,

It is a great and a special point of godly wisdom, well to order and visit a family.

Families are the principles or seeds of a Common-wealth. As every man is a little world, so every house is a little Kingdom. *A family is a Common-wealth in a little volume.* And the rules of it, are an epitomie of all Lawes, by which whole Nations are govern'd. The Apostle makes it a special character of *his Bishop*. That he must be *one who rules his own house well*; and subjoynes the reason, *For if a man know not how to rule his own house, how shall he take care of the Church of God?* 1 Tim. 3. 4, 5. And therein wraps up this truth, that he who knows how to rule his own house well, is in a good posture of spirit for publike rule. The same wisdom, and justice, and holiness for kind, only more enlarg'd and extensive, acts in either spheare, and will regularly move both. Secondly,

A family well visited and ordered, is usually a prosperous family.

Sin spoiles the comforts and cankers the blessings of a family.

Sin brought into a house, rots the timber, and pulls down the house; or it undermines the foundation, and blows up the house.

The sin of families, is the ruine and consumption of families. Hence thirdly observe,

To be kept from sin, is a better and a greater blessing, than all outward blessings.

When *Eliphaz* had reckoned up all the comforts, which repenting *Job* is promised; Thou shalt be delivered in six troubles and

in ſeven: Sword and famine ſhall not hurt thee, peace and plenty ſhall dwell within thy walls, and lodge in every chamber: Yet (ſaith he) I will tell thee of a bleſſing, beyond all theſe, *thou ſhalt not ſin*: It is more mercy to be delivered from one ſin, than from ſword and famine; grace is better than peace, and holineſs than abundance; riches and honour, and health, are all obſcured in this one bleſſing, A holy, a gracious, an humble heart.

There is more evil in one ſin, than in any or all troubles; therefore, there muſt needs be a greater bleſſing in being kept from ſin, than in protection from any or all troubles. Sin is the greateſt evil, therefore to be kept from ſin, is one of the greateſt goods. Chriſt took upon him all ſorts of outward evils, *he became poor for our ſakes*, he had not ſo much as an houſe to lye in: he came in the form of a ſervant for our ſakes, and he was a man of ſorrows, He was acquainted with grief all his life, at laſt, with death and a grave; Yet, he would not admit of the leaſt ſin: He was content to bear all our ſins, but he abhorred the thought of acting one. *Not to ſin, is the next priviledge to God, and the utmoſt priviledge of man.* When in a full ſenſe, man ſhall not ſin, man will be arrived at fulneſs of joy; and as we daily empty of ſin, ſo we proportionably, fill with joy.

Verſ. 25. *Thou ſhalt know alſo that thy ſeed ſhall be great, and thy off-ſpring as the graſs of the earth.*

From the preſent bleſſings upon the family, he deſcends to thoſe which concern poſterity; as if he had ſaid, thy comforts ſhall not be confined to thy ſelf, neither ſhall they be ſhut up within the limits of one generation; Mercies ſhall be tranſmitted to thy children, thy heirs ſhall inherit bleſſings.

27 *Thy ſeed ſhall be great.* The word *Great*, ſignifies both multitude and magnitude: Thou ſhalt have a *great ſeed*, that is, a numerous ſeed a multitude of children; and thou ſhalt have a *great ſeed*, that is, honourable and wealthy children; *Job* himſelf was called, *Chap. 1. 3.* (though by another word, yet in the ſame ſenſe) *the greateſt man in the Eaſt*; This greatneſs is promiſed his children, and they ſhall receive additional further bleſſings: For the word [*Rab*] ſignifies greatneſs, in a continual motion to more eminent greatneſs: And therefore it is ſometime tranſlated by *encreaſing*; So (*Iſa. 9. 6.*) Where the Prophet ſets out the flouriſhing glory of the Kingdom of Chriſt; *Of the increaſe of his Kingdome and peace there ſhall be no end*; or, of the greatneſs and

and greatning of his Kingdome, there shall be no end. So that, to say thy seed shall be great, notes, not only some standing greatness, but growing greatness: they shall ever be upon an encrease, till they come to their full in glory.

And thy off-spring as the grass of the earth.

Both clauses of the verse mean the same thing. The word which we translate off-spring, signifies properly *that which goeth forth* or issues, because children spring or go forth from their parents, and are therefore called *their issue*. And the word is used for the bud of the Olive or of the Vine; hence the Psalmist puts them both into a similitude. *Thy children shall be like Olive plants round about thy table*, They are as the olive bud in their birth, and as the olive branch in their growth.

GERMINA
Germina, sicut
ex vite palmi-
tes.

Thy off-spring shall be as the grass of the Earth.

To be as the grass of the earth, is a proverbial speech: and it arises to the sense of those proverbiales spoken to Abraham concerning his seed, *Thy seed shall be as the Stars of Heaven*: And *thy seed shall be as the sand upon the sea-shore*. The grass of the field is as innumerable, as the Stars, or the sands; *Thy off-spring shall be as the grass of the field*. Thou shalt not only have a numerous, but thou shalt have (as it were) an innumerable off-spring.

Proverbiale
multitudinis,
talio sunt sicut
arena maris, ut
stellæ celi,
Drus.

Man kind in general is compared unto grass, *Isa. 40. 6. All flesh is grass*; Grass in regard of its sudden withering, he is suddenly cut down, *the godliness of man is as the flower of the field*. Wicked men are compared to grass, not only because they wither, but because they wither suddenly, or are cut down by some hand of justice. The off-spring of a godly man, are compared to grass, but in another reference. To grass, first, because of their multitude, and secondly, because of their beauty, they shall flourish and be green as the grass, which is very pleasant to the beholders eye.

And in this also Eliphaz aims at the death of Job's children; Thou hast lost thy children, they perished miserably, but if thou return, that blessing shall return, *thy seed shall be great, and thy off-spring shall be as the grass of the earth*.

Hoc dicit quia
Job filios amiserat, Merc.

The blessing of children hath been shewed in the first Chapter, therefore I shall but name a point or two now. First, That,

The posterity of godly parents, stand nearer than others,
under

under the influence of heavenly blessings.

As grace doth not run in a blood, so neither do blessings infallibly run in a blood, yet the children of those who are blessed, are nearest a blessing: and their possibilities for mercy are fairest: Many promises are made to them, *they are heirs apparent of the promises in their parents right*; others to appearance, are strangers from the promises. Though, we know free grace chuseth often out of the natural line; The mercies of God are his own, and it is his prerogative, *to have mercy on whom he will have mercy, and whom he will he hardneth.*

Secondly, When he sums up the blessings of a godly man, the blessings of his children are cast into the account. Whence note,

That the blessings of the children, are the blessings of the parent.

As the parent is afflicted in the afflictions of his children, so he is blessed in their blessings. *Relations share mutually both in comforts and crosses.* Children are their parents multiplyed, and every good of the child, is an addition to the parents good. *A flourishing and a numerous posterity is a great outward blessing.* Some have the choicest of spiritual blessings, who want this (*Isa. 56. 3.*) God comforts those that have no children, *Do not say that thou art made a dry tree; for I will give thee in mine house, a place and a name better than of sons and daughters*; As if he had said, the name of sons and of daughters, is a very great comfort, but it is not the greatest comfort, the best blessing: thou shalt have a name and a place, better than of sons and daughters.

Vers. 26. *Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season.*

From personal present blessings of this life, and the blessings of posterity, *Eliphaz* descends to shew the blessing of a godly man in death. A happy death is the close of temporal happiness, and the beginning of eternal. A happy death stands between grace and glory, like the *Baptist* between the Law and the Gospel, and is the connexion or knitting of both. And as it was said of *John*, *That among them who are born of women, there arose not a greater than he, nevertheless, he that is least in the kingdom of heaven, is greater than John*: So we may say that among all the blessings of this life, there is none greater than a blessed death, nevertheless that which is least in eternal life, is a greater blessing, than a blessed death,

death. It was an observation among the Heathen, *That no man is to be accounted blessed, until he die.* But when life is shut up with a blessing, then man is fully blessed; As in reasoning, so in living, the conclusion lies in the premises. *A happy death is the result of a holy life.*

Thou shalt come to thy grave] That phrase notes two things.

First, a willingness and a chearfulness to die. *Thou shalt come*, thou shalt not be dragged or hurried to thy grave, as it is said of the foolish rich man, *Luk. 12. This night shall thy soul be taken from thee.* But *thou shalt come to thy grave*, thou shalt die quietly and smileingly as it were, *thou shalt go to thy grave*, as it were upon thine own feet, and rather walke, than be carried to thy Sepulcher.

Secondly, it notes the honour and solemnity of burying. *Thou shalt come to the grave with honour*, as it is said of Abijah the son of Jeroboam, *1 King 14. 12, 13.* When Messengers were sent to the Prophet to enquire whether he should recover, the Prophet tels them, *The child shall die, and all Israel shall mourn for him, and bury him: For, he only of Jeroboam shall Come to the grave, because in him there is found some good thing toward the Lord God of Israel, in the house of Jeroboam.* He only shall come to thy grave, the rest shall be thrust into the grave, or lye unburied, but he shall come, that is, he shall be buried with honour; others shall have reproach cast upon them, when the earth is cast upon them. *Thou shalt come to thy grave.*

In a full age] So we translate. The word is expounded two wayes. חלל *Senium,*
senectutis tem-
pus.

In a full age, that is, in an age, when thou shalt be full: full of estate, full of wealth and honour, thou shalt have abundance when thou diest. And so it points at *Jobs* present poverty: though thou hast nothing now, scarce a rag to thy back or a sheet to wind thee in, if thou shouldst die, yet seeke unto God, and thou shalt die in a full age, in a *golden Age*, thy wants shall be supplied, and thy losses repaired to the full.

But rather a *full Age*, notes here a fulness of daies, though the other fulness of estate be not excluded. The Prophet puts the same difference, between aged men, and men full of daies, as is between children, and young men (*Jer. 6. 11.*) *I am full of the fury of the Lord, I will powre it out upon the children abroad, and upon*

כחל

In numeris no-
tat 60 ea pri-
ma senectus est,
non matura.

Quidam Hebræ-
orum viridem
senectam nomi-

ne כחל putant
significari, ut
Caph sit simili-
tudine, כחל ju-
te virantem &
humidum sonat
Eryngia.

Senectutem i-
taque pollicetur
non quidem mo-
lestam & mor-
bosam sed vege-
tem & soli-
cem.

on the assembly of young men together, The aged, with him that is full of dayes. That is, all ages shall feel the fury of the Lord. A full age, is an age full of dayes or compleat to the utmost time of life. Some of the Jewish Writers observe, that the numeral letters of this word (*Chelach*) make up threescore, which they conceive is the age here meant; but threescore is not a full old-age it is rather the beginning of old age. Therefore *fulness of age*, is by others interpreted, to be strength of age; thou shalt die in an old age, yet thou shalt have strength and comfort in thy old age, thine old-age shall not be a troublesome age, thou shalt not be weak and crazy, distempered and sick, a burthen to thy self, or friends; thou shalt die, (as some translate) *in a good old age*, or as Mr. Broughton *thou shalt die in lusty old age*; Time shall not wither thee, nor drink up thy blood and spirits, *Thou shalt have a Spring in the Autumn, and a Summer in the winter of thy life*. As it was with Moses, Deut. 34. 7. who died, when he was an hundred and twenty years old, yet saith the text, *His eye was not dim, nor his natural force abated*; This is to die in a full old age, full of dayes, yet full of strength and health. It is a great blessing, when a man is (in this sense) youthful in old age: when others see with four eyes, and go with three legs, he uset neither staff nor spectacles, but renews his strength like the Eagle.

Or, we may take the sense more generally, for any one that liveth long, and liveth comfortably; as it was said of Abraham, Gen. 25. 8. *That he dyed in a good old age, an old man, and full of years*. He died in a good old age; The young man is counsel'd, *To remember his Creatour in the daies of his youth, before the evil daies come*, Eccles. 12. 1. What are those? Those evil daies are the daies of old age: The words following being an Allegorical, elegant description of old age. Old age in it self is the evil day: The lives of many old men are a continual death: They live as it were upon the wrack of extream pains or strong infirmities; therefore it is a special blessing for man to be old, and yet to have a good old age, that is, a florid comfortable old age; *To have many years and few infirmities* is a rare thing. In some old age flourishes, and in others old age perishes, Job gives us this difference in the use of this word, Chap. 30. 2. *Yea, whereto might the strength of their hands profit me, in whom (Chelach) old age was perished*, As if he had said, some old men are active and strong, but these, who were faded and flatted in all their abilities, in what

stead

stead could they stand me? They were a trouble to themselves, and therefore could be no comfort unto others.

This full old age is explained further, by way of similitude, *He shall die in a full age, like as a shock of corn cometh in, in his season.* When a young man dies, he is as green corn. The Psalmist imprecates that some may be like the grass or corn on the house-top, that withereth before it is cut down, whereof the mower filleth not his hand, nor he that bindeth up the sheaves his bosom. Psal. 129. 6, 7.

The life of a man sometimes is like corn growing upon the house-top, that withereth: Or (as it is in the parable of the sower, Mat. 13.) like the corn that fell on the high-way side, or among stones and thornes, which came not in, in it's season, it never staide the ripening or reaping, but was eaten up or dried or choaked before the harvest. Now here, man is compared unto corn, sowed in good ground, well rooted and continuing out it's season, and is brought in ripe at harvest. *Old age is the harvest of nature.*

Some divide mans life into seven parts, comparing it to the seven Planets; Some into five, comparing it to the five acts of an interlude; but commonly the life of man is divided into four parts, and so it is compared to the four seasons of the year. And in that division, old age is the winter quarter, cold and cloudy, full of rheumes and catarrhs of diseases and distillations. But here, old age is the harvest; though thou art a very old man, thou shalt not die as in winter, but thou shalt die as it were in harvest, when thou art full ripe and readie, as a *shock of corn* that is laid up in the barne; The general judgment of the world is compared to a harvest, and death (which is a particular day of judgment) is a harvest too.

Those words, *He shall come to his grave as a shock of corn*, are further considerable, the Hebrew is, *He shall ascend as a shock of corn*; and that referring to death, is sometimes translated by *cutting off, or taking away*, Psal. 102. 25. *Cut me not off in the midst of my daies*; The letter is, *Let me not ascend in the midst of my daies*: Whether it have any allusion to that hope or faith of the Saints in their death, that they do but ascend when they die; or to their disappearing to the eye of sense, when they die, because things which ascend, vanish out of sight, and are not seen; In either sense, when the Saints are cut down by death, they ascend. And they are elegantly said, *To ascend as a shock of corn*, because that is taken from the earth, and reared or stackt up; and so by a

לָחַי
Ascendere significat evanescere, velut in auris tolli, veld medio tolli.

שָׂרָה
Proprie significat acervum frugum, qui in

*Area erigitur.
Metaphoricè
tumulum seu
cumulum terræ
vel monimen-
tum sepulcro
impositum.*

Metaphor it signifies a Tomb or a monument erected or high built over a dead corpse, much after the manner of a shock of corn; So the word is used, *He shall remain in the Tombe or Heap.* Job 22. 32.

So then, the sum of this verse, is a promise of comfort and honour in death: He shall die in a full age, when he is ready and ripe for death. Yet this is not to be taken strictly, that, every godly man dies in such a full old age, in an age full of daies or full of comforts. Many of Gods best servants have had evil daies in their old age; their old age hath had many daies of trouble and sickness, of pain and perplexity. But thus it is with many in old age, and this is especially to be look't upon as an *Old Testament promise*; when the Lord dealt more with his people, in visible external mercies. Yet, in one sense it is an universal truth, and ever fulfilled to his people, for whensoever they die, they die in a good age, yea though they die in the spring and flower of youth, they die in a good old age; that is, they are ripe for death, when ever they die; when ever a godly man dies, it is harvest time with him; though in a natural capacity he be cut down, while he is green, and cropt in the bud or blossome, yet in his spiritual capacity, he never dies before he is ripe. God ripens his speedily, when he intends to take them out of the world speedily. He can let out such warme rayes and beams of his spirit upon them, as shall soon mature the seeds of grace, into a preparedness for glory: whereas a wicked man living an hundred years, hath no full old age, much less a good old age, *He is ripe indeed for destruction, but he is never ripe for death*; he is as unready and unripe for death, when he is an hundred years old, as when he was but a day old. He hath not begun to live, when he dies; or he is at the end of his natural race, before he hath set one step in his spiritual. Gray hairs are the shame, and should be the sorrow of old age, when they are not found in the way of righteousness. From the former branch of this verse, observe; First,

To have a comely burial, to come to the grave with honour, is a great blessing.

It was threatned npon *Jebojakim*, the son of *Josiah*, as a curse, *That he should have the burial of an Ass, and be drag'd and cast out beyond the gates of the City,* Jer. 22. 19. That man surely had lived like a beast, whom God threatn'd by name, that when he died, he should be used as a beast: though we know the bodies of many

many of the servants of God, have been scattered, and may be scattered upon the face of the earth, like dung; *The dead bodies* (as the complaint is, *Psal. 79. 2.*) *of thy servants have they given to be meat to the fowles of the Heaven, the flesh of thy Saints to the beasts of the earth.* Yet to them (even then) there is this blessing reserved, beyond the blessing of a burial, they are ever laid up in the heart of God, he takes care of them, he embalms them for immortality, when the remains of their mortality, are troden under foot, or rot upon a dunghil.

Secondly, observe, *A godly man, is a volunteer in his death; He cometh to the grave: A wicked man, never dies willingly, Though he sometime die by his own hand, yet he never dies with his own will.* Miserable man is sometimes so over-prest with terrors, and horrors of conscience, so worne out with the trouble of living, that he hastens his own death. Yet he, *Comes not to the grave willingly, but is drag'd by necessity.* He thrusts his life out of doores with a violent hand, but it never goes out with a cheerful mind. He is often unwilling to live, but he is never willing to die. *Death is welcome to him, because life is a burthen to him.* Only they come to the grave, who, by faith have seen Christ lying in the grave, and perfuming that house of corruption, with his own most precious body, which saw no corruption. Observe thirdly,

To live long and to die in a full age is a great blessing. Old Eli had this curse pronounced upon his family, *1 Sam. 2. 31. There shall not be an old man in thy house.*

Gray haire is a crown of honour, when they are found in the way of righteousness. It is indeed infinitely better, to be full of grace, than to be full of daies; but to be full of daies, and full of grace too, what a venerable spectacle is that? To be full of years, and full of faith, full of good works, full of the fruits of righteousness, which are by Christ. How comely and beautiful, beyond all the beauty and comeliness of youth, is that? Such are truly said to have filled their daies. Those daies are fill'd indeed, which are full of goodness. When a wicked man dies, he ever dies empty and hungrie; he dies empty of goodness, and he dies hungry after daies. That place before mentioned of *Abraham* (*Gen. 25. 8.*) is most worthy our second thoughts, *He died in a good old age, an old man, and full,* so the Hebrew, we read, *full of years,* As a man that hath eaten and drunk plentifully, is full; and desires no

Impij quamvis
diu vivant, ta-
men non im-
plent dies suos:
quia spem in
rebus tempora-
riis collocan-
tes, perpetua vi-
ram hoc mundo
perfrui vellent.

more. So, *he dyed an old man and full*, that is, he had lived as much as he desired to live, *he had his fill of living when he dyed*. And therefore also, it may be called a full age, because a godly man hath his fill of living, but a wicked man (let him live never so long) is never full of dayes, never full of living; he is as hungry and as thirsty (as a man may speak) after more time and dayes, when he is old, as he was when he was a child, fain he would live still; *He must needs think it is good being here, who knows of no better being, or hath no hopes of a better*, It is a certain truth, *He that hath not a taste of eternity, can never be satisfied with time*. He that hath not some hold of everlasting life, is never pleased to let go this life; therefore he is never full of this life. It is a most sad thing, to see an old man, who hath no strength of body to live, yet have a strong mind to live. *Abraham* was old and full, he desired not a day, or an hour longer, *His soul had never an empty corner for time when he died*, He had enough of all, but (of which he could never have enough, and yet had enough, and all, as soon as he had any of it) eternity. In that great restitution promised, *Isa. 65. 20.* this is one priviledge, *There shall be no more there, an infant of dayes, or an old man that hath not fill'd his dayes*. There is much controversie about the meaning of these words; The digression would be too long to insist upon them. Only to the present point thus much, that there is such a thing, as an infant of dayes, and an old man that hath not fill'd his dayes.

An infant of dayes, may be taken for an *old child*, that is, an *old man childish*, or a man of many years, but few abilities. A man whose hoary head and wrinkled face speake *four score*, yet his foolish actions, and simple carriage speak under *fourteen*. *An old man that hath not fill'd his dayes*, is conceived to be the same man, in a different charactar. An old man fills not his dayes. First, When he fulfils not the duty, nor reaches the end for which he lived to old age; That man who hath lived long, and done little, hath left empty daies, upon the record of his life. And when you have writ down the daies, the moneths, and years of his life, his storie's done, the rest of the book is but a *continued Blank*, nothing to be remembred that he hath done, or nothing worth the remembrance.

Now as an old man fills not his dayes, when he satisfies not the expectation of others: so in the second place his dayes are not fill'd, when his own expectations are not satisfied, that is, when he ha-

ving

ing lived to be old, hath yet young fresh desires, to live, when he finds his mind empty, though his body be so full of dayes that it can hold no longer, nor no more. He that is in this sense an *infant of dayes*, and an *old man not having fill'd his dayes*, though he be an hundred years old when he dies, yet he dies (as the Prophet concludes in that place) accursed; he comes not to his grave under the blessing of this promise in the text, *in a full age*. Lastly observe.

Every thing is beautiful in its season.

He shall come to his grave like a shock of corn that is brought in his season. Even pale death hath beauty in it, when it comes in season. Eccles 7. 17. *Be not wicked over much, why shouldst thou die before thy time?* No man can dye before Gods time, but a man may dye before his time, that is, before he is prepared by grace, and before he is ripened in the course of nature. Those two wayes a man dyes before his time; First, when he dyes without any strength of grace; Secondly, when he dyes in the strength of nature. In this sense the Prophet describes the hand of God upon him, Psal. 102. 23. *He weakned my strength in the way; He shortned my dayes:* and therefore prayers in the 24th. verse, I said, *O my God take me not away in the midst of my dayes:* That is, in the strength or best of my times according to the line and measure of nature. A godly man prayes that he may not dye out of season, but a wicked man never dyes in season: That threatning is ever fulfilled upon him, in one sense, if not in both (Psal. 55. 23) *The blood-thirsty and deceitful man shall not live out half his dayes.* A wicked man never lives out half his dayes; for, either he is cut off before he hath lived half the course of nature, or he is cut off before he hath lived a quarter of the course of his desires; either he lives not half so long as he might, or not a tenth, not a hundredth part so long as he would; and therefore let him dye when he will, his death is full of terrour, trouble and confusion, because he dies out of season. He never kept time or season with God, and surely God will not keep or regard his time or season.

Vers. 27. *Loe this, we have searched it; so it is, hear it, and know thou it for thy good.*

As Eliphaz began his dispute with an elegant preface, so he ends it with a Rhetorical conclusion; as if he had said, *Job, I have spoken many things unto thee, hear now the sum and upshot of all*

all, *Loe this, we have searched it, so it is, heare it, and know it for thy good.*

Two things he concludes with, first with an assertion of the truth of what he had spoken, *So it is.* Secondly, with a motion for his assent to what was spoken *Hear it.*

Or the words may fall under a three-fold consideration.

As the { 1. Conclusion }
 { 2. Confirmation } of his speech.
 { 3. Application }

And this application is strengthened by a three-fold Motive.

By a motive, first from experience, *Loe this, we have searched it, we have found the thing to be true.*

Secondly. By a motive from the truth of the thing in it self *so it is* : we have searched it, we have experience of it, *so it is*, the thing is certain. And then,

Thirdly, From the fruit and benefit of it, if he submit unto and obey the truth delivered, *know it for thy good*, thou shalt reap the profit of it. These are three motives, by which he strengthens his exhortation, in applying the truth he had beaten out, in his former discourse.

We have searched it] As if Eliphaz had said, we have not taken these things upon trust, or by an implicit faith ; we have not received them by tradition from our fathers, but we have searched, and tryed, and found out, that thus the matter stands in Gods dispensations, both to a wicked man, and to a godly man, in all the particulars run through in this Chapter. Or *we have searched*, that is, we have learned these truths by experience; That God punisheth not the innocent, that, man cannot compare in justice with God, that, hypocrites shall not prosper long, and that, mans afflictions are the fruit of his transgressions. The word signifies a very diligent and exact scrutiny, (*Deut. 13. 14.*) *Thou shalt enquire and make search, and aske diligently* ; it is to search as Judges search and enquire about any crime, or question in Law determinable by their sentence, and as we search to find the meaning of a riddle. (*Jud. 14. 14.*) The word is also applied to the searchings, and enquiries of a Spie (*Judg. 18. 2.*) sent to bring intelligence ; A spie is an exact inquisitor, into all affaires given him in charge for discovery. So here, *we have searched out*, we have spied out and tryed this thing to the utmost, we have as it were, read over all the records of divine Truths, we have examined all experiences

קח
Scrutatus, per-
scrutatus est,
remota aut ab-
strusa.

Diligenti in-
quisitione &
veritatis scru-
tatione nec non
reconditorum
divinae provi-
dentia judicio-
rum considera-
tione rem ita
se habere com-
paratum.

riences and examples, and this is the result, the sum of all, *Loe thus it is.*

A question arises here, how *Eliphaz* can say, we have seartcht it, when as *Chap. 4.* he saith, *A thing was secretly brought to me?* It seems these wear matters attained and beaten out by study, not sent in by divine Revelation; and so are rather the opinions of men, than the Oracles of God. Men inspired by the Holy Ghost, speak another language; As, *Thus saith the Lord, or this we have received, not this we have searched.* Scripture is given by inspiration from God, not by the disquisitions of men.

Some have hence concluded this speech of *Eliphaz* Apocryphal, as being rather matter of humane invention, than divine inspiration: or the work of mans wit, rather than of Gods Spirit.

But I answer. First, The Apostle *Paul* hath sufficiently attested the Divine Authority of this discourse, by alledging a proof out of it, *1 Cor. 3. 19.*

Secondly, That which was secretly brought to *Eliphaz*, was that one special Oracle, *Chap. 4. 17. Shall mortal man be more just than God? shall a man be more pure than his Maker?* The other part of his discourse, to which these words (*Loe this we have searched*) refer, were grounded upon the experiences which himself and his friends had observed in, and about the providence of God in all his dealings both with the godly and the wicked, all agreeable to that grand principle received by immediate Revelation. And therefore as he told *Job* before, that the general position was brought him in a vision, so all ages and the records, kept of them (in all which he had made a diligent enquiry) came up fully to the proof of it; as if he had said, The Lord told me so; and all he hath done in the world proclaimes that it is so. His word is enough to assert his own justice, but his works witness with it. *Loe, this, we have searched, so it is.*

We have searched. He speaks in the plural number; he begun his speech in the fourth Chapter, and he concludes it here in the plural number. Yet we are not to think, that, this was a discourse penn'd by them altogether; or debated first in private conference, and agreed on, that thus *Eliphaz* should speak, because he saith, *we have searched it.* But the meaning is only this, I suppose I have spoken the sense of my two friends, who stand by, and I believe they are ready to subscribe to, or vote every word I have now uttered, therefore *behold we have searched and thus it is.*

Hear

Ex quo intelligimus hanc Eliphaz diffinitionem non oraculi fuisse, sed studij, nec ad Dei revelationis responsa, sed ad humani ingenij inventa pervenire. Jansson. in loc.

Hear thou it. To adviſe thee, was our part; to hear and hear-ken is thy part; therefore *hear it.*

But had he not heard them all this while, why doth Eliphaz now bid him hear it?

It is true, he had heard; but there is more required, than the hearing of the eare, when ſuch a Sermon as this is preached. To heare, is more than the work of the ear. It is,

First, to believe and give credit to what was heard. (*John 9. 27.*) *I told you before, and you would not hear* (ſaith the blind man) *wherefore would you hear it again?* that is, I have told you already, but you would not believe, nor give credit to what I ſpoke.

Secondly to hear is to hearken, that is, to yield and conſent to what is ſpoken. (*Gen 3. 17.*) *Forasmuch as thou haſt hearkned to the counſel of thy wife:* Barely to hear a temptation to ſin, is no act of ſin: as barely to hear an exhortation to good, is no act of grace. *Therefore becauſe thou haſt hearkned,* is, becauſe thou haſt yielded and conſented to that which ſhe hath ſpoken.

Thirdly, To hear, is to obey, *Iſa. 55. 3. Hear and your ſoul ſhall live.* It is not every hearing of the ear, that bringeth life to the ſoul, obedient hearing is enlivening hearing:

So here, *We have ſearched it, ſo it is, hear it,* that is, believe what we have ſpoken, ſubmit unto, and conſent to what we have ſpoken, obey and praſtice what we have ſpoken.

To hear, is both an act of ſence and an act of reaſon, an act of nature, and an act of grace. To hear one requeſting and praying is to grant: and to hear one counſelling and commanding, is to obey. When God hears man, he grants; and when man hears God, or hears men ſpeaking in the name of God, he yields and obeyes.

It followes, *And know thou it for thy good.* The Hebrew is, וְיָדָעְתָּ *know it for thy ſelf.* Now becauſe that which a man knows for himſelf, is for his profit, therefore we tranſlate *know it for thy good;* that is, know it as that, whereby thy ſelf mayeſt receive good. The meaning of, *know it for thy ſelf,* is not this, know and keep it to thy ſelf, let none partake with thee of it; It is againſt the uſe of knowledge, that a man ſhould ſo know for himſelf, though a mans ſelf hath or may have good by all he knowes. So we muſt underſtand that of *Salomon, Prov. 9. 12. If thou be wiſe, thou ſhalt be wiſe for thy ſelf;* that is, thou ſhalt be advantag'd by thy wiſdome; Wiſdome brings in a fair renews; though many know much

much, and seem very wise, who know nothing for themselves, and are not wise at all, for their own good.

There are three sorts of *knowing men*.

First, Some know onely to know. They know, but they propose no end to themselves, beyond knowledge: They know not for the good of others, no nor for their own good. As it is with riches and honour, so with knowledge: covetous men gather riches that they may be rich, they purpose not any other end of having riches, but only to be rich. An ambitious man, desires honour, that he may be honourable, he proposeth to himself no other end of his desiring honour, but to be honourable. So many are covetous and ambitious of knowledge, they read from book to book, and from point to point, from science to science, and what do they with all this knowledge? only this, that they may know; to know thus, is not to know for good, *To know only to know, is no better then not to know.*

Secondly, Others know, that they may be knowne, to know this is their end, that other men may know that they are knowing men, that they are great Schollars, great read men, men of great abilities and boundless studies. Even as some desire riches, that they may be accounted rich, and honour, that they may be fam'd for honourable. *To know only that we may be known, is worse then not to know.*

But thirdly. That which is the right way of knowing, is to know that others may know, or, to know that our selves may practise. These are the true ends of knowing, to communicate knowledg & to obey knowledge. The great end of knowing should be our own profiting in holiness and obedience. And so here, *Know it for thy good*, is, to know it so, as to make an advantage of thy knowledg. *To know for our good, is the only good knowledg.* Hence observe, first, *Truth deserves our most diligent search.*

We have searched it (saith Eliphaz) The promise of finding truth is only to such as search for truth (Prov. 2. 4.) *Thou shalt find wisdom, &c. If thou seekest her as silver, and searchest for her as for hid treasures.* There are two places, two veines especially, where truth is to be found; *There is the Book of Gods word, and the book of Gods works: The book of Scripture, and the book of providence;* In these two books, we are to search, in them to study out truth, for our own practise, and for advise to others.

Secondly Observe,

That which we offer to others for truth, we ought diligently to

make tryal of our selves; or we should make truth our own, before we distribute it to others.

We have searched the thing out (saith Eliphaz) we know the truth to be thus, we are masters of what we teach. They who hear aright, search (as the Bereans) those things, which are taught them; and they who instruct a right, ought to search the things which they teach; If there must be after-searching of those things we hear, certainly there must be fore-searchings of the things we teach. Truth (ordinarily) is not worth the having unless it be come in by our own searching: They who receive that for truth which they never searcht, will not hold any truth when themselves are searcht. Truths merely borrowed and taken upon trust, are no stock, no abiding treasure of knowledg; And yet most can only say of all the truth they have, as he of his axe-head, (2 Kings 6. 5.) *Alas master, for it was borrowed*; they snatch up one truth from this hand, & another from that; they take it upon the credit of this and that learned man; very few are able to say (as Eliphaz here) *Loe this, we have searched it*: The more pains we take to find truth, the more pleasure we take in it; That is sweetest to us, which we sweat most for, in praying and studying: Morsels of Truth dipt in that sawce, fatten and strengthen the soul most.

Observe thirdly,

What a man knoweth by search and disquisition, he is confident of.

We have searched it; and what follows? *so it is*; He speaks with authority, not timerously, as if he doubted whether it were so or no; but, *so it is*, we will bide by it, we have it upon enquiry and diligent search. Observe fourthly,

The truths we know our selves, we should communicate unto others.

Here it is, we have searched it, but we will not put the light we have found, under a bushell; we will not hide the talent we have in a napkin: Here it is, make what use of it thou canst, *know it for thy good*. Observe fifthly,

Truth may challenge credit, and command the eare.

Heare thou it. Truth needs not stand begging audience, or creep upon the ground with flattering insinuations, or humble submissions to gaine acceptance. Truth is a great Prince, and may speak in the language of Princes; *We will, We require*; It commands rather then entreats, or all its entreaties commands, every word a law.

law or a charge: *Hear thou it.* Observe in the sixth place, That *It is needful to make special application of general doctrinal truths.*

Eliphaz had delivered a doctrinal truth, and here he makes application; And though he failed much, in the application of it to *Job*, yet there were general truths very appliable, in the things he delivered. Therefore he stays not in generals, nor leaves his doctrine hovering in the ayre, but brings it home to the heart, and layes it close to the conscience; *Hear thou it, and know it thou, for thy good.* And not onely national and speculative truths to be brought home and applied, but even common experimental truths, such were these discussed, and handled by *Eliphaz*. Observe seventhly,

A man may know much, and yet get no good by it.

Know this for thy good. The Devil is a great Scholler, he knows much, but he knows nothing for his benefit, but all for his hurt. Many a man knowes almost all that is knowable; but he knowes nothing which is (to him) profitable: *Nothing gaires by his knowledge but only his pride*, he is puffed up with knowledge, not built up, and *that knowledge which puffes up, will at last puffed down, or cast us down.* Eightly observe,

A godly man, may make a profitable use of any Truth.

You see what truths *Eliphaz* spake; many of them ordinary, common Doctrines, and many of them sore threatnings and judgments upon wicked men, yet *know thou this for thy good.* There is no veine of Doctrine in the book of God, but a man may make use, yea treasure of it. All truth is so symbolical to the regenerate part, that it cannot but more sublimate and spiritualize a spiritual heart though it selfe be a truth about things earthly and temporal.

Observe lastly,

All truths, especially truths contained in the promises, are the portion of a godly man.

Know thou it for thy good, saith he; As if he should say, if thou art a godly man, then all the good things I have here spoken of, belonging to godly men, belong to thee, they are thy portion also. While a believer reads the booke of God, he sees great riches, many precious things in the promises; and whatsoever good he findes there, there is nothing of it too good for him; he may know it all for his own good; those sweet delicious promises of the pardon of sin, of the love of God, of the freeness of grace, of the glory to come, the promises of Christ, and of all that is Christs, all these

things are his, when he reads them, he may set his mark upon them, and know them for his goods, know them as his own proper goods. Unbelievers are strangers to the promises, and the promises are as strange to them; they know not the promises, and the promises will not know them: They know not a letter of Scripture for their good. The very promises are threatnings to them, and the very blessings of the book of God, are their curse. As the clouds pass over this and that peice of ground, and then dissolve upon a third, by the directing and all-disposing providence of God: So the promises (which are full of blessings, full of comforts, as the clouds are of showers) pass over a wicked mans head, and let not down one drop of mercy or comfort upon him, but leave him like the *dry hearth, or barren wilderness, which seeth not when good cometh*, Jer. 17. 6. But when the cloud moves a little farther, and meets with the family or person of a godly man, there it dissolves and powreth out a *plentifal rain* (both of temporal and spiritual blessings) *to refresh and confirme that inheritance of the Lord*, Psal. 68. 9.

And so much for this fifth Chapter, wherein, with the fourth, we have handled the first part of the dispute undertaken against *Job*, by *Eliphaz*, the first of his three friends. The whole discourse consisting of divers arguments, to convince and to humble him under the hand of God: of divers counsels & motives to perswade and direct him to seek unto God, and submit to his correcting hand: All he was to speak, being let in, by a loving preface, and all he spake, being ratified, with an assuring conclusion, that all he had spoken was for his good, if he would hear, believe and obey. In the next Chapters we shall hear *Job* making his defence, scattering the charge thus brought against him, stiffely maintaining, and importunately renewing his first complaint.



J O B, Chap. 6. Vers. 1, 2, 3.

*But J O B answered, and said,
O that my griefe were thoroughly weighed, and my calamity
laid in the ballances together.
For now it would be heavier than the sand of the sea, there-
fore my words are swallowed up, &c.*

THis sixth Chapter begins *Jobs* replication, which is continued to the end of the seventh. He replies exactly to the several parts of the charge, given by *Eliphaz*, who in the two fore-going Chapters, undertook both to reprove the impatience of *Job*, and advise him to a more holy and better temper'd carriage, towards God, under his afflictions. In this reply, *Job* shapes and formes up answers unto both. I shall endeavour to give you a breif of the whole, and then to particulars.

First, *Job* enters with a refutation of those reprooves of impatience, which *Eliphaz* had heap't upon him; and with that subjoyns a refusal of the counsels (in his sence) which he had given him. In this work, seven verses of the Chapter are spent.

Secondly, We have a renovation or a re-inforcement of his grief and desire to die, from the 8 to the end of the 13 verse, *O that I might have my request; that God would cut me off, &c.* As if he had said, I am so far, from being satisfied, with what thou hast spoken against me, or from recanting and recalling, what I have spoken, in those my breathings after death, that I will be bold to make the same suit to God againe, *O that I might have my request, and that God would cut me off! &c.*

Thirdly, He proceeds to a charge of rash censure, of uncharitable, yea of deceitful dealing upon his friends, from the 13 unto the 24 verse. *To him that is afflicted (saith he) pity should be shewed from his friend; my brethren have dealt deceitfully, as a brooke, &c.*

Fourthly, He yet submits himself to their judgement and direction.

ction, if they would speak reason to him at last, and come home to his case indeed; or, if they could fully and candidly discover to him any errour, he was willing to be rectified; This he professes (and it is most ingenious profession) in the 24. and 25. verses, *Teach me (saith he) and I will hold my tongue, and cause me to understand wherein I have erred, &c.* As if he had said, All that you have spoken hitherto, doth not reach my condition, ye have quite mistook my case, yet, you shall see, I doe not stand out against you, because I will stand out; it is not my will that opposes what you have spoken, but my understanding; therefore, if you can shew me better reason, I lay down the bucklers, and yield my self a prisoner to your selves and unto truth. I delight not to lengthen out contentions, nor am I resolved to have last the word, *Teach me, and I will hold my tongue.*

Fifthly, He adds an expostulation, mixed with an aggravation. An expostulation about, & an aggravation of their high jealousie, and low opinion of him, in the 26. and 27. verses, *Doe ye imagine to reprove words, and the speeches of one that is desperate, which are as wind?* As if he had said, Doe you think, that you have had to deal with a man, that onely makes a noyse, or speaks a great many words, which have no more sound then sence? doe ye think I am out of my wits, and instead of arguing with you, doe onely rave like a mad man at you? Ye have not had vain, windy words from me, but words full of weight and matter, words of truth and soberness, wherefore then do you speak thus? *Doe ye imagine to reprove words, and the speeches of one that is desperate?* Doe you think I speak like one, who knows not what he speaks? Or that, I have at once lost my hope, and my understanding?

Sixthly, He gives them advice and admonition to take better heed, to what they should after say, if they intended to say any more, or to continue their counsel and discourse with him; in the three last verses of this sixth Chapter. *Now therefore be content, looke upon me, for it is evident to you, if I lie, returne I pray you, &c.*

In the 7th, (which concludes his speech) he offers three things, especially to be observed.

First, A renewing of many arguments and considerations, by which he confirms the equity of his request, to have his life cut off; upon which sad subject he insists, from the beginning of the Chapter, to the end of the 17th verse, *Is there not an appointed time*

time to man upon the earth ? Are not his dayes like the dayes of an Hireling ? &c.

Secondly, After all his high straines of contest with man, we have an abasement of himself, as unworthy that God should take notice of him, either by mercies or judgements, in the 18. and 19. verses. *What is man, that thou shouldst magnifie him, and that thou shouldst visit him every morning ? &c.* A godly man will stand (when he sees cause) upon his termes with men, but he ever falls low before, and hath not a word to reply against God. He is sometime angry, when men vilifie him, but he ever admires, why God should magnifie him. *What is man, &c.*

Thirdly, He concludes his speech with an humble acknowledgement of his own sinfulness, and with an earnest request for the pardon of his sin. Lord (saith he) *I have sinned, what shall I doe unto thee, O thou preserver of men,* ver. 20. &c. After all this heat and passion, after all these complainings, *Jobs* heart lay level before the Lord, yea he abases himself to exalt and give glory to God, with humble confession, and earnest supplication for the pardon of his sin. Thus we have the generall parts and substance of his answer to that charge of *Eliphaz*, in the two former Chapters.

But J O B answered and said, &c.

In these words in the three following verses, *Job* gives us the refutation or rejection of that reproof, given him by *Eliphaz*; And he refutes it by shewing the reason why *Eliphaz* (as he supposed) was so sharp and bitter in reproving him. And further, he shews cause why he rejects his counsel or consolation. The reason upon which he puts off these reproofs is this, because *Eliphaz* had not duly considered his sorrowes, or was not so sensible of them, as a man should be, that undertakes a friend in his condition. The sum of his argument against what *Eliphaz* had spoken, may be thus formed ;

*Amicos tamen,
quod antequam
ipsum repreben-
derent, non ex-
pendissent suam
miseriam. Coc.*

He cannot duly reprove or convince another of impatience in complaining, who hath not fully weighed those calamities, which are the cause and ground of those complaints.

But Eliphaz, thou hast not fully weighed and considered my case and condition, my troubles and calamities, which are the ground and cause of my complaints.

Therefore thou canst not duly reprove or convince me of impatience.

tience. The assumption or second Proposition of this argument, is touched in the second verse, *O that my griefe were thoroughly weighed, and that my calamity were laid in the ballances together !* As if he had said, I had never received such harsh censures, such a judgement or reproofe, if thou hadst duly weighed my sorrows ; if thou hadst faithfully studied my case, thou hadst never rebuked me thus.

The weight of his calamity, himself expresseth two wayes.

First, Comparatively, at the third verse, by putting it into the ballance with the sand of the sea ; *For now (saith he) it would be heavier then the sand of the sea.*

Secondly, He sets forth the greatness of his calamity, demonstratively, by declaring in what manner he had been afflicted. My affliction is not an ordinary affliction ; *I am wounded with the arrows of the Almighty, and those poisoned arrows, and those arrows drinking up my spirits.* I have not onely some single great affliction, or many small ones upon me ; but, *I have terrour, and terrours, yea I have an army of terrours, yea an army of terrours alwayes incamping about me, and charging me continually ; why Eliphaz thou didst never clearly consider these things, much less hast thou had a sympathy or fellow-feeling of them. Thou hast not been afflicted in my afflictions : Thou hast not sorrowed my sorrowes, nor wept my tears ; Therefore it is, that thou hast so sharply reprov'd me, and put so much gall and wormwood into thy discourse.*

So then, the summe of this first part may be thus given, taking it out of those high and hyperbolicall strains, in which his passion was carried ; as if Job had thus answered Eliphaz, *It is an easie matter to slight that which a man doth not know, and to think others complain too much, when we ourselves feel nothing ; but is it any wonder to hear a man groane, that hath a burthen upon his backe, as heavy as the sand of the Sea ? Is it any wonder to heare a man cry out, whose flesh is filled with poisoned arrows, shot from a bow, bent and drawn by the arme of omnipotency ? Is it any wonder, if that man feare, who is incompast about with terrours ? Is it any wonder, if that man be troubled, who hath the terrours of the Almighty incamping about him ? Why Eliphaz, thou wouldst not think, that an Oxe or an Ass were reproveable, if the one should low when he hath no grass, and the other bray when he hath no fodder ; if it be so, that the very irrational creatures doe according to reason, when they complain upon their wants, dost thou think me desperate*

or irrational in complaining of mine? Alas all my fodder and my grass, all my comforts and refreshings are taken from me. Dost thou not see, how, upon a due consideration of my estate, all thy reproofes may be wiped off from me, or retorted upon thy selfe? what great matter is it, if thou dost not complain, who sittest at ease, and knowest no sorrow? Thou art in green pastures or full barnes, thou hast grass and fodder in abundance, and therefore hast no cause of complaint. Thus in the general.

But J O B answered and said.

To answer, is here taken properly: he answers to a charge, reproof, or argument. At the third Chapter, verse the first, when *Job* began to speak, it is said, *Job answered and said.* In Scripture language answering is often put for speaking, though none have spoken a word or made any proposal before. But here answering is taken in a strict sense, as it notes a reply to somewhat before spoken; *Job answered and said.* Note this from it.

It is the duty of a man to answer, when he is questioned or charged. It is the Apostles rule, (1 Pet. 3. 15.) *Be ready alwayes to give an answer to every man, that asketh you a reason of the hope that is in you.* As a man in duty ought to give a reason of the hope that is in him; so in duty he ought to give a reason of the sorrows that are in him, and of the complaints that proceed from him; *We must answer for our passions, as well as for our speeches; we must answer for our sorrows, and for our joyes, and for our feares, as well as for our hope, or for our faith.* These must all be answered for, and when any shall charge us about any of these, we must be ready to give a reason of them (as the Apostle advises there, in the case of our hope) *with meekness and feare.*

It is our duty to answer thus, both in reference to our selves and others.

First, it is our duty in reference to our selves, that we may vindicate that which should be more precious to us, then the gold of Ophir, our own credit or sincerity, *No man ought to despise his owne integrity or reputation, so, as not to stand up for it.* Therefore *Job* growes resolute in that point, professing that he would hold his integrity, till he died, he would never let that goe, but answer stiffely for it: It is justice to disasperse our selves, and give witness to our own wronged innocency. A man is more

bound in duty to stand up for himself, then for another, by how much he is nearer to himself, then to others.

Secondly, It is our duty to answer in respect of others; (and that *Job* might have an eye unto) namely to satisfie those, who are scandalized by what we have either done or spoken: Suppose, it be not a scandal given, suppose, it be only a scandal taken, as this of *Job* was: *Job* did nothing purposely to scandalize them, nor any thing, which upon a due consideration, was a scandal, but his friends had taken scandal at what he spake, his impatient complainings: therefore he was bound in duty to satisfie them, and to shew further grounds, wherefore he so complained. *Silence when we are charged, either makes a full conviction, or strengthens suspicion;* And in this case, if *Job* had held his peace, he had either yeelded the cause, & confess'd himself guilty, or at least his friends should have had cause to goe higher in their jealousies of his sincerity. To right our selves is not a point of indifferency, but of dutie. Selfe-love is the rule of our love to others. He who neglects his own wronged honour, will not be very careful (which yet he ought) of his neighbours.

Si accusatus non respondeat, aut criminis convictus, aut certe suspectus videatur. Pined.

O that my griefe were thoroughly weighed !

Griefe may be considered two wayes, either *passively* or *Actively*. Grief taken *Passively* is the thing which we suffer, or, which is grievous to us; affliction it selfe is called griefe. Take grief *Actively*, and then it is the sorrow we express, under the pressures of grievous afflictions. The word in the Hebrew is translated sometimes anger, sometimes indignation, sometimes wrath. It is the same which *Eliphaz* useth, Chap. 5. v. 2. where he saith, *Wrath killeth the foolish man*; *Eliphaz* began his speech with that word, hinting at *Job*, as if his wrath and impatience towards God had discovered him for a foole. or a wicked one: Now *Job* returning answer, begins with the first word of *Eliphaz* his speech; As if he had said, *You told me that wrath kills the foolish man, but O that my anger, or the wrath which you conceive to be in me, that griefe which I have expressed, were fully weighed, you would quickly see, that it is not the anger or wrath of a foole, you would find reason for my passion, and that, not the want of wisdom, but the plenty or weight of my grief hath wrought out these complaints. Therefore my desire is, O that my griefe, O that my sorrows powred forth in my former lamentation were thoroughly weigh'd; you have*

IRA, indignatio hoc loco, ira est querimonia valde iracundia vel molestia, quæ ex morbi & ulceris gravitate concipiebatur. Merc. Notat dolorem quem quæ capite re adversa & displicenti. Coc.

but

but guessed at them yet, you have not weighed them; or if weighed them, yet not *thoroughly weighed* them, you have not weighed them (which you ought) as you would weigh gold, to a grain, or to the turning of the scale : or if so, your beame is not a true one, nor your ballance the ballance of the Sanctuary, you have weighed me, but, by a common beame, or (I fear) by *false ballances, and a bagge of deceitful weights.*

O that my grief.] The Vulgar Latine translates, *O that my sins,* namely, for which I am thus afflicted, were thoroughly weighed ; *Utinam peccata mea, Vulg* As if the meaning of *Job* were to lighten his sin, and to aggravate his suffering : But doubtless, that was none of *Job's* mind or meaning, neither will the original bear such a translation ; when our sins are put into the ballance with our sufferings, all our sufferings, the heaviest we can feele or undergoe in this life are but as a feather to a talent of lead. As all the afflictions of this life are light, in comparison of that *exceeding weight* of glory, prepared for us in the next life. So all the sufferings of this life are light, in comparison of the exceeding weight of one sin, committed by us. Therefore *Job* makes no such comparison here, as if he had bin afflicted more than he deserved ; That of *Ezra* concerning the Church of the Jewes (Chap. 9. 13.) *Thou our god hast punished us less then our iniquities deserve,* is true of every punishment ; put any punishment of this world, spiritual or temporal, in one scale, and the least sin, in another, that lightest sin out-weighs our heaviest punishment. Only in hell sins and sufferings shall be of equal poyse. God will then powre and measure our punishments, which shall come up to the proportion and dimension of our sins, and what the creature cannot bear at once in weight, shall be weighed to him in eternity. But to pass that rendring, as unsafe.

O that my grieffe were thoroughly weighed.

Our English word, *scale*, which is the instrument, by which we weigh, is well conceived to come from the Hebrew word here used (*Shakal*) signifying to weigh any thing, but especially to weigh coyne and mony, to weigh gold and silver; As Gen. 23. 16. *Abraham* upon the purchase of that field, which he bought of the children of *Heth*, for a burying place, *weighed to Ephron the silver, which he had named.* It was the custome of those times, in stead of telling, to weigh their mony, and that was the most exact and ready way of paiment : And from that word (*Shakal*) signifying

Libavit, ponderavit, olim moneta libra. batur & ex pondere habebatur summa pecunie, ut mini ex numero nummorum. Ulpian.

*Sicut moneta
certi ponderis
E omnium pon-
derum regula.*

*Vi begis verba
ponderant.
Sanc.
Quæstor pres-
ens arario mi-
litari. Jun.*

to weigh money, comes the Hebrew word for one special sort of money, *the Shekel*, because they weighed by the shekel, that being as their standard or a special coyne, of such a known weight & value, that all their coyne was weighed and valued by it. So in the Latine, and likewise in our English, we call one special summe of money, *A pound*, which is a weight, and by which mony is commonly accounted and paid. And hence by a Metaphor, this word signifies to judge or to consider of a thing exactly and fully, because of all matters that men weigh, they will weigh gold and silver most exactly: if a man weigh gold, he weigheth it to a grain, if gold want but the turning of the scale, more then due weight or allowance, it will not pass, *Isa. 33. 18. Where is the Scribe, where is the Receiver?* The Hebrew is, *Where is the weigher?* that is, either the *spiritual weigher*: He that uses to be so exact in weighing every tittle of the law, Or, the *Civil weigher*, because they used to weigh all the mony they received. So then, *O that my griefe were thoroughly weighed*, is as if he had said, *O that my griefe were weighed*, as gold and silver is weighed, weighed exactly, to the least, to the utmost, that you might fully know what it is.

The word single by it self, notes an exact examination by weighing, but when (as here) the word is doubled, or (by an Hebraisme) repeated, *O that my griefe in weighing were weighed*, it heightens & increases the sence exceedingly: Hence we translate *O that my greife were thoroughly weighed*, weighed so, as that there might be a clear discovery, how much my sorrows weigh. The doubling of a word, to this sence, is very frequent in Scripture, I shall not need to instance. Take only that (*Gen. 2. 17.*) *Of the tree of the knowledge of good and evil, thou shalt not eate of it, for in that day that thou eatest thereof, in dying, thou shalt die*, (that is) *thou shalt surely die*; So here, *O that in weighing it were weighed*, that is, *O that it were thoroughly and exactly weighed*.

Lay all together, and it imports thus much; as if *Job* had said, I would not have my sorrows weighed at a vulgar beame, or in ordinary ballances, I would not have the sound or letter only of what I have spoken considered, but I desire that you would take my complaints together, the words and the matter, and that you would weigh all impartially, that you may come to a full understanding, what my condition is: and then surely you would give up a better judgement, and make a faire interpretation of my words,

words then as yet you have put forth : Thus he speaks also Chapter 31. 6. *Let me be weighed in an even ballance, that God may know my integrity.* Uneven ballances will not make a perfect discovery : That which is false, cannot give a true report: Things and persons act as they are; therefore *Job* desired to be weighed in an *even ballance*, such a beam will speak the truth of my estate, both to God and man; God needs no meanes to make him know, he knows all immediately, and he weighs by his eye, not one thing by another, but all things in themselves; *Job* speaks of God after the manner of men.

And my calamity laid in the ballances together.

My grief and my calamity. Griefe caused by my calamity, and calamity the cause of that grief.

My calamity. The word signifies any troublesome evil, sad event, or accident, vulgarly called a *mis-fortune*; *O that this sad estate and condition wherein I am, were put into the ballance.*

The Original for *ballances*, is very observable; As there is much elegancy, in the word by which the action, so, in this, by which the instrument of weighing is expressed, It is found onely in the plural, or dual number, as many of that nature are; The same word in Hebrew, signifies also the eares, which are the organ of hearing, and the reason of it is thus given, because as the tongue of the ballance stands like a judge between the two scales, inclining to neither till the weight be laid in; so should the eare of a Judge by office, or of any man, by deputation, called to hear and determine of things in difference, stand indifferent to both parties, till he heare the matter debated, and the reasons brought forth on either side. The Moralists embleme this by the place of that *Signe* in the *Zodiacke*, which they call the *Virgin*, standing (according to the doctrine of Astronomers) between the *Lion* and the *Ballances*. The *Lion* bids *Virgin* *justice*, be stout and fearless; The *Ballances* advise her to weigh the matter on both sides, with moderation, and be cautious, inclining neither one way nor other, but as the merit of the cause, fully heard, shall sway her judgement.

Job desires, that his calamity might be layed thus in the ballances, before the sentence; *Laid*: The word is, *O that my calamity might ascend in the ballances*; And that manner of speaking is used, either because weighing, the lighter scale of the ballances doth ascend, or because when things are weighed, the ballances ascend.

ויהי

אדודיע ויהי

fuit, eventus
malus, infortu-
niumמאונן
Trutina, statero
quod duas sc.
habeat lances,
velut aures.
Pang.

אדודיע

ad dodec רודיע

Levavit, su-
stulit, nam qui
adpendit ali-
quid tollit lan-
ces in altum,
ascend Druf.

ascend or are lifted up : A man takes up the ballances in his hand to weigh ; So it is, as if he had said, *O that these*, might be poised together and *lifted up*, to see which way the scales will turne.

771
Pariter vel potius similiter.
Nulla ejus parte prætermittis.

Together, There is some difference in opinion about that word *Together*, whether he meaneth thus ; *O that all my greife and calamity were weighed*, you consider things to halves, and leave out those points which are most weighty and material ; you should take in all together. Or whether his desire be, that his grieife and calamity, both together, might be put into one ballance, and the sand of the sea into another, and so an experiment be made, whether his grief and calamity, or the sand of the sea were heavier. Or thirdly, Whether thus, that his grieife should be put into one ballance, and his calamity into another, and then trial be made which of those two were heavier, his grieife and sorrow, or his calamity and trouble. A learned interpreter conceives, that *Job* wishes his grieife and calamity might both together be put into one ballance, and all the sand of the sea (if it were possible) in the other, supposing that his grieife and calamity would out-weigh that vast ponderous aggregated body. His opinion is chiefly strengthened by some difficulties in the Gramatcal construction, unless this be admitted ; and yet if it be, a greater difficulty is shewed by a second, and therefore I rather take it thus ; *O that my grieife and calamity were laid in the ballances together*, that is, *O that my grieife were put, one into one ballance, and my calamity into another ; or, O that my grieife might be weighed with my calamity*, and it would appear (notwithstanding your judgement of me) that yet, there is nothing so much weight in my grieife, as there is in my calamity, that is, I have not yet grieved or complained up to the height or weight of those calamities, which are upon me : So that if my sorrow were laid in one ballance, and my affliction in another, my affliction would out-weigh my sorrow, and it would appeare, that I have complained, not only, not without a cause, but not so much, as I had cause.

Mercerus.

Bolduc.

And to prove that his calamity was heavier then his grieife, he adds in the next words ; *It*, (namely his calamity thus weighed) *would be heavier then the sand of the sea* : As if he had said, it is possible that in trying all heavy things, somewhat might be found heavier then my grieife or my complaint hath been ; but I am sure nothing can be found of equal weight with my calamity, for my calamity (which is the immediate antecedent) *would be heavier than*

the

the sand of the sea, then which nothing can be found more heavy.

That of David, Psal. 62. 9. is paralel to this expression in Job, Surely men of low degree are vanity, and men of high degree are a lye; To be laid in the ballances, they are altogether lighter then vanity. The meaning is, That if men of all degrees, high and low were put in one scale, and vanity in the other, vanity it selfe would be weightier then the gravest and most weighty men: Hence some reade, they together are lighter then vanity; Others to this sence, Men and vanity being weighed together, vanity will not be so light, as vaine man. As David, to shew mans lightness, makes him lighter then the lightest thing, vanity. So Job, to shew the heaviness of his calamity, makes it heavier then the heaviest thing, the sand of the sea. Observe hence; first,

That it is a duty, to weigh the sad estate and afflicted condition of our brethren thoroughly.

But (you will say) what is it to weigh them thoroughly?

I answer, It is not only to weigh the matter of an affliction, to see what it is, which a man suffers; but to weigh an affliction in every circumstance and aggravation of it; The circumstance of an affliction, is often more considerable then the matter of the affliction. If a man would confess his sins, and confess them thoroughly, he is to confess, not only the matter of them, as sins are the transgressions of the Law, and errors against the rule, but he must eye the manner, in which sin hath been committed, the circumstances with which it is cloathed, these render his sin out of measure, and out of weight sinful. Likewise would a man consider the mercies and favours received from God, would he know them thoroughly, and see how much they weigh? let him look not only what, but how, and when, and where, and by whom he hath received them, There may be (and often is) a great wickedness in a little evil committed, and a great mercy in a little good received. As relations, so circumstances have the least entitie, but they have the greatest efficacie. Now, as there is often more in the circumstances, than in the matter of a sin, or of a mercy: so, there is often more in the circumstance, than there is in the matter of an affliction, therefore, he that would thoroughly weigh the afflictions of another, must consider all these accidents, as well as the substance of it. As namely, the time when sent, the time how long endured, whether a single affliction, or in conjuncture with other afflictions, the strength of the patient, and the dependencies that are upon him.

Secondly,

Secondly, He that would weigh an affliction thoroughly, must put himselfe in the case of the afflicted, and (as it were) make anothers grief, his owne. He must act the passions of his brother, and a while personate the poor, the sick, the afflicted man. He must get a tast of the wormwood, & of the gall, upon which his brother feedeth. In a word, He may lay such a condition to heart: The Prophet *Malachy* threatens a curse upon those, who laid not the word and works of God to heart (*Chap. 2. 2.*) *I will curse your blessings* (saith the Lord) *because ye doe not lay it to heart* ; that is, ye doe not consider, what I say or doe, thoroughly: God cursed them thoroughly, because they would not thoroughly consider his laws and judgements: So then, to weigh the afflictions of another thoroughly, is to put our soules, as it were, in their soules stead. Hence, that we may be assured, Christ thoroughly weighed all our afflictions, He is said *to be afflicted in all our afflictions* ; He doth not only intuitively consider or contemplate them, but he is (though above enduring) as, actually enduring them. He is afflicted in all our afflictions, that is, he considers our afflictions as his own, and is affected with them, as if himself were pained with all our paines: and therefore it is said, that *himself took our infirmities, and bare our sicknesses*, *Mat. 8. 17.* the meaning is, he weigheth the griefe of his people fully. In these two points, this holy art of weighing griefe consists, consideration of circumstances, and sympathy of the smart. Meere speculation moves little. We have no feeling of anothers suffering, till we have a fellow-feeling. The bare Theory of affliction, affects no more, then the bare Theory of fire heates.

Secondly, When *Job* saith, *O that my griefe were thoroughly weighed*, we may observe,

That it is an addition to a mans affliction, when others are not sensible of his affliction. For it is as if *Job* had said: This makes me cry out so much of the weight of my sorrows, because my friends weigh them so little. The Church (*Lam. 1. 12.*) complains thus, *Is it nothing to you, all ye that pass by? behold and see, if there be any sorrow like unto my sorrow.* Is it nothing to you? as if the church had said; My affliction is something to me, and this afflicts me, above all my afflictions, that passengers and beholders slight my calamities, and think my affliction no affliction, that it is not so great, as indeed it is: Or, it is nothing to them, they are not toucht with it, how great soever they see it is to me: That
which

which wounds and breaks my heart, doth not prick their little fingers. And because, man is so ready to afflict his brother with this negative affliction, a not being sensible of his afflictions, therefore the Apostle assures us (*Heb. 4. 15.*) *That we have not an High Priest that cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are.* This is spoken to comfort the Saints in their extreamest sufferings; what though men will not take notice and be sensible of your condition? what though men will not weigh your grief; yet *Christ will*; our High Priest is none of your senseless Priests, who care not what weather the people endure, so they be warm and at ease. Thirdly observe;

We can never rightly judge, till we thoroughly weigh the condition of an afflicted brother. For Job conceiv'd that Eliphaz proceeded to judgment, before he had been in consideration. This is the reason why thou hast judged me uncharitably, because thou hast not weighed me seriously. To shew, that consideration must go before judgment, God himself is exprest to us, Scripture in considering the state of things, before himself judges. So *Gen. 11th.* in the case of the builders of Babel, and *Gen. 18th.* in the case of the men of Sodome, it is said, *That the Lord came down to see, whether they had done altogether according to that cry, which was come up unto him*; Not, as if the Lord moves from one place to another, from Heaven to earth, for he filleth all places; not that the Lord needs come down to receive information, or to examine his own intelligence, to see whether things are, as they are reported; but it is only an allusion to the manner of men, or, to shew, that he doth not censure or judge any man, or men, or Nations, till he hath taken a full cognisance of their condition. Now if God, who is infinite in knowledge and wisdom, represents himself coming down, and by degrees deliberating about and weighing the estates of men, before he censures them, what need then have blindfold men, ignorant men, men, who at best have much darkness mixed with their light, what need (I say) have they to examine, weigh and try every mans estate, before they sentence or determine it? Fourthly observe;

A man who hath not been, or is not afflicted himself, can hardly apprehend, what another endures, who is under affliction.

As there are comforts, especially spiritual comforts, which no man knows or can know, but by the enjoying of them: The white

stone (promised, *Rev. 2. 17*) hath a new name written in it, which no man knowes, saving he that receiveth it; A man that is a stranger to Christ and his wayes, is not able to make any judgment what the comforts and refreshings of a Christian are. He admires to hear men speak of spiritual comforts and consolations, he knows not the meaning of those things. *The natural man receiveth not the things of the Spirit of God, because they are spiritually discerned, 1 Cor. 2. 14.* It is so (proportionably) in all sorrowes and afflictions, especially in spiritual sorrows and afflictions, which lie off from sence, yea, which lie quite beyond the reach and borders of reason: spiritual sorrowes, the hidings of Gods face, the withdrawing of assistance, few pity in others, because few have had experience of these things, in themselves. They think men are mad when they complain of such afflictions; when they cry out of their sins, of the want of the favour of God, and the shining of his love, of deadness and coldness in duty, of unbelief and hardness of heart, &c. And therefore our Lord Jesus, to assure our hearts that he hath a full sence of all our sorrows, tasted himself of our sorrows. There is not any sorrow that can be upon any soul, or any affliction that can be upon the body, but our Lord Jesus hath had (some way or other) an experience of it: This makes him to (our apprehensions) most fit to judge and compassionate the distressed of his people. As all the sins of his people were laid upon him, so all their sorrowes were laid upon him too; therefore the Prophet *Isaiah* describes him thus, *Ch. 53. 3. A man of sorrows and acquainted with grief*; Grief and he were no strangers, while he was here upon the Earth, grief was his acquaintance and Familiar (as it were) that went up and down with him, all the while he travelled here below. Therefore seeing it is so, the whole Church and every particular believer, have strong consolation in their sorrows, that the Lord Jesus Christ doth thoroughly weigh their condition, and knoweth fully what it is, *We have not (as was toucht before) an High-Priest which cannot be touched with the feeling of our infirmities*; why, what assurance have we of this? it followes, *He was tempted in all things like unto us, yet without sin.* Christ had temptations unto sin, yet without sin, therefore he knowes how to succour us, when we are tempted unto sin; Christ was tempted by manifold sorrows, therefore he knowes how to succour us, when we are under manifold sorrowful temptations: If we had a Mediatour in Heaven that

that had not been tempted on earth, we might doubt whether he would be toucht with the feeling of our infirmities, whether sinning infirmities, or sorrowing infirmities. And were it not, that some of the Saints have been tempted and tryed, they, who are under tryals and temptations, would find none on earth, to succour them. *As God doth comfort some in all their tribulations, that they may be able to comfort them, which are in any trouble, with the same comforts wherewith they themselves are comforted of God, 2 Cor. 1. 4.* So he afflicts them, that they might pity and help others, as being under the same troubles with which themselves have been afflicted. A man that hath only travel'd in Geographical books and Maps, is not able to give you such lively descriptions of, or directions about forreign Countries, as he that hath travelled to, and been upon the places; so, they who have read and studied much about afflictions, can never give such enlivening, strengthening, heartning counsel, as they, who have been afflicted, and have dwelt sometime upon the Land of sorrowes, To pass on;

For now it would be heavier than the sand of the Sea.

That is, it would be most heavy. Who can tell how heavy that is which is heavier than the heaviest?

If my calamity (saith Job) were weighed it would have been found heavier, than the sand of the Sea, that account would be given of it; though you (my friend Eliphaz) seem to account it as light as a feather.

The sand of the Sea is applyed three wayes in Scripture,

First, to set forth an exceeding great number, (*Gen. 22. 17.*) *I will multiply thy seed as the Stars of the Heaven, and as the sand which is upon the Sea shore.* That is, I will exceedingly multiply thy seed, thy children shall be not only numerous, but numberless; Though a book of Numbers be written concerning Abrahams posterity, yet their total number is not written. So *Psal. 78. 27.*) *He rained flesh upon them as dust, and feathered fowles like as the sand of the Sea,* that is, he rained abundance of feathered fowles.

Secondly, the sand of the Sea, is used to expresse the largeness, the mighty extent or capacity of a thing; The sand of the Sea, is of a vaster extent than the Sea it self, as being the outward line or bound of it; therefore (*Fer. 33. 22.*) it is spoken of, as a thing impossible, for the sand of the Sea to be measured; *As the Host of Heaven*

(sc. the Stars) cannot be numbred, neither the sand of the Sea measured, so will I multiply the seed of my servant David. Measure is taken both of the content, and extent of things; The sand of the Sea is immeasurable both wayes, it cannot (as we speak of humane impossibilities) be measured by the pole or by the vessel. And in 1. King. 4. 29. it is said, *God gave Solomon wisdom and understanding exceeding much, and largeness of heart as the sand of the Sea*, that is, as the sand encompasses and takes the Sea in its armes, so Solomon had a heart, comprehending all the depths and oceans of knowledge; he had the compass of all learning, in his understanding. Hence, when a man attempts a thing impossible, we say to him proverbially. *Thou measurest the sand.*

*Arenam meri-
ri.*

*Multi mores
intolerabiles.*

Thirdly, the sand of the Sea is applyed in Scripture, to note the exceeding weight and heaviness of a thing: that instance is pregnant for it (Prov. 23. 7.) *A stone is heavy, and the sand is weighty, but a fools wrath is heavier than both*; when Solomon would shew us, how intollerably burthensome, the manners of a wicked man are, he compares them to a stone and to the sand, The wrath of a wicked man is very weighty, but (by the way) the wrath of God is incomparably more weighty: *Wrath proceeding from extream folly, is weighty, but wrath proceeding from infinite wisdom, is infinitely weighty*; The wrath of a fool upon his brother, is heavier than a stone, or than the sand, How heavy then will the wrath of the most wise God be, upon that fool?

*Triplex est are-
nae genus fossi-
li, fluviali &
Marina, Plin.
lib. 3 nat. hist.
cap. 23.*

It is further considerable, that, he saith not barely, *heavier than the sand*, (any sand is very heavy) but *heavier than the sand of the Sea*: Rivers have sand, and dry pits have sand, but Sea-sand is the vastest and the heaviest sand.

Again, He speaks not in the singular number, *Heavier than the sand of the Sea*; but (the Hebrew is plural) *heavier than the sand of the Seas*; as if Job had said, if thou shouldest shovel up all the sand, that is upon the shores of all the Seas together on a heap, it would not be so heavy, as my calamity; In such Hyperbolies or high strains of eloquence, Job rhetoricates about his sad condition, as if he resolved to put more weight into his expressions, as he found more weight put into his afflictions. Hence observe, *Afflictions are heavy burthens*. The judgments of God upon wicked men, are frequently in Scripture called burthens, and they are heavy burthens; Isa. 15. 1. We read of the *burthen of Moab*, that

that is, the judgment and calamity that ſhould fall upon Moab; And *Iſa. 17. 1. The burden of Damascus.* And *Iſa. 19. 1. The burden of Ægypt.* And *Iſa. 21. 1. The burden of the deſert of the Sea.* And afterwards, *The burden of the vally of viſion,* that is of *Jeruſalem*; And (*2 King. 9. 25.*) When *Jehu* had killed *Jehoram*, he ſaid to *Bidkar* his Captain: *Take up and caſt him in the portion of the field of Naboth the Jezreelite, for remember, how that when I and thou rode together after Ahab his father, the Lord laid this burden upon him;* That is, that he ſhould be ſlain and thrown out in this manner. As afflictions upon wicked men are burdens; So afflictions upon the godly are burdens too, they are alſo heavy burdens: Their ſins are burdens upon them, *My ſins* (ſaith *David*) *are gone over my head, they are a burden too heavy for me to bear,* *Pſal. 38. 4.* Their ſins are burdens and their ſorrows are burdens. Sin doth not only burden man, but it burdens God, *I am preſſed under your ſins, as a cart is preſſed that is full of ſheaves,* ſaith God, *Amos 2. 13.* As man, by ſin burdens God, ſo God, by affliction burthens man. But of all afflictions, inward afflictions are the greateſt burthens: As the Spirit of a man is ſtronger than his fleſh, ſo the afflictions which are upon his ſpirit are weightier than thoſe that are upon his fleſh: The ſpirit hath wonderful ſtrength, all ſpirits are ſtrong: Angels are mighty in ſtrength, *One good Angel is an over-match for all men.* And the Devils (who are ſpirits) are called not only *Principalities* but *Powers*, becauſe of their ſtrength. Proportionably, the ſpirit of man hath a mighty ſtrength in it, and ſo the afflictions, which are upon the ſpirit, may have a greater weight in them. The affliction which *Job* complains of, as heavier than the ſand, was not ſo much the calamity that preſſed his fleſh, or the pain that tormented his body (as is plain in the next verſe) but it was the calamity of his ſpirit, the affliction lying there, *A man can ſuſtain his infirmity, but a wounded ſpirit,* (that is, when a man hath got a blow, a wound, an affliction upon his ſpirit) *Who can bear?* *Prov. 18. 14.* As if *Solomon* had ſaid, I challenge all the world to find me out a man, that can bear a burdened wounded ſpirit; unleſs Chriſt put under his hand, no ſtrength of mans ſpirit can bear the burthen of a wounded ſpirit, A ſpirit hath no weight at all, only fleſhly and material ſubſtances are ponderous; but a wounded ſpirit is heavier than wounded fleſh. The ſpirit is ſtrong enough to bear the burthen'd fleſh, but nothing in fleſh can bear a burthen'd ſpirit.

In the close of the verse, we have the effect of this heavy weight of affliction, both spiritual and corporal.

a Verba deficiunt quibus magnitudinem dolorum exprimam: Therefore (saith he) my words are swallowed up. That is, I want words to express my grief. *a* All language is too narrow for the vastness of my sorrows.

Nulla possum oratione consequi, quanto infester dolore. Some read it. *b* Therefore my words are bitter, or therefore my words are steep'd in bitterness, as if he had said, I my self feed upon bitter things, I feed upon gall and wormewood, therefore no wonder, if my words taste of them.

Mere. Vix satis esse queam tanto a verba dolori. The vulgar goes further from the letter of the Text, rendring, *c* Therefore my words are full of sorrow; as if he had said, the sorrows which are in my mind, flow out upon my tongue. The Septuagint yet further off. *d* Therefore it seems my words are evil, or ill taken. My grief renders my words more liable to exception or mis-interpretation.

b Propterea verba mea a moro, Symmach. c Propterea verba mea sunt dolore p. ena. Vul Mr. Broughton translates, *Therefore my words come short*, there is a weight upon me heavier than the sand of the Sea, *Therefore my words come short*, or my expressions come not up to my intention. We translate near that sense and answerably to the original, *My words are swallowed up*.

a radice y h Lambit, absorbit, per Metaphoram perdidit, corruptit. The Hebrew word signifies *to lick up* or *to swallow down* and by a Metaphor to destroy or to consume; in the prophecy of Obadiah vers. 16. The word is used to that purpose *They shall drink and they shall swallow down*; And Prov. 20. 25 *It is a snare to the man who devoureth that which is holy, or who swalloweth down that which is holy*. So here, *Therefore my words are swallowed up* that is when I would speak my words are, as it were, half-eaten before spoken or my words are snatcht down in the speaking, by the sharp teeth and devouring stomach of my grief and sorrows.

Verba mea corrupta sunt, aut peritura. Levi deleta. Moy ses. interista. Theod. Lassa. Chald. Verbum perinet ad pronunciationem corruptam & ad Balbutiem, Others from the letter read, *Therefore my words are corrupted, wearied, lost, blotted, blubber'd*, so cut off, that I cannot speak distinctly, alluding unto those that stammer. A stammerer is in such haste to speak, that he *eats his words*, and (as we use to say proverbially in our Language) *he clips the Kings English*, he swalloweth up half his mind, when he would bring it out in words; such is the meaning of *Job, my words are swallowed up*, I cannot speak all: my grief takes me off, and cuts me short. And so he seems to excuse himself.

First; in case he had spoken abruptly and brokenly, my pain hath

hath been so great, that I can hardly speak, therefore take no advantage of the abrupt language and broken sentences, which have fallen from me, for the truth is, my grief hath swallowed up my words. I have rather sighed than declared my mind; real sorrow as well as poetical passionate imitation of sorrow makes many an (*Aposiopesis* or) sudden stop and breach, when the tongue is upon the swiftest speed, and quickest motion.

Vix loqui possum, vox faucibus haeret.
Vat.

And secondly, he seems to excuse himself for the matter of his speech, I have not yet spoken all my mind, I have not given you my full sense, about my condition: for through grief I was forced to swallow up my words, and to suppress what I had further to say. Therefore suppose my speech hath been imperfect, yet be not scandalized at it, for if you will have patience to stay, I shall anon bring up the words again, which my sorrows have snatcht from me and swallowed down. Stay a while, and you shall hear more, you shall hear all, I will speak more largely and more distinctly than I have done. One of the *Rabbins* takes the words actively, and refers the act of swallowing to *Jobs* friends; as if he had said, *Ye my friends have swallowed down my words.* Ye have not leisurely fed upon and digested them, but swallowed them in such haste that ye have not tasted them. As a man that swallows down a morsel greedily without chewing, never tastes either the sweetness or the bitterness of it. It is a usual Metaphor to express hearing by eating; and we have it (as many interpret) at the sixth verse of this Chapter, *Can that which is unsavory be eaten without salt.* It is a truth, that when words are thus swallowed or gobbled down, we take not out the strength or intent of them. But I stay not upon this exposition, because it straines too hard upon the grammatical construction, and other circumstances, of the Text.

Rab. Kimchi.

Observe out of the former meaning.

First, *Great grief interrupteth speech, and makes broken language; Therefore my speech or my words are swallowed up.* As sometimes our words devour, so sometimes our words are devoured; some men speak swallowing words, and others swallow their words, (*Psal. 57. 4.*) *Thou lovest all devouring words, or thou lovest all swallowing words, O thou deceitful tongue.* There are swallowing words, as well as swallowed words. Malice makes a man swallow the integrity of another with his words; And grief will make a man swallow down his own words, so that he cannot

not speak to maintain his own integrity.

Secondly, observe, That some afflictions exceed all complaints and are too big for expression. That note reaches Mr. Broughtons sense, my words come short of what my condition is, there is no language large enough, no Oratory eloquent enough to describe or make known my sorrows.

Lastly, observe, *Not to be able to express our grief is an increase of our grief.* Therefore my words are swallowed up. This is an addition to my sorrowes, that I cannot make known my sorrowes. It is a great part of my trouble, that I can tell you but a part of my trouble. Let a man be hindered from expressing his grief, either through want of power, or through the restraint of power, both wayes griefe increaseth. Some, who have been dying upon cruel racks, or under bloody tortures, have yet esteemed this, beyond all their tortures, that they might not freely speak out their minds and sorrows: to have their mouthes stopt, was worse to them than have their breath stopt. *It is a pain to be kept from speaking.* To command a man to swallow or eat down his words, is next to the command of eating and swallowing down his own flesh. *The cruelty of a disease, may gag a man, as well as the cruelty of a Tyrant.* Such is my grief that my words are swallowed up,

Apud Sophocle
eletra jalicem
vocat Niobem,
cui lugere fili-
orum interitum
permiffum est,
cum id sibi ma-
tris crudeli as
negaverita.

J O B Chap. 6. Vers. 4, 5, 6, 7.

For the arrowes of the Almighty are within me, the poyson whereof drinketh up my spirit : the terrours of God doe set themselves in array against me.

Doth the wild ass bray when he hath grasse ? Or loweth the Ox over his fodder ?

Can that which is unsavoury be eaten without salt ? Or is there any taste in the white of an Egge ?

The things that my soule refused to touch, are as my sorrowfull meate.

JO B continueth his reply and his complaint. He had exprest the greatness of his calamity, by comparing it with the sand of the sea for weightiness ; now he proceeds in the same sad aggravation by comparing it to an arrow for sharpness, and to an army for terribleness : *For the arrowes of the Almighty are within me : The terrours of the Lord set themselves in array against me.*

We are in this verse to open a quiver full of poysoned arrowes, and to marshal an army full of divine terrours, *The arrowes of the Almighty, &c.*

An Arrow, is a deadly engine, so called in the Hebrew from its effect, cutting or wounding. Being taken properly, it is an instrument shot out of a Bow, of wood or iron, either for sport or fight. But here figuratively. And arrowes in Scripture are taken in a figure divers wayes.

צדן *Sagitta d*
צדן *dimidia-*
vit, *discidit,*
quod *scindit*
rem *percussam.*

First, For the word of God, Psal. 4. 5. *Thine arrowes are sharp in the hearts of the Kings enemies, whereby the people fall under thee.* That is, thy words are sharp and peircing, whereby thou convincest and beatest downe sin and sinners, either converting or destroying them. The rider on the white Horse, going out conquering and to conquer (who is conceived to be, Truth, or the word of God triumphing) is described, with a Bowe in his hand; Rev. 6. 2.

Secondly, Arrows are put for the bitter and reproachful words of men, Ps. 64. 34. & Ps. 120. 4. *They bend their bowes to shoot their arrowes, even bitter words.*

Thirdly, For any evil or mischievous purpose, which a man

intends or aimes to the hurt of his brother, Psal. 58. 7. *When he bendeth his bow to shoot his arrowes, let him be as cut in peeces.* Bending of the bow notes the preparing and setting of mischief; The arrow shot out of this bent bowe, is the mischief acted and finished (Psal. 2.) *The wicked bend their bowe, they make ready their arrow upon the string; they prepare mischeifs against their neighbour.*

Fourthly, For any kind of affliction, judgement or punishment, Zech. 9. 14. *And the Lord shall be seen over them, and his arrow shall goe forth as the lightning.* Particularly,

1. For Famine, Ezek. 5. 16. *When I shall send upon them, the evil arrowes of famine.*

2. For Pestilence, Psal. 91. 5. *Thou shalt not be afraid for the terrour by night, nor for the arrow that fleeth by day.* What the terrour and the arrow are, is explained in the next verse, which is not an addition of other evils, from which safety is promised, but an explication of the same. *The pestilence that walks in darkness, and the destruction* (being the same pestilence) *wasting at noone-day.* The meaning of all is, Thou shalt be kept or antidoted against the plague both night and day.

3. Those thunder-bolts and haile-stones, which God sends out of the Magazine of heaven, and discharges in his wrath against wicked men, are called the arrows of his indignation, 2 Sam. 22. 15. Psal. 144. 6. & Hab. 3. 11. compared with Josh. 10. 11.

Further, the arrows of God signifie inward afflictions, troubles of the mind and spirit; God oftens shoots an arrow, which pierces into the very soule. It was said of Joseph, *The iron entred into his soule.* And it is (in this sense) very usual for the arrowes of God to enter into the souls of his people (Psal. 38. 1, 2.) *O Lord rebuke me not in thy wrath, &c. For thine arrows sticke fast in me:* Where stuck they? He meanes it not of his body, happily, the skin of that was not razed. There is an arrow, which touches not the sides, but stickes fast in the soule of a childe of God.

Understand it here, of the arrowes of affliction; and those either external, outward calamities, fastning in the flesh of Job; or internal, galling him to the soule and spirit. Therefore he saith, *be arrows of the Almighty are within me, the poison whereof drinketh up my spirit.*

These arrows are described in the text two wayes:

1. From

*Harer lateri
Leibalis arudo*

- | | | | | | | |
|----|---|----------|---|-----------------|---|---------------------------|
| 1. | { | From the | { | Efficient cause | { | The arrowes of the Al- |
| 2. | | | | Effect | | mighty. |
| | | | | | | They drinke up my spirit. |

They are the arrows of the Almighty, Shaddai; Of which word we have spoken in the former Chapter, verse 17th at large, it being one of the names of God, noting out his power and omnipotence: There he calls them the chastnings of (Shaddai) the Almighty: And here, *The Arrows of (Shaddai) the Almighty*.

1. Because, they are sent out from him. His arme beards and draws the bow. And

2. Because, of the mighty force and strength, in which they are sent home to the mark. The strength in which those arrowes come, and the depth of the wounds which they make, speak an Almighty arme drawing the bow. None but an Almighty arme can shoot an arrow thus deep, up to the feathers in the soul and spirit. It is not the power of all the tyrants in the world to strike or shoot thus deep. The soul of the Saint hath such armour upon it, as no bodily weapon can enter. And therefore the Martyrs, when all was wound in their flesh, spoke and triumph'd, because their spirits were whole, and untoucht. Onely a spirit can shoot arrowes into our spirits.

We find it frequent among heathen Poets and others, to describe their gods arm'd with bowes and arrowes. And in that they shadowed the power to wound the minds of men; and to wound them suddenly and secretly. The Scripture describes the true God thus, furnished with his Quiver of arrows, and his bowe, (Psalm 7. 13.) *He ordaineth his arrows against the persecutors.* God hath an arrow for the wounding of his enemies, and an arrow for the wounding of his friends: He hath arrowes for both, and both are wounded; and both are wounded with poysoned fire arrowes; yet with a vast difference; these are wounded and poysoned, that they may be healed, and they are wounded and poysoned that they may be destroyed.

Poetae deos arcu, jaculo, sagittisq; armant, intelligentes quas inferunt mortalibus clades, quae feriunt eminus quod proprium Dei videtur, Bold.

Arrowes are {
 1. Swift
 2. Secret
 3. Sharpe
 4. Killing } instruments.

I will make mine arrowes drunke with blood (Deut. 32. 42.)

They are instruments drawing bloud and drinking bloud, even unto drunkenness; afflictions are like arrows in all these properties.

1. Afflictions often come very speedily, with a glance, as an arrow, quick as a thought.

2. Afflictions come suddenly, unexpectedly; an arrow is upon a man afore he is aware: so are afflictions. Though Job saith, The thing he feared came upon him, he looked for this arrow before it came; yet usually afflictions are unlooked for guests, they thrust in upon us, when we dream not of them.

3. They come with little noise: an arrow is felt before, or as soon as it is heard: an arrow flees silently, and secretly, stealing upon and wounding a man, unobserved, and unseen.

Lastly, all afflictions are sharp, and in their own nature killing and deadly. That any have good from them, is from the grace of God, not from their nature.

The poison whereof drinketh up my spirit.

Quarum indig-
natio. Vulg.
Furor. Sept.
Fervor, Tygur:
plurimi Venenū

שׁוֹר Sagitta,
ignita, incalef-
cens motu.

מִן d radice
מִן
Caluit, in caluit
ira sic dicta
quod irati inco-
lescunt.

Plal. 58. 4.
Αυδος pro ιδος.
Sept.

There's the effect of his afflictions. Some read it, *The furie or anger whereof drinks up my spirit.* It may be called the fury and anger of an arrow, because the arrow is often sent in fury and in anger. We read also of the fire of an arrow, or of a fiery arrow, (Ps 76. 4.) *There breakest thou the arrowes of the bow.* Arrows even firing themselves by the swiftness of their motion.

The word of the Text is derived from a root, signifying to waxe very hot, and in the Nowne beate. Hence by a Metaphor it signifies angry, because angry men waxe hot, *Anger is breathed fire.* (Isa. 42. 25.) *Therefore he hath powered upon them the furie of his anger, and the strength of battel, and it hath set him on fire round about.* Fire and fury, are near in name, and in nature. When fury burnes within, fire quickly burnes without, and by a Metonymie the same word signifies poison; the reason is, because poisons heat and inflame; poysons inflame the flesh, and (as it were) set the body on fire, or because an angry man, like an angry Serpent) seems to breath out fire, or spet poyson. Paul before his conversion, *breathed threatnings, fire and sword* against the Church, Act. 9. 1. And therefore, either way, the word is well rendered, *The anger whereof, or the poyson whereof drinketh up my spirit.* And in the Greek the same word signifies anger and poyson; because of that inflammation which is about the heart of a man throughly angry.

In these words, *Job* seems to allude to the custome of cruel savage men, who, when they pursued their enemies with deadly hatred, and would wound them to death, used to dip the head of their arrowes, the top of their speares, or the point of their swords, or whatsoever weapon they fought with, in poyson, that so every wound might be a death; The poyson of such an arrow, speare or sword, drinks up the spirit, and corrupts the blood presently. Some poison strikes the heart, almost, as soon as the weapon strikes the arme. *Job* compares the arrowes, which God shot into him, not to ordinary arrowes, which kill only by peircing, but to poison'd arrowes, which kill by infecting; As if God had set himselfe to the utmost, to powre out the fierceness of his indignation upon him; not only shooting an arrow, but an arrow dipt in poison, such an arrow, as the most barbarous and cruel men shoot at their most professed and mortal enemies.

Drinketh up my spirit.] Poison gets quickly to the spirits, and there drinks: poison is subtile and spiritfull, and therefore (if I may so speake) incorporates with that which is most subtile in man, his spirit. Flat, pal'd, gross or dreggish liquor, will not quench the fiery thirsty poison, it drinks nothing but pure spirits; yet some reade, *It drinketh up my blood*; but this amounts to the same sense, for the spirit of a living creature is in the blood; the spirits swim in the blood.

There are different opinions about this spirit, or what we are to understand by it.

First, Some take spirit here, for the breath, or for the act of breathing; As if he had said, I have received so many wounds, by these poisoned arrowes, that I begin to faint, and cannot draw my breath; These arrowes sup up my spirit, and by wounding, stop my breath.

Secondly, Others understand it more generally, taking spirit for his strength and vigour; spirits are so strong, that they are put for strength, *The Egyptians are men and not God, and their horses flesh and not spirit* (*Isa.* 31. 3.) that is, they are not strength, but weakness. So here, *it drinketh up my spirit*, that is, the strength that is in me, all the powers and abilities of body and soule, are wasted and consumed: These calamities spend upon my spirit, where the stock of my strength is laid up, or which is the lock wherein my strength lies.

A third apprehends, that by spirit, he meanes his judgement, reason

*Venenatu gra-
vida sagitta,
-- pharetra,
Hor.
Qui mortu sa-
vo gement ut
vulnera causas,
Omnia viperea
spicula Felle
linunt, Ovid.
l. 1. de ponto.
Mos erat per-
sarum ut po-
nant venenum
serpentis in sa-
gitta suis, R.
Solo.
רוח*

*Tot confusus
vulneribus vi-
respirare valeo
Aquiu.*

*Dolores mei
me penitas e-
nervant, atq;
exhausto robore
deficiunt. Ric-
ned.*

reason and understanding, as if he had ſaid, ſhowers of arrowes and troubles come ſo thick upon me, that they even darken my mind, and drink up the ſtrength of my understanding; Hence I may ſeeme to ſpeake diſtractedly, unadviſedly, weakly; I have not that ſpirit to quicken, that ſtrength of reaſon to judge, which formerly I had: the paines of my body, diſable and diſtemper my mind; And therefore if I have ſpoken any thing below what I ought, it is, becauſe I am caſt below what I was.

The terrours of God do ſet themſelves in array againſt me.

כַּעֲוִיאוֹתָיו

Arrowes and terrors, are the ſame thing, in a different cloathing of words: Or the arrow is the affliction it ſelfe, and the terror is the effect or conſequent of it. The word here uſed for *Terror*, notes the moſt terrible terror and affrightment. *Terror* is the extreame of fear, or fear confuſed, into amazement and aſtoniſhment: Death is therefore called the King of terrors, becauſe there are ſo many powerful terrors in death, *Pſal. 55. 4.* That vexation which *Saul* felt, when God ſent out an evil ſpirit with commiſſion to vex him, is expreſt by this word, *1 Sam. 16. 14.* *An evil ſpirit from the Lord, troubled, or terrified him*; Such terrors, for the matter, ſuch for the manner & preſent workings of them, ſeized upon upright-hearted *Job*, and false-hearted *Saul*. A belciver, a child of God, an heire of Heaven, may feel himſelf haunted and pierced with helliſh terrors.

Theſe are called the *Terrours of God*, eyther firſt, by a common *Hebraiſme*; becauſe great, and ſtrange terrors. In that language, God is often put as an *Epithite*, to ſhew exceeding greatneſs, himſelfe being the greateſt. So *Chap. 1. ver. 16.* *Fire of God, &c.* Secondly, *Terrours of God*, becauſe he ſent and commanded that Army of Terrors. When *Jacob* journeyed with his little Army, *Gen. 35. 5.* It is ſaid, *The terror of God was upon the Cities round about, and they purſued them not*; that is, the Lord ſent an Army of terrors to oppoſe the Cities, leaſt they ſhould arme againſt *Jacob*. The terror of man is very terrible, and therefore the Apoſtle armes the Saints againſt it, *1 Pet. 3. 14.* *Be not afraid of their terror.* The terror of God is infinitely greater; and there-upon the Apoſtle argues, *2 Cor. 5. 11.* *Knowing therefore the terror of the Lord, we perſwad men.*

Thoſe terrors of God, may be taken two wayes: Either actively, or paſſively: *Actively*, for that work of God, in terrifying and troubling.

troubling. *Thy terrours*, that is, the terrours which thou didst afflict me with ; Or passively, for those afflictions which oppress the mind; when God leads that army against us, sets it in array to charge, and commands it to incamp about us, in either sence we may take this of *Job*, as also that of *Heman*, Psal. 88. 15. *While I suffer thy terrours, I am distracted.*

Nomen terroris frequenter in Scriptura sumitur pro flagellum malisq; gravissimum a Deo missis.

Further, There is a two-fold terror : First, caused by outward imminent danger. Secondly, caused by inward guilt. Or, Terror coming from the wrath of man ; and terror coming from the wrath of God. Thus it was threatened, *Levit. 26. 16. I also will doe even this unto you, I will appoint over you terrours. Deut. 32. 25. The sword without, and terror within, shall destroy both the young man and the virgin.* That is, fear shall kill those who escape the sword. A people cannot stand before the Army of men, who are once surpris'd with an Army of terrours : Hence *Josh. 2. 9. Your terror is fallen upon us*, saith *Rahab*, to assure the spies that the *Canaanites* could not stand before the people of *Israel*.

Again, The terrours of God afflict the soule ; First, When sin is set openly (to the eye of conscience) in array against us. *An army of sins are an army of terrours.* The Church is called, *Terrible as an army with banners* ; *Cant. 6. 10.* when she is strengthened and armed for the exercise of all that power, which Christ hath given her ; and when our sins stand before us, in all that strength, which the law hath given them, they also are terrible as an army with banners.

Secondly, When God hides his face from us, an army of terrours quickly faces us ; Though an army of sins come out in array against us, yet if God appear to us, in the fulness and freeness of his grace ; if Christ our Captaine will but leade us on against this army, we shall quickly overcome them, or they will flie before us ; But an army of sins is exceeding terrible, when Christ appears not in the field for us, or when God hides his face from us, and leaves us in the dark : It is usual in Scripture, to set forth terrours, as the effect of that darkness, and the hidings of the face of God ; Naturally, terror accompanies darkness ; children are afraid in the dark ; and not only children, but men : Histories tell us of great Emperours who durst not be in the dark, for fear. And as natural terrours meet us in natural darkness, so spiritual terrours in spiritual darkness : *When the light*
of

of Gods countenance is clouded and (as it were) benights the soule, then terrour takes hold upon us. Under either of these notions, we may understand the terrours of this text, *The terrours of God doe set themselves in array against me.* It was true in respect of outward troubles; they were very terrible: But especially in regard of inward troubles; when God set his sins in array before him, or hid his face, and obstructed the course of his wonted communion.

Set themselves in array against me.

TV
Ordinavit, ra-
tione & pro-
portione, dispo-
nit, instruit.

The Original imports, a very exact, curious, artificial ordination and disposal of things; As if the Lord had even studied to be exact and exquisite in afflicting *Job*; he puts his sorrowes into a method, and his troubles into order. The providence of God observes a rule, and is harmonious in those things which appear to us, a chaos, a heap of confusion. The word is applied;

First, To the ordering of speech, or disputations; There is a kind of embattailing in disputation, when it is regular and artificial (*Job 32. 14.*) *Now he hath not directed his speech against me,* saith *Elihu*, concerning *Job*; as if he had said, *Job* hath not marshalled his arguments against me, but all the charge hath been upon you.

Secondly, I find the word used in reference unto prayer: Prayer ought to be full of holy order and composedness (*Psal. 5. 3.*) *In the morning will I direct my prayer to thee, and look up.* In the morning will I put my prayer in array, I will posture my prayer in a gracious order, my heart in order, and my words in order, every petition shall (as it were) keep rank and file, when I am seeking unto God: *Be not rash with thy mouth, and let not thy heart be hasty, to utter anything before God,* is the counsel of the Holy Ghost by *Solomon*, *Ecclesi. 5. 2.*

But, properly, the word is applied to the marshalling and imbattailing of an Army (*Jer. 50. 9.*) *Loe, I will raise, and cause to come up against Babylon, an assembly of great nations from the North country, and they shall set themselves in array against her,* &c.

So then, whereas *Job* saith, *The terrours of God are set in array against me,* he would intimate that God afflicted him, both orderly and resolvedly. It was not some confus'd terrour, or sudden surprisal, but the Lord God, like some great Commander or General, mustered

mustered and marshal'd his army, and led it up exactly form'd, to a pitcht battel against him. Observe from hence, first,

Affliction comes sometime by multitudes.

You shall have a whole Army of them together; Sometimes we see a duel or single combate, one man matcht with one trouble; Here a man and an affliction; there a man and an affliction; but another time we may see a man & an army (as he spake in the story, when one made good a *pass* against a whole host of the enemy) In the spiritual war, one soul grapples with a multitude of troubles, and conflicts, with a thousand temptations: As there are legions of evil spirits, so legions of spiritual evils assaulting at once. Secondly Observe,

God sometimes appears as an enemy to his own servants.

The terrors of God are the arrowes of God (saith *Job*) God shootes the arrowes, and set the terrors in array. *Job* expected favour and succor from God, but he finds terrors and arrowes. Those wounds make our hearts bleed most, which we apprehend given us from his anger, whom we have chosen as our only friend. The Church had that apprehension of God (*Lam. 3. 3.*) *Surely against me is he turned, he turneth his hand against me all the day.* The Church speaks, as if God were quite changed, as if he having been her friend, were now turned enemy. So *Job*; I that was wont to have showers of sweet mercies, shot and darted into my soule, now feele deadly arrowes there, shot from the same hand; my spirit was wont to drinke in the pleasant influences of Heaven, but now poison drinks up my spirits. I was wont to walk safe, under the guard of divine favours, but now divine terrors assault me on every side. Thirdly observe:

When God appeareth an enemy, man is not able to hold out any longer.

See, how *Job* (poor soul) cries out as soon as he found, that these were Gods arrowes, and Gods terrors. *Job was a man at armes*, a man of valour, and of an undaunted courage; A man that had been in many skirmishes with Satan, and had often, through the power of God, foiled him, and come off with victory. *Chaldeans* and *Sabeans*, were (indeed) too hard for his servants, and conquer'd his cattel, yet the spirit of *Job* beat those bands of robbers, and triumphed over them; but, he was never in battel with God before, and perceiving now God himselfe to appeare as an enemy in the field, he cries out, *O the terrors of God, O the*

*Bellum unum
virum.*

arrows of the Almighty. When God is angry, no man can abide it (2 Cor. 5. 11.) Knowing the terrour of the Lord, we perswade men : We (saith the Apostle) who have felt by experience, or by faith have understood the terrour of the Lord : we knowing it experimentally, or knowing it beleevingly ; we, being fully perswaded that the terrour of the Lord is most terrible, perswade men ; O take heed you put not your selves under the terrour of the Lord, or provoke the terrour of the Lord against your selves. Those terrours of the Lord which come from pure wrath are altogether intolerable : And those which come from love, and are set in array by the infinite wisdom and gracious providence of God, ordering all things for good (to his) in the issue, even those are very dreadful, no man, not the holiest of men (and they are the strongest in this war) are able to stand before them. *Psalm. 38. 2. Thine arrows stick fast in me, and thy hand presseth me sore, there is no soundness in my flesh by reason of thine anger :* that is, I am as a man, who hath not a whole peece of skin all his body over, all is a wound : or I am as one, whose flesh is rotten by reason of his wounds. As Ely speakes to his sonnes, *1 Sam. 2. 25. If one man sin against another, the Judge shall judge him, but if a man sin against the Lord, who shall intercede for him ?* So we may say on the other side, if man contend with man, some one may help him, he may have a *Second* to relieve him ; but if once a man be contending with God, who will be his *Second* ? who will undertake for him ? who can come in to the rescue, when God is fighting and contending with us ? *We wrestle not against flesh and blood,* (saith the Apostle, *Ephes. 6. 12.* when he would shew, what a terrible thing it is to wrestle with the Devil) *but against principalities and powers, against spiritual wickednesses in high places.* Flesh and blood is no match for a spirit, though a created spirit, though an unclean spirit, a Devil : how then shall flesh and blood be able to wrestle with the creating Spirit, with him, who is a most holy Spirit, with God, who is *The Principality, The Power, the high, the Strong, the Almighty Shaddai.* In other battels it is man with man, or at worst, man with Devils ; but here it is a man with God, weakness and frailty, contending with omnipotency : and therefore when once God appears against the soul, the soul can hold out no longer, *His anger, who is the Spirit, quickly drinks up our spirits.* Fourthly observe,

Inward wounds and terrours are most terrible.

Doe not think that the sores upon *Jobs* body, fetcht all these complaints from him. He shews you now, what it was that made him complain indeed, *The arrows of the Almighty are within me, the terrours of God set themselves in array against me.* As *Tanto pœna in-*
the joyes and exultations of the spirit infinitely exceed all the *tolerabilior,*
pleasures which come in from the senses, all bodily pleasures: so the *quanto spiritus*
troubles and afflictions which are upon the spirit, infinitely exceed *corpore subti-*
all the troubles and afflictions which fall upon the body. As God *lior.*
hath such comforts, such joyes to bestow upon his people, as the world can neither give nor take away; so likewise, he hath terrours and troubles, which all the world is not able to remove or mitigate: *Theer are no medicines in the whole circuit of nature, that can heale a wounded spirit;* All your friends, all your relations, all your riches, yea all your natural wisdom, will be but as the white of an egge to your tast, in the day when God smites the heart with these terrours.

These arrowes and terrours are often preparatorie to conversion; when some men are overcome to receive Christ, an Army of terrours is sent out, to take them captive, and bring them in. There are many (I grant) whom God wounds with love, he shoots an arrow of favour into their hearts, and overcomes them with Troopes of mercies. Again, an army of terrours, is sent out to try the holy courage of those, who are converted, as well as to conquer the unholy enmity of persons unconverted. That was *Jobs* case here; and the second armies be as terrible to the soul as the first, and often are more terrible. And (we have such cases) a man that was converted without any army of terrours, may have an army of terrours sent against him after conversion. *The dispensations and methods of God are various, though both his rule and end be ever the same;* But whether this army of terrour comes before conversion, or after conversion; whensoever it comes, it must needs distress the soul exceedingly. *A broken spirit is very comfortable, but a wounded spirit is very dreadful:* Of a wounded spirit we may say, as I remember the Moralist speaks, concerning those barbarous naked fights, among the *Romans*, when men fought naked with men; or naked with beasts; Surely (saith he) all the former fights, and battels, were sports and mercy to these: So all other troubles, all other terrours, are pleasures and recreations to these; When you come to this bout, *Quicquid ante pugnam est misericordia*
when

when God sends these arrowes, and arrayeth such an army of terrours against you, fire and sword, stone and gout, yea. Hell it selfe (to present apprehension) is a pleasure. Many under those assaults, have thought they should gain by the exchange, and have wished to be in Hell, so they might be out of those terrours.

Few beileve this, but they who have had experience of it. *As the jeyes of the spirit, so the terrours of the spirit, are secrets unto most; As the Prophet speakes concerning those carnal ones in his time, If one prophecy unto them of wine and strong drinke, he shall even be the prophet of his people. To prophesie, or to speake unto some of riches, and of honour, and of pleasure, they find some tast in these things, this is wine and strong drinke unto them, there is some relish in these things, they understand what you meane; but if you speake unto them of joy in the holy Ghost, of peace of conscience, of the refreshings which are had in communion with Christ, they understand not the language, they know not what is meant. So, on the other side, if you would be a Prophet, or speak, or preach to some of fire and sword, of spoiling and plundering their estates, preach to them of plauge and pestilence, preach to them of the gout, and of the stone, of burning feavers, and languishing consumptions; they understand these, and are afraid, they even tremble to heare you speak of these things: but preach to them of the arrowes of the Almighty, shot into the spirit, of the terrours of God set in array against them; preach to them of trouble of conscience, and the hiding of Gods face, they smile at these things, they wonder what you would have, they know no such matters. *Spiritual good or evil, is seldome knowne till felt, yea neither of them is known (to purpose) till it is felt: Spiritual troubles are as little knowne, till felt, as spiritual joyes are: The natural man perceives none of these things of God, he cannot know them, because they are spiritually discerned: And there is as much spiritualness evidenced in discerning spiritual sorrowes and afflictions (our own or others) as there is in discerning our own or others spiritual joyes and consolations.**

I shall adde a word here to those, who live securely, in, or dally with their sins; Surely, if *Job* here in the text; if *David* often in the *Psalmes*, and *Heman* (*Psal 88. 15.*) cryeth out, *While I suffer thy terrours I am distracted*; If these cried out thus of the terrours and arrowes of God, then, (I say) *Sinners, and secure ones*, what will you doe, when God bends his bow, and opens his

his quiver, and shoots his arrowes at your naked breasts ? What will you do when God shall bring up armyes of terrours to charge upon you ? When you heare a *Job* thus crying out of terrours ? How sad will it be to you, who will be a terrour to your selves, as *Pashur* was threatned, *Jer.* 20. 4. and God a terrour to you likewise ? What will you doe, when there is a fear round about, and fear within ? *The sinners of Zion are afraid, fearfulness hath surprized the Hypocrites ; who among us shall dwell with the devouring fire ? Who among us shall dwell with everlasting burnings ?* *Isa.* 33. 14. If they who have a shield of faith to keep off these arrowes, and a rock of salvation, *Jesus Christ*, to hide themselves in, when these armies come to battel against them are thus afraid ; what will become of you, that are unarmed, of you, naked ones, of you, who have no shield, no shelter, no faith, no *Christ* ?

One thing more. Forasmuch, as there are such arrowes and terrours sent by God, even against his owne, for their trial ? Take heed of making arrowes against your selves ; take heed you be not found to raise and prepare an army of terrours, against your own souls. All the while men sin, knowingly and presumptuously, they shoot arrowes against God, and God may take those arrowes and shoot them back into their breasts, he can make their sins recoyle upon themselves, and pierce their own hearts with the workes of their own hands. Men muster (as it were) whole armies of terrours, and levie a bloody war against themselves by wilful sinnings. That text, *Psal.* 50. 21. telleth us, that God will bring the sins of wicked men, as an army against them, *I will reprove thee, and set thy sinnes in order before thine eyes* : It is the same Hebrew word, we have in the text, *I will set thy sins in array before thine eyes* ; as if he should say, thou thoughtest all thy sinnes were scattered and disperst, that, there was not a sin to be found, that they should never be rallyed and brought together ; but I assure thee, I will make an army of those sins, a compleat army of them, I will set them in rank and file, before thine eyes, and see how thou canst behold, much less contend with such a host as they. Take heed therefore you doe not levy warre against your owne soules ; that's the worst of all civil or intestine wars. If an army of divine terrours be so fearful, what will an army of black hellish sins be ? When God shall bring whole Regiments of sins against you, here a Regiment of oaths, there a Regiment

Magor missa bib.

Significat quod si distinctio ordine bellico apparetur cum omnium scelerum proponere.

of lies, there a third of false dealings, here a Troop of filthy actions, and here a Legion of unclean, or prophane thoughts, all at once fighting against thy life, and everlasting peace.

Lastly, you that have never felt these arrowes, nor seen any of these armies, and yet God hath been pleased to discover to you his love in his Christ, see what cause you have to bless God; Or, or if you have at any time felt them, and are now againe at peace, and if those terrours are removed, and the poyson of those arrowes sucked out, and the heads of the arrowes drawn out, bless God. Doe you not hear how *Iob* complains of arrowes and of terrours? *The arrowes of the Almighty are within me, the poyson whereof drinketh up my spirit; the terrours of God doe set themselves in array against me.*

Vers. 5. *Doth the wild Ass bray, when he hath grass? Or loweth the Oxe over his fodder? &c.*

The three verses following containe similitudes, taken from nature, by which *Iob* tells on the story of his sorrows, and justifies his complaint. The sense in General is this, as if he had said, I doe not cry out without cause; I should be more unreasonable then bruit beasts in so doing, *The wild Ass doth not bray, when he hath grass, &c.* Or thus, *We blame not beasts, if they complaine, when they have cause: take away grass from the ass, and fodder from the Oxe; Pinch them with hunger, and they will tell ysu of it, in their language; they will low and bray, till you understand they want meat:* Therefore surely you have no reason thus to find fault with me, or to charge me so heavily, because I have complained, when my grass and fodder, my comforts and my necessities are taken from me: Nor is it any wonder, if you complain not, who have contentments to the full, and know not (by experience) what sorrow meaneth.

פֶּרָא
Pera, onager d.
פֶּרָא
Frustrificavit,
fructum fecit,
quod fera Do-
mestica ani-
malibus sint se-
cundio res. Shin

Doth the wilde Ass bray, when he hath grass?

The* Hebrew word for a *wild Ass*, comes from a root, signifying *To bring forth*: and the reason is given, because wild beasts usually are more fruitful, and bring forth more plentifully than the tame. The word also notes *wild* in general; and is applied to wild and savage men, who delight in wild beasts, or wild places, forrests and wildernesses. So (*Gen. 16. 12.*) God speaks of *Ishmael*, whom *Hagar* bare unto *Abraham*, that he should be

A wild man, that is, wild among men ; or as a wild afs among men, strong and active, delighting in fields and forests.

Doth the wild afs (saith Job) lay when he hath grass ? When the afs hath meat he is quiet ; you hear not of him : but if he want grass he brayes, and makes a dismal noise (Jer. 14. 6.) The wild asses did stand in the high places, they snuffed up the wind like dragons their eyes did faile, because there was no grass, speaking of a time of drought and famine ; The wild afs is very impatient, both of hunger and thirst. And therefore the rivers are (by name) assigned to them for drinke, Psal. 104. 10, 11. He sendeth the springs into the valleyes, which runne among the hills ; they give drinke to every beast of the field ; the wild asses quench their thirst. Hence wild asses are observed by natural Historians to delight in, and frequent rivers and springs.

To which that prophane fiction of the Roman Historian (in abuse of the Jews) hath relation; who speaking of the travels of the Israelites, through the wilderness, tels us (to obscure the miracle which God wrought for them) that they being ready to die with thirst, at last espied a company of wild asses upon a rock : which advantage Moses tooke and presently followed them, knowing they would lead him to the waters, if any were to be had in those parts. In pursuance of which lie, Plutarch affirms, that the Jewes worshipped an afs, as a Deity, which they had in special honour and veneration, for that famous deliverance. Upon this stock of lies, the Heathen grafted that usual scorne against the Christians, That they worshipped the head of an afs. as that great assertour of the Christian honour against Heathenish evils and hellish imputations hath observed.

But, that is a harmeles and a witty observation (how solid I leave the reader to judge) which hath been hinted from this natural thirstiness of the wild afs: namely, that the Lord gave Sampson water out of the jaw-bone of an afs, Judg. 15. 19. thereby advancing the miracle, that a dead bone of that thirsty creature should be made a spring of water to revive him, who was ready to die with thirst.

The intendment of this digression, is only to cleare up the text, by shewing that the wild afs is most fitly instanced in, to shew the great cause which Job had to cry out as he did of his afflictions,

פִּנְאָרִים
Onager inter
homines s. bzu-
dito 2 erit in-
ter homines si
cut Onager ro-
bore prava-
lens.

Cornelius Tacitus,
l. 21.

Plutarch. l. 4.
Convivialium
Questionum.
quest. 5.

Tertul. advers.
Gentes cap. 16.

forasmuch as the wild As (who is so greedy of grasse and thirsty after the waters) will not bray for either till he is afflicted with the want.

Or loveth the ox over his fodder ?

This carries the same meaning with the former instance ; that being in wild creatures, and this in tame : as if *Job* had said, looke amongst all sorts of cattel, wild or tame, you shall find they are content, when they have food convenient for them. And here-upon grounds his argument, that if bruits led only by sense and appetite complain not without reason, then surely he at least a reasonable creature, had reason to complaine, or else he had not complained. Hence, Observe ;

First, Bruit beasts complain not without cause.

They complain not till want provokes them. Surely men are more then brutish, who complain when they have no want : But most of all, *They*, who are not content with abundance. Some are discontent, not only, though they have *daily bread*, and (as the Apostle speakes) *Food and raiment* (wherewith all should be content) but though they have store of bread and cloathing *laid up for many years*. Shall not the ox or ass condemn these, who bray and low, when they have grasse and fodder plenty, when they stand continually at rack and manger. By whom shall these men be accused think you ? We shall not need to send for the Angels out of heaven, to witness against them ; No, we may call the wild beasts, and bid them be witnesses : we may empannel *A Jury of asses and oxen to pass a verdict upon such men*. As God upbraids his people in case of their ingratitude for mercies, *The Ox knowes his owner, and the Ass his Masters crib* ; and (*Jer. 8. 7.*) in case of their neglect of judgements *The Storke in the heavens knoweth her appointed times, and the crane ; and the turtle, and the swallow observe the time of their coming, but my people doth not know the judgement of the Lord*. As if the Lord had said, whither shall I goe to fetch witness against this people ; shall I goe up to heaven for Angels, or call in men out of other Nations ? No I need go but to the aire for birds, for *the turtle, the crane and the swallow* ; any thing in nature will serve to condemn them, who act against, or below the dictates of Nature. Men are worse then beasts, when they doe worse. Their preeminence of constitution is lost in the baseness of their actions : and they

they put themselves by ſo much inferiour to beaſts, by how much they were placed above them. The Pſalmiſt charges it ſadly upon himſelf, that he walked in the ſphear of a beaſt, *So fooliſh was I and ignorant, I was a beaſt before thee* (Pſal. 73. 22.) How ſadly then ſhall they be charged, who walk in a ſphear below beaſts, who are more fooliſh and ignorant than a beaſt. Take heed of complaining without cauſe; if beaſts are ſatisfied with what is agreeable to nature, man ſhould be ſo much more; *When Nature hath not enough, Grace hath all.* Grace will not bray or low, when there is no graſs, no fodder: ſurely then, they have a ſcarcity of grace in their hearts, who bray and low over their graſs and fodder. Spiritual accommodations will make a good heart forget temporal incommodities; and it is reaſon they ſhould. God promiſeth (Iſ. 30. 20.) *Though I give you the bread of adverſity and the water of affliction, yet thy teachers ſhall no more be removed into a corner, but thine eyes ſhall ſee thy teachers.* As if he had ſaid, though your bodies are courſely fed, yet your ſouls ſhall be feaſted; good chear ſhall daily be ſerved into them, both at your eyes and ears. *Thine eyes ſhall ſee thy teachers and thou ſhalt hear a voice behind thee.* Thy ſight and thy hearing ſhall be reſreſhed with heavenly Meſſengers and good news from heaven. Now beſides this promiſe expreſt, there is a duty implied in the text, namely, that becauſe their ſpirits were ſo well fed, therefore they muſt not complain, though their fleſh come ſhort in feeding. *The bread of affliction ſhould be pleaſant to us, while we eat Goſpeldainties.* In theſe times God gives more plenty of ſpiritual food than formerly, yet many complain becauſe their natural bread is ſhortned; remember beaſts complain not, when they have what is ſuitable to nature, then let not Chriſtians complain when they have what is ſuitable to grace, though nature have but ſpare diet, and ſhort commons.

Verſ. 16. *Can that which is unfavoury be eaten without ſalt.*

He proceeds to another ſimilitude. It is, as if Job had ſaid, Nature will complain, when it wants meat, yea oftentimes nature will complain, when it wants pleaſant meat. Nature is not pleaſed if it want a grain of ſalt, if it have not ſauce, it is not ſatisfied. Therefore, ſurely I am to be born with, and not to be charged thus deeply, who complain; when you offer me that which is unfavoury, when you give me meat without ſalt, with-

לֹא
Est quod debito
condimento
& tempera
mento caret,
sive in defectu,
sive in excessu
Sales, pro
facetijs, quod
sint quasi con-
dimentum, ser.
monis Literæ
Sparsæ sale
humanitatis.
Cicer. ad
Artic.

בְּלֹא
Est præpositio
absq; sine. Sed
quidam accipi-
unt pro nomine
composito ex
Min, quod est,
ex & bel, à
Balah, quod est,
verus. Hinc
locum reddunt;
Infatus um ex
vetustas salis,
potius quam in
spidum absq;
sale Bold.

Job prem præ
horrore prorsus
impossibilem
vult significa-
re; Numquid
comedetur?
etc. At impos-
sibile omnino
non est com-
edere insi-
pidum sine sale,
carnes autem
corruptæ ex
vetustate aliis
manducari nul-
la tenus pos-
sunt. Bold.

out sauce, without any thing to render it, either pleasing to my
pallate, or easie to my digestion: Unless I were senseless like a
stock or a stone, how should I not disrelish and disgust sapless
saltless: how much more, bitter things.

Can that which is unsavoury.

The word which we render *unsavoury*, is the same used, Chap
1. v. 22. which we there opened at large; Job did not charge God
with folly or foolishly, or he spake not unflavourily of God.

There is a threelfold application of that word in Scripture:

1. To unpleasant meats.

2. To untempered mortar.

3. To indiscreet speeches, which want the seasoning either of
wit, wisdom or of truth, Lam. 2. 14. Thy Prophets have seen vain
and foolish things for thee; Lying visions without truth, vain words
without wisdom. So here, *Can that which is unsavoury be eaten*
without salt.

Seasoning makes unsavoury things sweet; As salt gives a relish
to meat, so wisdom and wit to words. And therefore the Latines ex-
press wise, witty speeches, pleasant discourse, a good grace in
speaking, and salt, by the same word.

There is another interpretation of that word, which we render
without: for some understand it not as a preposition, governing
the word *Salt*, but as a compound word, noting the oldness or
staleness of meat, wherein the very salt it self is putrified: and so
whereas we say, *Can that which is unsavoury be eaten without Salt?*
They translate thus, *Can that which is unsavoury through the cor-
ruption of salt be eaten?* Or, can that meat be eaten, which having
been salted, is now putrified? *Salt which keeps meat from corruption,*
may in time be overcome with the corruption of the meat. And a learned
Interpreter gives the reason why he rather chuseth this inter-
pretation of the word, (because saith he) it carries a stronger Em-
phasis with it; Job speaks as of a thing (in a manner) impossible
to be done; now it is very possible to eat unsavoury meat, with-
out salt; a good appetite will down with unpleasant food, and
hunger will dispence much with Cookery. But when season'd
or salted meats corrupts and putrifies, whose stomach doth not
loath and abhor it? therefore it is a fuller, and a more flat denial
to say, *Can that which is unsavoury thorough the corruption of salt, be*
eaten

eaten then ? Then to say, Can that which is unsavoury be eaten without salt.

Or is there any taste in the white of an Egg ?

These words are much obscured by most Translators, and have found almost as many expositions, as Expositors. Some translate thus, *Is there any taste in that, which being taken brings death ?* So the Vulgar : Doubtless a man hath but little pleasure to taste that, which tasted will be his death : so the words are an aggravation of the unsavouriness of those things, which were offered him by his friends ; to touch or take them, was to take poison, or to drink in a deadly cup.

To clear up this Exposition, they make the Hebrew word *Chalamuth*, signifying to dye, whence *Maroth*, death, and *Chala*, signifying froth, or foam, or from *Chali*, signifying infirmity : As if the word having these words put together had this sense, *The froth and foam of death*, or, *The infirmities of death* : that is, *deadly froth*, or deadly infirmity. As if he had said *is there any pleasing taste, in the spittle of dying men*, who we know often foam and froth at their mouthes, when they drawing on.

Others thus, *Is there any taste in the spittle of a healthy man*. The word (*Rir*) which we translate *white*, signifies spittle or froth ; As when David asked the mad-man before the King of Gath, it is said that he let his spittle fall down upon his beard, 1 Sam. 21. 13. And the word which we translate, *EGGE*, signifies *Health*, and the Verb to be healthy. Chap. 39. 4. of this book, *Their young ones are in good liking*. So, *Isaiah* 38. verse 16. But I leave this, as a very diseased and sickly interpretation.

I shall therefore pass from these, to our own rendering, *Is there any taste in the white of an Egge*, so Mr Broughton, *Is there any taste in the white of the yolk ?* And in the root to wax fat or strong and it is therefore taken for the yolke of the Egge, because that is the fatter, grosser, and more condense part of the Egge. As the white being the thinner, and much like spittle, is therefore expressed by a word, which also signifies spittle.

The white of an egge, is an emblem of things, without taste

בריר
הלמות

An potest aliquis gustare quod gustatum offert mortem. Vulg.

חלם
Sanus, confortatus, convalescens

In aluminis vitellis.

or favour. And so the sum of all is, that Job in this place by a Proverbial speech (for so I take this to be) intends only thus much, that he had very insipid tasteless things presented to him; such as he found no relish at all in, such as no way raised his appetite or quickned his stomach to receive them, all were unseason'd and flat. In the next words he goes yet higher, even to the highest Antipathy against them.

Vers. 7. *The things which my soul refused to touch, are as my sorrowful meat.*

Anima, τοῦτο
 ὑπερτίκτωρ.
 partem scilicet
 animæ quæ
 concupiscimus
 nonat hoc loco.

Here is the application and explication of both the former similitudes. *The things which my soul refused*, that is, the things which I exceedingly refused or abominated. (The soul is here taken for the appetite) As to desire with the soul, notes a strong intention of desire. (Is. 26. 9.) *With my soul have I desired thee in the night, yea with my spirit within me will I seek thee early*, that is, I have most vehemently desired, and in my most retired thoughts sought the Lord, *When the soul is expressed to do that which nothing can do but the soul, it imports the highest actings of the soul in doing it.* To desire with the soul, implies the sweetest delight, and so to refuse with the soul, implies the bitterest aversion, a refusal to the uttermost. The word *refuse*, is proper to the nauseating of the stomach; at the sight of any filthy thing, (Isa. 30. 22) *Thou shalt despise the covering of the graven images, &c. Thou shalt cast them away as menstruous cloth, thou shalt say unto them get ye hence.* So here, the things which my soul refuseth, as a man refuses a filthy clout, or as he should refuse that which is more loathsome, than any filthy clout, an Image or an Idol.

These things (saith he) *are now my sorrowful meat*, or, *the meat of my sorrow*; the terms of the latter clause are at farthest distance from, and opposition with that which went before. Not to touch a thing, notes the greatest aversion from it; and to have a thing given us as meat, notes our greatest communion with it. That which a man will not touch with his finger, how far is he from chewing it between his teeth, or letting it down into his stomach, and digesting it into himself? So that Job's meaning seems to be this, that, what he desir'd to be the greatest stranger from, was now offered to his nearest familiarity & acquaintance. He was now (as it were) to eat, what before he would not touch, this

This we call sorrowful *meat*. Psal. 127. 2. We read of the *bread of sorrow*, that is, bread gotten with sorrow, bread eaten with sorrow, or course bread. As *bread of pleasure* (Dan. 10. 3.) is *fine bread*: here sorrowful meat is either unpleasant meat, or any meat eaten in that time of his sorrow.

That relative (*the Things*) is not in the Hebrew, and so we may render word for word thus, *my soul refused to touch them as my sorrowful meat*. Or as another, *My minde refuses to touch them; these are plainly the very sickness of my meat*. As if he had said, I am so far, from being refreshed with these that (the truth is) they make my very meat, and so my whole life unpleasant to me.

Mr. Broughton varies the latter clause: *Those things which I have loathed to touch, are now the very sickness of my flesh*. The word (*Lechem*) which we translate *meat*, or *prepared flesh*, signifies also *living flesh*, in the Syriack and Arabick languages, as the learned Grammarians observe: Besides, we render the word (*Lechem*) *flesh*, Zeph. 1. 17. *Their blood shall be poured out as dust, and their flesh as dung*, hence he translates, *These things are to me as the sickness of my flesh*; that is, the things which my soul refused to touch, are now brought very near, and laid close upon me as sickness or sores cleave unto, and are in the flesh; or, they trouble me as much as the sickness of my flesh.

The right application of these words is as difficult as the translation of them; there are divers wayes to make out the sence; I shall reduce them unto two: either first, that all these unsavoury, tasteless, sorrowful meats which Job speaks of, are but the shadows of his afflictions and troubles, received from the hand of God. Or, Secondly, that they are shadows of the counsels and reproofs, which he had received from the mouth of his friends.

First, Some refer and apply all to the troubles, which were upon Job: and so these words are a fuller justification of himself, that he had great cause to complain, because his grasse and fodder, that is, comforts suitable to mans nature (as they to a beasts) were taken from him, and he was now fed and dieted with unsavoury meat, meat without salt, the white of an egg, distastful grievous afflictions, very gall and wormwood; *The things which heretofore my soul refused to touch, are as my meat*; I am put (as it were) to feed upon that, which I would not willingly come

Nauseabam ego
quondam ad
hujusmodi æ-
rumnas, move-
bant mihi sto-
machum, squalor
paupertas,
vitiis cibis, ul-
cer a, sanies,
vermes nunc
verbis ipsis
abundè pascor.

near: Pind

near : poverty and soares, sorrowes and wormes are my companions, and my cares.

From that sence note, *What at one time we loath, at another time may be our diet.* We have a saying, *what is one mans meat, is another mans poyson*; but it may fall out to the same man, that what he disgusted and avoided as poyson, he shall be constrained to receive for his meat and portion, *Lam. 4. 5. They that did feed delicately, are desolate in the streets; they that were brought up in scarlet, embrace dunghils*: When those gallants were in scarlet, how did their souls loath a dunghil? they loathed to touch it with their feet, but now they must hugg it in their armes, and lay it in their bosomes; *they embrace dunghils*. How many have been brought from faring deliciously, from wearing purple and fine linnen every day to scraps and rags, to hunger and nakedness every day. The Lord threatens the delicate dames of *Jerusalem* with such things as their proud spirits and haughty souls refused to touch, *Isa. 3. 24. It shall come to pass, that instead of sweet smell, there shall be a stink; and instead of a girdle, a rent; and instead of well set haire baldness; and instead of a stomacher, a girding with sackcloth; and burning instead of beauty.* Take heed of coyness and curiosity: many a daintie tooth hath been taught by hunger, to know bones, and water for a crust of bread.

Observe;

Secondly, *That which makes afflictions most greivous to us, is the unsuitableness of our spirits to afflictions*: Delight and Content consist in suitableness of the object to our affections and desires. God offers spiritual food to the natural man, but his soul refuses to touch it; he loathes Angels food, and is weary of the manna of the word; the precious Gospel, the bread of life, is an affliction to him, because his heart is unsuitable to it; how will such be afflicted at the last, when they find, *That*, as their sorrowful meat for ever, which their souls will for ever refuse to touch. They, who loath Christ and his wayes, shall find nothing in the end to feed upon, but what is most contrary to their appetite, even fire and brimstone, and an horrible tempest, these shall be the portion of their cups and the meat in their dish for ever. How sorrowful will that meal be?

But we may rather apply all the words of *Eliphaz*, in the two former Chapters: and *Jobs* ready submission in the first and, second Chapters, to the afflicting hand of God, argues for him that

that afflictions how greivous soever, were not the things which his soul refused to touch. And the apprehension of a learned interpreter satisfies me in it, *This sence* (saith he) *is too low for a man afflicted with troubles, far above these, which concern'd his outward man.* The Septuagint are expressly for this opinion, who translate those words, *Is there any taste in the white of an egg?* thus *Is there any taste in vain words?* they are so far off the judgment that these unfavoury things, the things which *Jobs* soul refused to touch, and the white of the egge, in the Text, are all meant of vain words, that they put it into the very Text. It is a usual boldness with them, and a very unwarrantable one, to vary so from the words of the Original, and make their glosse the Text, but it shews us how strongly they were engaged to that sence; Most of the Greek writers concur with them in it, viz. that *Job* aims at the counsels and speeches of *Eliphaz*, which wanted the seasoning of wisdom and prudence, yea of truth and soundness, as applied to the spirit of so sick a man, as *Job* was.

And besides, many modern writers are clear in the same apprehension, giving the sum of all plainly to this effect, as the mind of *Job* in those foregoing passages, *I would not have complained of the things which ye have spoken, if they had been meat for me, but I assure you, your counsels are not nourishing: I can find no food, much less any sweetnesse or fatnesse in them; your counsels want the due seasoning of wisdom, and the right temperatment of holy zeal: They are either unsavoury or tastelesse, saplesse stuff, such as I am so far from being refreshed with, that indeed they are a burden to me; and the remedy you prescribe me, is worse than my disease. How can you expect that I should submit or subscribe to what you have spoken, or that I should rest and acquiesce in your reproofs or advices seeing I assure you, they are not for me, they bit my state or spirit, no more than unsavoury meat doth my palate; or that which I abhor to touch, can please my taste: And therefore with my soul, I refuse and reject what you have spoken; and you have not only not satisfied me all this while, but you have vexed or tired me, and instead of mitigating my sorrows have added to them.*

But an objection arises against this; and one of the Ancients is very angry with those, who make this application to the counsels of *Eliphaz*, as if *Job* had rejected them, as unfit food, unsavoury meat. *Let no man* (saith he) *think that this holy man despised*

*Sensu humili-
lior est, quam
hominem decet
gravioribus
malis exagita-
tum. Pined.
ἐῖς δὲ καὶ ἐστὶν
καὶ ἐν πρῶταις
λέξει.*

*Tantum obest
ut sermonibus
vestris recrea-
tur eorum con-
dimento refici-
atur vita mea,
uti contra
cibum ipsum
mibi amario-
rem vitamq;
injuvantiorem
reddant. Jun.
Absit ut vir
sanctus ali-
quando amico-
rum suorum de-
da despiciat,
qui se humili-
or servus fue-
rit. Greg.*

fed the counsel of his friend, who himself was humble, as a servant.

To which I answer, that the counsels of *Eliphaz* are to be here considered, either in the doctrine, or in the use. His counsels, in the doctrine of them, were good and savoury, he spake wholsom food; but as to *Jobs* case, he was quite mistaken in their use: and so instead of easing, troubled him. A Physician may give his sick patient, that which is food in it self, very cordial and soveraign, and yet it may kill him instead of curing him, if it be not proper for his body, and his disease. Thus it is also in giving counsel, what we speak must be fitted to the person, and to the season; there are many good counsels of which we may say, as *Hushai* did of *Achitophels* ill ones, 2 Sa. 17: 7. *They are not good at this time.* That which is good counsel to a man at one time, may be, or might have been, ill to the same man at another, *I have many things to say*, saith Christ, *but ye cannot bear them now*, Joh. 16: 12. And that which one man can bear, another cannot at the same time. And therefore the Apostle was made all things to all men, 1 Cor. 9: 2. And accounted himself debtor, both to the wise, and to the foolish, to the learned and unlearned, to the weak and to the strong; that is, he looked upon it as his duty, to speak truths, suiting the state of every degree and sort of men; which is the meaning of his rule to all the dispensers of holy mysteries, that they divide the word aright: the rightness respects not only, or not so much, the subject, or word divided, as the object, or persons to whom the division is to be made, in giving every one his portion, or food convenient for him. One man may surfeit with that which another digests kindly, what fattens a second, may sicken or starve a third. This plainly is the meaning of *Job*; what *Eliphaz* had said, was not savoury food for him, nor drest for one in his condition: his soul did even refuse to touch, what he spake, because his soul was not of that temper, for which *Eliphaz* had fitted his speech; he was a physician of no value to him, because he brought a wrong potion, and mistook his case: his was good searching physick for the soul stomach, and gross spirit of a hypocrite: but it is enough to kill the heart of an upright heart, when God seems angry with him, & appears against him, when he is smitten without, and smitten within by sore afflictions of mind & body; then for his comforters to smite him with their tongues, to lay at him with hard words, & wound him with their un-

unreasonable jealousies then for his counsellours and helpers to be angry with, and opposite against him too. Observe hence ;

That not only words untrue, but words misapplied, are unsavoury, and may be dangerous: They are no food, and they may be poison. Prudence in applying, is the salt and seasoning of what is spoken. As a word spoken in the right season is precious, and upon the wheele, so is a word right placed : When that faithfull Prophet (Ezek. 13.) reproves the false Prophets, he saith, *They dawbed with untempered mortar, ver. 10.* it is the word of the Text : and why was theirs untempered mortar ? even, because they applyed the word of God wrong. *They made sad the hearts of those, whom God would have refreshed, and they cheared the spirits of those, whom God would have sadned ; they slay the souls that should not dye, and save the souls alive, that should not live ;* this was untempered mortar : The Apostle adviseth all, Colloff 4. 6. *Let your speech be alwayes with grace, seasoned with salt.* And speech must be seasoned, not only with the salt of truth but with the salt of wisdom and discretion; and therefore the Apostle adds, *that ye may know how to answer every one ;* that is, that you may give every man an answer, fitting his case, and the present constitution of his spirit *Of some have compassion (saith the Apostle Jude, vers. 22.) making a difference, and others save with fear.* This shews the holy skill of managing the word of God, when we make a difference of our patients, by our different medicines and not serve all out of the same box. Hence our Lord calleth those great Teachers of the Gospel, and dispensers of his Oracles, *Light, and Salt; You are the Light of the World, and you are the Salt of the earth,* because they were to speak savoury things to every person, to every pallate, as well as to enlighten them with knowledge, and prevent or cure the corruption of their manners, and ke p their lives sweet. As there is an unsavouriness in persons, when they are mis-employed, so there is an unsavouriness in speeches, when they are mis-applied. The history of the Church speaks of one *Eccebolius*, who changed Religion so often, and was so unsettled, that at last he cast himself down at the congregation door, and said, *trample upon me, for I am unsavoury salt.* And that word (though in it self a truth) which is unseasonably delivered, or unduly placed, may be cast at the doors of the Congregation to be trampled on; for (in this sense) *it is unsavoury salt ;* such corrupt the word, and theirs is but corrupt communication, such as cannot minister

*Concultate me
salem insipi-
dum, Niceph.*

grace unto the hearers, and often grieves the holy Spirit of God: These work men, for their ill division of the word of God, have reason enough to be ashamed, and the Lord may justly reprove them, as he did *Job's* friends, Chap. 42. 7 *Ye have not spoken of me (nor of my wayes) the thing that is right.*

J O B Chap. 6. Vers. 8, 9, 10, &c.

O that I might have my request! and that God would grant me the thing that I long for!

Even that it would please God to destroy me, that he would let loose his hand and cut me off.

Then should I yet have comfort, yea, I would harden my self in sorrow; Let him not spare, for I have not concealed the words of the holy One, &c.

IN the former part of this Chapter, we have had *Job* defending his former complaint of life, and his desires of death. In this context, from the 8. verse, unto the end of the 12. he reneweth and and reinforceth that desire, he not only maintains and justifies what he had done, but he doth it again; begging for death as heartily and importunately, as he did in the third Chapter, *O that I might have my request! and that God would grant me the thing that I long for!*

The request it self, is laid down in the 8th and 9th verses: and the reasons strengthning it, in the 10, 11, and 12, verses. So, these 5 verses are reduceable to these two heads;

1. The renewing of his desire to dye.
2. An enlargement of reasons confirming that desire.

O that I might have my request.

It is such a vehement desire, and so exprest, as *Dauids* was, 2. Sam. 23. 15. *And David longed, and said, O that one would give me drink of the water of the well of Bethlem, which is by the Gate. David did not long more to tast a cup of that water, than Job did to tast the cup of death.*

The sum and scope of *Jobs* thoughts in this passage, may be conceived thus. He would assure his friends, that his faith was firm, and his comforts flowing from it, very sweet, that, it was not impatience under the troubles of this life, but assurance or the com-

comforts of the next; which caused him so often to call for death. That, these comforts caused his heart to triumph and glory in the very approaches of the most painful death, and made him despise, and lightly to esteem all the hopes of life, That, he was gone further than the motives which *Eliphaz* used, from the hopes of a restitution to temporal happiness: he now was pitcht upon, and log'd in the thoughts of eternal happiness. That, he call'd for death, not, as that with which he had made any Covenant or was come to any agreement with, but only, as that, which would bring him to his *desired home*, *The one Thing he desired*. That his comforts had not a foundation in a grave, where *all things are forgotten*, but in the Covenant of God, *who remembers mercy for ever*; and therefore, it should not trouble him to dye, before he was restor'd to health, riches and honour (which his friends propos'd to him, as a great argument of comfort, and patience) for in death he should have riches and glory; and hence it was, that he had rather endure the extreamest pains of death, than stay to receive any outward comforts in this life. His desires to be dissolved were not so much, from che sense of his present pain (for he would harden himself to endure yet more) as from the apprehension of future joy; this, was not a fancy or a dream, but he had good proof, and real evidence of it in the whole course of his life which had been as continued acting of the word of God, and to a fitting him for nearest communion with God. This in general.

The letter of the Hebrew runneth thus, *Who would give me, that my request, or that my petition might come*. He had sent up a request, a prayer, a prayer for death, and he thought his prayer too long gone upon that message. Prayer was not quick enough in its return from Heaven, every hour was a year till he heard of it, therefore (saith he) *O that some body would give me, that my request might come back again unto me!* The word whereby he expresses his request, notes a very strong desire, a strong cry, a strong prayer, implying that *Job* had sent up mighty requests, or strong cries about it. As it is said of our Lord Christ, *Heb. 5. That in the dayes of his flesh, he sent up strong cries unto God, who was able to deliver him*; Christ sent up strong cryes to be delivered from death, and *Job* sent up strong cries for death. A word of the same root, signifies the grave; the grave is a craving, a begging thing: the grave is never satisfied, as it is in the *Proverbs*, *The grave saith not, it is enough*: And the grave is therefore ex-

prest by a word that signifies to desire, or request, or to ask a thing importunately; because, the grave hath a mouth, as it were continually open, to ask and beg, and cry out for more morsels, it consumeth all and is never full; such a desire Job put forth for death.

And that God would grant me the thing that I long for!

It is a repetition of the same desire, in other words. What it is to long, hath been opened in the third Chapter, verse 21. *Who long for death*: Here Job reneweth the same suit again, *O that I might have the thing that I long for!* or the thing which I expect with great expectation and vehemency of affection. I shall not stay upon it, but only give you the general sense a little varied.

Job expectati-
onem promi-
nam facit mor-
tem, tanquam
eam quæ pati-
endi ultimam,
O quietis ac
felicitatis pri-
mam represen-
tet lineam.

In this passage, Job shews himself assured, that his comforts should not end, though his life ended, before he was restored to earthly comforts. And he thus seems to answer Eliphaz, who had made large promises of outward felicity. *I am not stayed at all in my desires to dye, because I may possibly live in greater worldly honour and fulness, than ever I enjoyed: All that is in the creature, is below my longing, I have not a sweet tooth after worldly dainties: I shall not envy any who outlives me to enjoy them, let them divide my portion whatsoever it may be, among them also: The thing which I long for, is death (not for it selfe) but as that, which will bring me to the last of my ill dayes, and the first of my best.* Jobs thoughts were in a higher form than his friends: they thought a Golden offer of riches, would have made him a gog to to live. But Jobs' heart lived above these, even upon the riches of eternal life; to enjoy which, he even longs for temporal destruction, and cutting off.

I have spoken at large in the third Chapter, concerning the lawfulness of such a request, and how far Job might be approved in it; therefore I need not discuss it here; only observe in general, that

A praying soul is an expecting soul.

Job had prayed, and prayed earnestly, and though it was but a prayer to dye, yet he lived in the expectation of an answer. When prayer is sent up unto God, then the soul looks for its return. Prayer is as seed sown: After this spiritual husbandry the soul waites for the precious fruits of Heaven. *Psal. 62. 1. My soul waiteth upon God; and (Psal. 85. 8.) I will hearken what the Lord God will*

will say; Job had sent up his request, and now he was hearkning for an answer. *O that I might have the thing that I look for!* Habakkuk in the second of that prophesie, verse 1. having prayed about the great concernments of those times, resolves, *I will stand upon my watch, and set me upon the Tower, and will watch to see what he will say unto me.* They who send Embassadors to forreign Princes, wait for a return. Thus it is with the soul, having put up its request and sent an Embassie to God:

Observe, Secondly,

Answer of our prayer is the grant of God.

Nothing stands between us and our desires but his will. If he sign our petition, no creature can hinder us of our expectation:

Observe, Thirdly,

God often keeps the petitions of his servants, by him unanswered.

Observe, Fourthly,

The return of prayer is the souls solace and satisfaction.

As cold water to a thirsty soul, so is good news from that far Country, Prov. 25. 25. O that my request might come, and O that I might have the thing that I long for!

Would you know what his request was? he explains that in the 9th verse, and a man would wonder, that one should be so very earnest to have such a request. Many have prayed to God to save and deliver them, but how unnatural doth this prayer seem, to be cut off and destroyed? yet the thing which Job doth more than pray for, long for, is this, *That it would please God to destroy him, and that he would let loose his hand and cut him off.*

That it would please God to destroy me.

Some read, *That he who hath begun, would make an end in destroying of me;* For the word signifies both to be willing to do a thing, and likewise to begin to do a thing; therefore they make out the sense thus, *That he who hath begun thus to destroy me, to tear and consume me, would finish his work and make an end of me;* As if Job had said, I am already near unto destruction, a borderer upon the grave. God hath begun to destroy me, I would have him to go on and perfect that work. As in works of mercy, *Deut. 32. 4. He is the Rock, and his work is perfect.*

When he begins to deliver he will make an end. So likewise, when he begins to destroy, he can make an end too; Job desires, that his afflictions might be perfected, to the destruction of

למך
Significat libe-
re velle, in-
choera, acqui-
escere in re
quapiam, eamq;
rota voluntate
amplecti.

of his dying body, and that mercy might begin in the triumph of his soul.

But rather take it in the other sense, as we render it, *To be willing to do a thing; even that it would please God, or even that God would be willing to destroy me!* As if he had said, *I find as it were a kinde of unwillingness in God, to make an end of me, his bowels seem to yern over me, he seems yet to be upon the dispute, whether to cut me quite off, or no; now I even desire that God would lay aside that his tenderness and compassion, that he would determine and resolve to destroy me, that he would acquiesce, and fully rest satisfied in that resolution.*

Contudit, contrivit, comminuit.

The word here used *to destroy*, notes to beat a thing to powder, or to beat a thing to pieces, Psal. 143. 3. *He hath smitten my life down to the ground*, that is, he hath beaten me as it were to dirt: So Job here. I would have the Lord even beat me to dust or dirt. The word is used for contrition of spirit, Isa 57. 15. *I dwell with him that is of an humble heart and of a contrite spirit:* That is, with him that hath a spirit beaten to powder, all to pieces, as any hard thing is with a hammer or pestle; *A hard heart, is a heart all in a lump, condensate and closed together;* but an humble, a repenting heart, is a heart beaten small and ground to powder; thus Job desires here, *O that it would please God to beat my life down to dust, and break me all to shatters; that he would crush me (as Eliphaz spake in the 14th Chapter, verse 19.) as a Moth.*

Observe then in how sad a condition Job was, who not only makes, but renews such a request as this. Some upon a sudden pang wish to dye, and hastily call for death, yet are willing it should take its own time, and come leisurely: and as soon as death appears, they are cying as hard for life. *It is rare for any mans second thoughts to keep up, to such desires.* Job spake once, and he speaks it over again; *O that I might dye, yea, he woos destruction, and is an importunate suiter for the grave.* How sad is a mans outward condition, when he hath only this complaint left, that he cannot dye? when a man hath no help, but in destruction, or healing but in a deeper wound? Job in this appears like a man (that is to be pressed to death) lying under a heavy weight yet the weight not heavy enough to crush him to death, he cries out, *more weight, more weight.* It will be a kindness to crush out my breath

breath and bowels; the greatest favour I expect in this world, is, but to have more weight laid upon them, that I may dye. Some of the Martyrs when the fire was scant, have cried out, *more fire*, The cruelest flame was their friend, and the more the fire raged, the more merciful it was to them. The Book of our Martyrs reports of reverend Latimer, that when he was giving witness to the truth, and glorifying the name of Christ in the fire; he cried out, *Oh I cannot burn*, the fire came not fast enough upon him. Such this expression of Job seems to be, *Oh, I cannot dye, I cannot be destroyed, I cannot perish yet; O that the hand of God would lay more weight upon me, that I might dye*. He seems to ask such a curtesie, as that Amalekite said, King Saul craved of him, 2 Sam. 1. 9. *Stand I pray thee upon me, and slay me: for anguish is come upon me, because my life is yet whole in me*. This is the favour, the only favour, that remains for me. I am capable of no worldly comfort, but a quicker dispatch out of the world.

And that he would let loose his hand and cut me off.

Here is the same petition though other language, *That he would let loose his hand*. That's an elegant expression; the word signifies to loose the bond, that a man may have use of his hands, or feet. As prisoners are loosed, Psal. 146. 2. *The Lord looseth the prisoners*, So that it is, as if Job had said, *Lord thou hast been smiting and wounding me, but I see thou hast not given thy hand the full scope, thy hand is as it were bound or tyed behind thee*: As you know, a man that hath a great advantage of another, or is much his over-match, will say to him, *I will fight with thee with my hand tyed behind me*. The truth is, God is able to contend with all the creature with his hand bound behind him, his hands fast bound, that is, without putting forth the least part (to speak on) of his power; he can overcome with speaking; Job observing here, that God contended with him (as it were) with his hands bound or ty'd up, desires now that God would give himself full scope, and put out his strength, and not strike, as if his hand was a prisoner. And he may have a respect in speaking thus to the restraint or binding up of Satans power. *In this work Satan was Gods hand*; God put power into the hand of Satan, all that he hath is in thy power, or in thy hand, Chapter 1. 12. First God loosened Satans hand, to take away his state. Next, he let loose his hand a little further to the striking of his body, but saith

נָתַן
Loco n. est, e-
vulsi, excu-
sit.

Translatio ab
his qui manum
vinculam ha-
bent.

Non se gerat
erga me, instar
hominis colla-
gatam habentis
manum.

God.

God, spare his life, there he bound up his hand again. Now *Job* alluding (probably) to that restraint: Lord (saith he) loosen thy hand a third time, do not only loosen it, to take away my estate, to take away my health and strength, but O that thou wouldest loosen it, to take away my life too, enlarge I pray thee Satans Commission, who is thy hand, let it quite loose, that he may make an end of me, and cut me off.

יָצַב
Inexplebilem
cupiditatem
atq; immanem
aviditatem
vulnerandi, &
humani sanguinis
perfundendi
significat.

Avide me ab-
sumat, quasi em
mea morte in-
gens lucrum
reportaturus,
Pined.

The word here used, *to cut off*, comes up to heighen *Jobs* sense still, signifying to cut off, with an unsatiable appetite of revenge; As if he should say, *Cut me off, spare me not*, spare not my blood, do it, as they who are most greedy of blood, and thirst most vehemently after revenge. Let Satan that blood-sucker, come with as great revenge (thy hand being loosened from restraining his) as ever the greatest Tyrant hastned with, to suck the blood of innocents; *Let him greedily cut me off*, even as if he were to have some great gain, or get some rich booty by my blood; *What profit is there in my blood?* (saith *David*, Psal. 30 9.) Let him make what profit he can of my blood, saith *Job*. The word signifies to covet or desire gain; and it notes the worst kind of covetousness, covetousness of filthy lucre, or covetousness of bloody lucre. Hence *Job* saith: *Let God cut me off*, as if he were to have profit, or raise himself a renew out of my blood; or let Satan come upon me, and take his penny-worths out of my blood, let him murder me, as if he were to find all manner of treasure in my bowels, and could thence fill and adorn all his chambers of darkness with spoils. We may note from hence.

First, *That God dispenseth and useth his power as he pleaseth*. He looseth his hands gradually as to him seemeth good.

First, To the estate, then to the body and when he wills, he can reach the life. Secondly observe;

If God put out his power, no creature can stand before it. If God do but let loose his hand, man is cut off presently; It is but as a little twig, or as grass before the sith, or before a sword, there is no more in it. As when *God openeth the hand of his mercy*; he satisfieth the desire of every living thing, Psal. 145. 2. So when *God looseth the hand of his judgements*, he takes away the life and comforts of every living thing. God hath a handful of blessings and mercies; if he please but to open that hand, all things are filled with comfort: God hath another handful of judgments and afflictions; if he open or loosen that, all creatures fall before him,

him, like a withered leaf. The reason why the enemies of God live and are mighty, is because God doth not fully loosen his hand against them: if he would but unprison his power, and let out his hand, he can with ease destroy, and cut them off in a moment. Therefore the Prophet prayes but for this one thing, Psal. 74. 11. *That God would pluck his hand out of his bosome; why withdraw-est thou thy hand, even thy right hand? pluck it out of thy bosome:* Lord (saith he) this is the reason, why enemies yet prevail, thy hand is tyed up, that is, thine own act hath tyed up thine hand, thy will stayes thy power, or thy power is hid in thy will. *Gods power kept in by his will is his hand in his bosome.* Among men, a hand in the bosome, is the emblem of sloth, *Prov. 19. 24.* Man hides his hand in his bosome, because he will not be at the pains to work: God is said to hide his hand in his bosome, when it is not his will and pleasure to work: therefore he saith, Lord, if thou wouldst but let loose, and put out thy hand, all mine enemies shall be consumed. And that's the reason why there are such various dispensations of providence in these times; when the enemy prevails, God withdraweth his hand, he keepeth his hand in his bosome. And when at any time his servants have victory, it is, because his hand hath liberty. If God holds his hand, men stretch forth theirs in vain.

Observe, Thirdly,

Affurance of a better life will carry the Soul with joy through the sorrows and bitterest pains of death.

It was not any Stoical apathy, or ignorant regardlessness of life which raised the heart of *Job* to these desires. He did not invite his end, like a *Roman*, or a Philosopher, or by the height and gallantry of natural courage, set the world at nought, and bid defiance, to destruction. But he had laid up a good foundation against this day; upon this he builds his confidence. He knew, as *Paul*, that he had Christ while he lived, and should have gain when he dyed; the joy which was set before him made him over-look the cross which was before him. So much of his request, now he tells us the consequence, or effect it would have upon him, in case it were granted.

Vers. 10. *Then should I yet have comfort, yet I would harden my self in sorrow; Let him not spare, for I have not concealed the words of the holy One.*

N n n

Then

Then should I have comfort.

If I had but this suit granted, I were refreshed, notwithstanding all my sorrows, the very hope of death would revive me. Nothing doth so much refresh the soul, as the hearing of a prayer, and the grant of a desire: *when desire cometh it is as a tree of life* (saith Solomon) therefore Job might well say, when my longing comes, I shall have comfort; and least any should think, that as David would not drink the water he so longed for, when it was brought unto him: So when the cup of death should be brought to Job, he might put it off somewhat upon those terms which David did, and say, I will not drink it, for it is my blood, my death: therefore he adds,

Yea, I would harden my self in sorrow.

As if he had said, though some call hastily for death, and repent, with as much haste, when death comes, yet not I, *I would harden my self, &c.*

לד

Significat. 1. Solidare & corroborare. 2. Calescere, urere. 3. Orare, suppliciter precari.

The Hebrew (*to harden*) hath a three-fold signification among the Jewish writers, though it be used but this once only in all the Scripture. And hence there is a three-fold interpretation of these words, I would harden my self in sorrow. It signifies,

1. To pray or to beseech.
2. To heat or to warm, yea to scorch and to burn.
3. To harden or to strengthen, strengthening is hardning in a metaphor.

According to the first sense, the text is rendred thus, *Then should I yet have comfort, yea, I would pray in my sorrow*, that is, I would pray yet more, for an increase of my sorrow, that I might be cut off: If I had any hope, that my request should be granted, this hope would quicken my desire, and I would pray yet more, that I might obtain.

Secondly, as the word signifies to warm or to heat, the sense is given thus, *Then should I have comfort, yea, I would warm my self in my sorrow*: And so it refers it to those refreshings, which his languishing soul, his soul chilled as it were, with sickness and sorrows, should receive upon the news of his approaching death. This news (saith he) would be as warm clothes to me, it would fetch me again, out of my fainting, to hear of dying. But, besides a warming or a refreshing heat, the word also notes scorching

Hic spe certissimè moriendi incallescere in focillari.

ing, burning heat. Mr Broughton takes that signification of the word; I shall touch that, and his sense upon it, by and by.

We translate according to the third usuage of the word. *I would harden myself*; and so the construction is very fair, *I should yet have comfort, yea, I would harden myself in sorrow*, that is, I would now set my self to endure the greatest sorrows and afflictions, which could come upon me, for the destroying and cutting off the threed of my life. And so, he seems in these words to prevent an objection before hinted; Why *Job*, dost thou desire to be cut off, and to be destroyed? thou hast more pain upon thee already, then thou art able to bear; thou cryest out of what thou hast: thou must think, when death comes, thy wound will be deeper, and thy pain sharper? *Job* seems to answer, I have considered that before, I know there will be a hard brunt at parting, I prepare for it, and am thus resolved, *I would harden myself in sorrow*; that is, I would set my self to bear the pangs and agonies of death; if I had but this hope, that my misery were near expiring. The Apostle useth that phrase (2 Tim. 2. 3.) in his advices to young Timothy. *Thou as a good Souldier of Jesus Christ, endure hardness, or bear evil.* As if he had said, thou dost not know, what hardship thou shalt be put unto in thy ministry, I who am a veterane, an old beaten (though never conquered) souldier, in this warfare of Christ, have been put to much hardship in my time; and from my own experience, I advise thee, to inure thy self to hardship, to lye hard, to fare hard, to work hard, to hear hard words, and receive hard usuage. A tender spirit and a delicate body, which must have *warm*, and *soft*, and *fine*, and *sweet* continually, is unfit for the warfare of the Gospel. Such a sense, is here I know I must endure more then now I do, but I would harden my self against that time, and resolve to endure it, let come what could come, I am resolved and have forethought the worst.

Further, for the clearing of these words, it is considerable, that some learned interpreters put the two middle expressions into a parenthesis, and read the whole thus, *I should have comfort (though I should scorch with pain, and though God should not spare me) for I have not concealed the words of the holy One.* One, thus, *This yet is my comfort, even while I scorch with pain* ^{Junius} *and God doth not spare me, that I have not concealed the words of the holy One.* Mr Broughton (as I toucht before) comes near this sense and translation. *So I should yet find comfort: though I*

parch in pain: when he would not spare; For I kept not close the words of the most Holy. That is, when the long expected hour of my death shall come, though God, to take away my life should heat the furnace of my affliction seven times hotter then hitherto, so that I must parch in pain, yet I should have comfort. Or, take it in Mr Broughtens own gloss, *in all these pangs; if God would make an end of me, it should be my comfort, and I would take courage in my sickness to bear it, by my joy, that I should dye, because I professed the Religion of God.* So that the strength of Job, to bear the hand of God, was from the conscience of his former integrity, in doing the will, and maintaining the truth of God.

Let him not spare.

למח
Pepercit cle-
mentia usus
fuerit.

Job having taken up his hope, that he should have comfort, and this resolution that he would harden himself in sorrow, speaks now, as if he were at a point, let God do what he pleaseth, let him not spare; as if he had said, what course soever the Lord shall see good to take for the cutting of me off, I am content he should go on with it, *Let him not spare.* The word signifies to indulge or shew mercy to him, whom, by all right a man might justly destroy. (Ezek. 5. 11) *Because thou hast done thus, and thus saith God, therefore will I also diminish thee, neither shall mine eye spare, neither will I have any pity.* Job seems to invite what God threatens others, *Let him not spare, let him not have any pity, let him take his full swing in destroying of me.*

In this sense it is said, Rom. 8. 32. *That God spared not his own Son:* that is, he abated not any thing which justice could inflict. Christ therefore saves to the uttermost, because he suffered to the uttermost. He was not spared one blow, one drop, one sigh, one sorrow, one shame one circumstance of all, or any one of these; which justice could demand, as a satisfaction for mans sin. Yea though (in a sense) he cryed to his father, that he might be spared, yet he was not.

There is a three-fold mercy in God. There is a preventing mercy, mercy that steps between us and trouble. And there is a delivering mercy, mercy that takes us out of the hand of trouble. There is a third kind of mercy, coming in the middle of these two, and that is called sparing mercy: and that is two-fold; First, sparing for the time, when God delays & stayes long ere he strike. Secondly,

Secondly, sparing for the degree, when the Lord moderates and mitigates, abates and qualifies our sufferings, not letting them fall so heavie upon us, as they might : This sparing mercy, stands (I say) in the middle of the two former; it is not so much as preventing mercy, stopping trouble that it comes not ; neither is it so much as delivering mercy, removing it, when it is come. Now *Job* did not only, not ask delivering mercy, but he asked not sparing mercy ; Let him not spare me in the time, let him not delay, or loose time, let him come as soon as he will. And let him not spare me in the degree and measure, let him strike me as hard, and lay his hand as heavily upon me as he will. *David* (*Psal.* 39. 13.) makes this his request, *O spare me that I may recover strength, before I go hence and be no more*; That is, abate and mitigate my sufferings that I die not, but *Job* desireth not to be spared at all. He rather saith, take away all my strength, that I may go hence, and be seen no more. Observe hence,

That the hope troubles will end, comforteth, yea hardneth in bearing present troubles. Then will I comfort my self, then will I harden my self, let him not spare, if I may have my request, and dye. The sharpest sting of trouble, is, that it is endless, and it is next to that, when we cannot look to the end of it, nor see any issue or way out of it; that which discourages the damned, in bearing their sorrows and softens both their flesh and spirits, to receive home to the head, every arrow of wrath, and dart of vengeance, is, they see no end, and are assured there will be none. They know, they cannot be cut off, and therefore they cannot harden themselves in sorrow; no, that very consideration makes their hearts, which have been hardned to commit sin, tender to receive punishment, and exactly sensible of their pains; could they see that at last they should be cut off, even they would be hardned to bear the torments of Hell, in the mean time, though that time should be very long, yea as long as time can be, onely not endless. The pain it self doth not afflict so much, as the thought that they shall be afflicted for ever : as the assurance, that the glory of Heaven shall never end, infinitely sweetens it, so the assurance that the pains of hell shall never end, infinitely sharpens them : And not to see the ending of worldly troubles neer, puts us further off from comfort, then the bearing of those troubles. Therefore saith *Job*, if I might be assured, that God would cut me off, I would harden my self in sorrow, and let not God spare; I would not desire him
to,

to hold his hand, to mitigate or abate my pains. *Yea I would
 * *Et hæc mihi* account every blow an embrace, and every wound a reward.

*merces esset o-
 jui seu pro eo,
 quod non oc-
 cultavi un-
 quam, sed dili-
 gentissime ob-
 servavi &
 quam commen-
 datissima ha-
 bui verba Do-
 mini, Opin.
 Non nullorum
 Hebræorum
 apud Merc.*

For not concealing the words of the holy One.

*Mirum est ut
 mihi non parcat
 quum illius
 verba non ce-
 lavi neque
 dissimulaverim
 Aben. Azr.*

*כחך
 Significat, ab-
 scondere ne vi-
 deatur vel au-
 deatur, ne am-
 plius appareat.*

In these words *Job* gives the reason, or an account of his re-
 newed Prayer and request to die. As the desire of *Job* was strong
 and passionate, so likewise it was well grounded. He had a very
 high reason, an excellent ground, upon which he bottom'd this re-
 quest to dye: His reason was spiritual, and therefore strong. He
 begs to be delivered from the troubles of his life, though by a pain-
 ful death, because he was clear in himself, that he had led a blam-
 less life. That which set him above the pains of bodily death was
 the tranquility of his spirit in this testimony of his conscience, I
 have not concealed the words of the holy One; as if he had said, You
 may wonder why I should be so forward and ready to dye, why I seem
 so greedy after the grave, why I am such an importunate suiter for my
 dissolution; The account I give you is this, I have the testimony of a
 good conscience within me: notwithstanding all the troubles which
 are upon me, notwithstanding all your harsh unfriendly accusations,
 jealousies and suspicions of me, yet my own breast is my friend, my
 heart speaks me fair, and gives me good words, even these, It tells
 me, that I have not concealed the words of the holy One: That I
 have not smothered any light he hath sent me, that I have not refused
 any counsel he hath given me, that I have not wilfully departed from
 any rule he hath prescribed me, that I have been faithful to God, to
 his cause, and to his truth, that I have declared his will, and spoken
 his mind to others; that I have not hidden any thing he hath given
 me in charge to declare, or committed to my trust; the word of
 God hath appeared in my life, and therefore I am not afraid, yea
 I have boldness to dye, and to appear before God.

I have not concealed.] The word signifieth to hide a thing, so as
 it be neither heard of or seen.

But may not we conceal the words of the most high? it is said
 of Mary, that she hid the words of Christ in her heart, and of
 David, that he hid the commandments of God in his heart, Psal.
 119. 11. Did not the wise Merchant hide the treasure, namely,
 Gospel truth (Matth. 13. 44.) as soon as he had found it? It should
 seem all these concealed the word of God; how then is it that
Job improves this, as a special point of comfort, that he had not

concealed the words of the holy One.

There is a double hiding, or concealment of the truth. There is firſt a hiding from danger; Secondly, a hiding from uſe. There is a hiding to keep a thing ſafe, that others ſhall not take it from us; and there is a hiding to keep a thing cloſe, that others may not take the benefit of it, with us. When is ſaid, that *Mary*, and *David*, and the wiſe Merchant, hid the word of God, it was, leaſt they themſelves ſhould loſe it, leaſt any one ſhould deprive them of it, they hid it from danger: they laid it up as a treaſure in their hearts, but they did not hide it from the knowledge, or uſe of others; and that is it which *Job* affirms of himſelf, *I have not concealed the words of the holy One.*

And there are four ways by which the word of God is ſinfully hid or concealed,; from all which *Job* ſeemes to acquit himſelf.

The firſt is, when we conceal the word of God by our own ſilence; when we know the word and truth of God, and yet we draw a vail over them, by not revealing them: The Apoſtle *Paul* (*Acts 20. 27.*) acquits himſelf in this, to the Church of *Ephesus*, *I have not ſhunned to declare unto you the whole counſel of God;* and verſe 20. *You know how I kept back nothing, that was profitable unto you. Silence, to what is ſpoken, is conſent: and ſilence when we ſhould ſpeak is concealment.*

There is a ſecond way of concealing the word of God, and that is by ſilencing others: Some conceal the words of the holy One themſelves, and they cannot endure that others ſhould publiſh them: The chief Priests and the Rulers (*Acts 4. 18.*) charged *Peter* and *John*, that they ſhould not ſpeak at all, nor teach any more in the name of *Jeſus*: They would ſtop the Apoſtles mouths from ſpeaking the words of the holy One: Theſe keep the truth lockt up (as Chriſt charges the Lawyers, *Luk. 11. 52.*) by taking away the key of knowledge.

Thirdly, There is a concealing of the word of God, under falſe głoſſes and miſ-interpretations, or a hiding of it under errors and miſ-conſtructions; this is a very dangerous way of concealing the words of the holy One: the *Phariſees* made the Law of God of none effect, by their expositions, as well as by their traditions, by the ſence they made of it, as well as by the additions they made unto it.

Fourthly, The word of the holy One, may be concealed in our practice and converſations. The Apoſtle exhorts (*Phil. 2. 16.*) *To hold forth the word of life in a pure converſation.* The lives of Chriſti.

Christians should publish the word of life. The best way of preaching the word, is by the practice of the word. *The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.* that is, who, by their unrighteous practises and ungodly conversations, imprison, fetter, restrain and keep in the word: *Mans holy life is the loudest Proclamation of the word of God. And a sinful life is the concealment of it.*

Job here acquits himself from all these concealments; *I have not concealed the words of the holy One*, either by my own silence, or by imposing silence upon others, I have not concealed the word of the holy One, by my own corrupt glosses and interpretations, nor by a corrupt practise and conversation: I have desired and endeavoured, that the whole word of God might be visible in my actions, and audible in my speeches, that I might walk clothed, as it were with the holy counsels and commandments of my God.

*Malo potentia-
liter exponi
omnia: utinam,
inquit, non par-
ceret: Neq; e-
nim occultarem
dicta sancti, sed
ejus in me sen-
tentiam pre-
dicarem &
laudarem.
Merc.*

There is a reading of the words different from this. Whereas we say, *I have not concealed the words of the holy One*, that gives it thus, *I would not conceal the words of the holy One*, and so the word of the holy One, is taken not for the truths of God in general, but for that special word or decree or sentence which God should pass out against him; As if he had said, *Let not God spare me, let him write as bitter a sentence against me as he pleaseth*, for my part, *I would not conceal the word of the most High, but I would publish his judgment and sentence against me, yea I would praise him and extol him for it.* The Vulgar Latin to this sense *I would not contradict the word of the holy One*; Let him not spare me, for as for my part, whatsoever God shall determine and resolve, whatsoever word God shall speak concerning me, I will never withstand or open my mouth against it. This is a truth, and carries it in a high frame of holiness, when we can bring our hearts to this, that let God write as bitter things against us, as he pleaseth, we will never contradict his word or decree, but our minds and spirits shall submit wholly and fully to his dispositions of us, and dispensations towards us. *It is as clear an evidence of grace, to be passive under, as to be active in, the word of God. Not to contradict his writ, for our sufferings, as not to conceal what he speaks for our practise.* But I rather stick to the former interpretation, *Job* giving this as a reason of his great confidence

in pursuing his petition for death, because he had been so sincere, holding forth the word of God both in doctrine and in life.

And so we may observe from it. First,

That the testimony of a good conscience, is the best ground of our willingness to die. That man speaks enough for his willingness to die, who hath lived speaking and doing the will of God; and he is in a very miserable case, who hath no other reason why he desireth death, but only because he is in misery. This was one, but not the only reason, why *Job* desired death, he had a reason transcending this, *I have not concealed the words of the holy One,* and I know, if I have not concealed the word of God, God will not conceal his mercy and loving kindness from me. *David* bottoms his hopes of comfort in sad times, upon this, *Psal. 40. 9, 10. I have preached righteousness in the great Congregation, I have not refrained my lips O Lord thou knowest* (he was not actively or politically silent) *I have not hid thy righteousness within my heart* (it lay there, but it was not imprisoned or stifled there) *I have declared thy faithfulness, and thy salvations: I have not concealed thy loving kindness and thy truth, from the great Congregation.* Upon this he falls a praying with a mighty spirit of believing, *verse 11. Withhold not thou thy tender mercies from me, O Lord, let thy loving-kindness and thy truth continually preserve me: for innumerable evils have compassed me about.*

The remembrance of our active faithfulness to the truth of God will bear up our hearts in hoping for the mercy of God. He that in *David's*, and in *Job's* sence can say, *I have not concealed the words of the most high,* may triumph over innumerable evils, and shall be more then a conquerer over the last and worst of temporal evils, death. God cannot long conceal his love from them, who have not concealed his truth.

Secondly, observe, positively;

That the counsels of God, his truths, must be revealed.

God hath secrets which belong not to us, but then he puts them not forth in a word, nor writes them in his book; he keeps his secrets close in the cabinet of his decrees and counsels; but, what he reveals either in his word, or by his works, man ought to reveal too. It is as dangerous, if not more, to conceal what God hath made known, as to be inquisitive to know what God hath concealed. Yea, it is as dangerous to hide the word of God, as it is to hide our own sins. And we equally give glory to God, by the pro-

cession of the one, as by the confession of the other. Paul with much earnestness professes his integrity about this, as was even now toucht, *Acts 20*. Fourthly observe,

That the study of a godly man, is to make the word of God visible. I have not concealed, that is, I have made plain, I have revealed, or I have published the words of the holy one; much of *Jobs* mind is *concealed* under that word, *I have not concealed*. For in this negative there is an affirmative; as if he had said, this hath been my labour and my business, my work in the world, to make known so much of the will of God as I know. This was the work of Christ here below, *Father I have glorified thee upon earth, I have finished the work which thou gavest me to do, John 17. 4*. What this work was, he shews, *verse 6*. *I have manifested thy name unto the men which thou gavest me out of the world*.

Lastly, Observe,

That it is a dangerous thing for any man to conceal the word of God, either in his opinion, or in his practice. For it is as if *Job* had said, if I had ever concealed the words of God, I had been but an ill case, at this time; God might now justly reveal his wrath against me, if I had concealed his word from others; or God might justly hide his mercies from me, if I had hid his word from men. *Smothered truths, will one time or other set the Conscience in a flame,* and that which *Jeremiah* spake once, concerning his resolution to conceal the word of God, and the effect of it, will be a truth upon every one, who shall set himself under a resolution to do, what he under a temptation did; *Jer. 20. 9. Then I said, I will not make mention of him, nor speak any more in his name: what follows? Then his word was in my breast, as a burning fire shut up in my bones, and I was weary with forbearing.* If a gracious heart hath taken up such a sudden resolution to conceal the word of God, he quickly repents of it, or smarts under it: He finds that word, as a burning fire in his bones, he is not able to bear it. *I was weary with forbearing* (saith the Prophet) *Nothing in the world, will burthen the conscience, so much as concealed truth:* and they who have taken a meditated resolution, that they will not reveal the word of God, may be sure that word will one time or other reveal it self to them, in the light and heat of a burning fire, feeding upon their consciences.

I have not concealed the words; whose words? *The words of the Holy One.* Who is that? *The Holy One, is a periphrasis, for God*

God ; when you hear that Title, *The holy One*, you may know who is meant. This is a Title too bigg for any but a God ; all holiness is in God, and God is so holy, that properly he only is Holy ; hence the Scripture sets God forth under this, as a peculiar attribute ; *The holy One* ; The Prophets often use this addition or stile, *The Holy One of Israel*.

The Holy One ; Is one separate or set apart from all filthiness and uncleanness ; no evil dwells with God, none comes near him. Therefore he is *The Holy One* ; He is so separated from evil, that he cannot behold evil, or look on iniquity (*Hab. 1. 13.*) except with a vindictive eye. Sin never got a good look from God, nor ever shall.

Further, God is called *The Holy One*, in three respects. First, Because he is all holy in himself ; Secondly, Because we receive all holiness from him : Thirdly, Because we are to serve him in holiness and righteousness all our dayes. A holy God must have a holy Service. God is *The Holy One* ;

First, In his nature ; his essence is purity ; or, he is essential purity.

Secondly, He is holy in his word ; those are frequent adjuncts of the word of God ; *holy, pure and clean*.

Thirdly, He is holy in his works : There is not the least imaginable stain or defilement upon any thing he hath done.

These three put together, lift up the glory of God in this title *The Holy One*. He that is holy throughout in his nature, holy in his word, holy in his works, is *the holy One* ; yea, he is, as Moses stileth him in his triumphing song, *Exod. 15. Glorious in holiness, A glorious One*.

Or, again, we may consider, *God The Holy One* ;

First, Radically and fundamentally, because the Divine nature is the root and original, the spring of all holiness and purity ; all holiness is in God, and there is no holiness to be had, but in God alone.

Secondly, God is, *the Holy One* by way of example and pattern, or in regard of the rule and measure of holiness : (*1 Pet. 1. 16.*) *Be ye holy as I am holy* ; the holiness of God it is the exemplar and pattern of all the holiness, that is in the creature.

Thirdly, God is *the holy One*, by way of motive ; he is, as the rule of holiness, so likewise the reason of our holiness ; therefore another Scripture saith, *Be ye holy, for I am holy, I am The holy One*, and that is the reason, why you must be holy too.

קדש

Speratus.

Deus vocatur
Sanctus Israel
vel Sanctus
simpliciter, vel
quod sanctus
nobis colendus
est, vel quod
ipse solus vere
sanctus est.

Fourthly, God is, *The holy One*, effectively, because he works, conveys and propagates all holiness to, and in the creature. *Nothing can frame a heart to holiness but the finger of God.* Man can no more make himself, or another holy, than he can redeem another or himself.

Fifthly, He is called, *The holy One*, by way of eminency or super-excellency; because his holiness is infinitely beyond all the holiness of men and Angels. *Angels are holy*, and God is pleased to say of *men*, that they are *holy*; but not man, nor Angel can be called, *The holy One*. His supremacy in holiness shines forth in such beams and rays, as these.

First, Holiness in God it is not a quality, but his essence. Holiness in Angels is a quality; the essence of many Angels continues though their holiness be lost and vanished; the lapsed Angels, who are now devils, keep their nature, but their holiness is gone; therefore holiness was but a quality or accidental to them; So in the Saints, holiness is an infusion, a quality, a grace; most men never had any holiness, and the man would remain, though his holiness should be lost. But in God, his essence and his holiness are the same; *The holiness of God, it is the holy God*; as the wisdom of God, it is the wise God: and the power of God, it is the powerful God. *The attributes of God, for our learning, are distinguished from his nature, but in him they are the same.*

Secondly, God is *The only One* eminently, above men and Angels, because he is *absolutely perfect* in holiness. Absolutely perfect: first, because he is holy, extensively (if we may so speak of God) in all parts, he is holy *throughout*; and then, he is holy *intensively*, as he is holy in all parts, so he is altogether holy in every part. Holy men have holiness in every part, yet they are holy but in part; and though Angels be holy in every part extensively, and have also a perfection of holiness, yet they have not an absolute perfection of holiness; therefore Angels themselves are *chargeable with folly*, compared with God *Chap. 4. 18.* God is so *light* that in him there is no darkness at all, he is so holy, that in him, there is no unholiness at all. But men, the best of men, all the Saints upon earth, have darkness with their light, and unholiness mixed with their holiness.

Therefore in the third place, the eminency of God in holiness appeareth in this, that God is ever equally holy, ever in the same degree and frame of holiness: Angels are so too, because they are
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confirmed; and though at the present, the Saints are not, yet, when Christ shall set them up, in that glorious estate, they shall keep the same frame for ever. But the Saints upon earth are unequally holy; For, first, they are growing, their estate here is an encreasing estate, they are more holy one year then another; as they grow more in knowledge, so in every grace: And then, in regard of the exercise, they are more holy at one time, then at another; which of the Saints hath not found, or doth not find much variety in his spirit? Now a heart enlarged in prayer, and anon straightned; now a heart beleiving, and anon doubting; now humble anon lifted up with pride, &c.

But as the *holy One*, is, perfectly and absolutely holy, so, he is ever equally in the same degree, and tenor of holiness, not the least variety or shadow of turning in him. Put all these together, and the title is clear, how God by an excellency is called, *The holy One*. As he is so strong, that all the power of the creature, compared with his, is weakness, and so wise, that all the wisdom of the creature compared with his, is folly: So he is so holy, that compared with him, all holiness, is unholy, and he alone, *The holy One*. Observe, hence,

Sanctitas dicitur per quam mens se ipsum & suos ad se applicat Deo.

First, *That the holiness of man consists in his conformity unto God.*

Holiness is our likeness to God, or the application of our minds and actions to God, as the Scholars define it. God, *The holy One*, is, (if we may so speak) the standard, the pattern, and the object of all holiness. There is a twofold conformity to God in holiness.

First, a conformity to the nature of God:

Secondly, a conformity to the will of God, or to that which God wills. These make up the total holiness of the creature.

First, Holiness is our conformity to the nature of God. And therefore beleivers are said to be *partakers of the divine nature*, (2 Pet. 1. 4.) This participation, is our analogical resemblance unto the divine nature: First, in his attributes. Secondly, in his affections. In his attributes, when we are patient, merciful, just; faithful, true, loving, as God is. These are the image of God in us, and by these God becomes (as it were) visible in man. As those invisible things of God, even his eternal power and God-head are seen in the things which are created, so those other invisible things of God, even his eternal holiness and purity, are seen in those, who are sanctified. And in the same sense that God speaks of *Magistrate*,

strates in regard of his power deposited in their hands, *I have said ye are gods*; we also may say of all the faithfull, in regard of his holiness infused into their hearts, *ye are gods*; and as to live or do sinfully, is (as the Apostle phraseth it) to walk (*καὶ ὡς θεοὶ*) as men, so to live and doe holily is in our sphear to walk (*καὶ θεοὶ*) as God. And as this holiness arises from a resemblance of God in his Attributes, so in his Affections; when we love what God loves; when we hate, what God hates; when, what pleases God pleases us also; when, what provokes his Spirit provokes ours. This is holiness.

Secondly, Holiness is our conformity to the will of God. That is, to whatsoever God wills us, either to do, or not to do. *The will of God is the rule of holiness, as his nature is the pattern of it.* His internal will, called by the School-men, *The will of his good pleasure*, is the firstly-first rule; (as they speak;) his external will or his will expressed and signified by his word, is the secondly-first rule of holiness. Every action of man is holy or unholy according to its conformity with, or variation from his will. There is no more holiness in any work, then there is of the will of God in any work; to do holily, and to do the will of God, are the same. *David* a holy man is described by both these, *Acts 13. 22. I have found David, the son of Jesse, A man after mine own heart*, there's conformity to the will of God; which shall fulfill all my will, there's conformity to the will of God, the result of both is, holiness.

Voluntas beneplaciti.
Voluntas signi.

Sicut impuritas nascitur ex non adu inferiorum, ut cum facies lauta vestitus late aspergitur, vel cum anima per affectus inferioribus inordinatè inhaeret; ita puritas oritur ex contactu superiorum cum affectibus ad sublimiora & nobiliora assurgit & inhaeret.
Less. de perfect. Div. lib. 8. c. 8.

Unholiness and impurity arise from our conformity or adhesion to those things, which are unclean and unholy. In externals and corporals, if a mans hand or his garment touch an unclean thing he hath the mark or impression of that uncleanness upon his hand or upon his garment; and this likeness to an unclean thing, makes his hand or garment unclean. So for inward uncleanness or defilement, when the soule inordinately cleaves, and the minde drenches it self in filthy things, or drinks in filthy objects, when our thoughts are steeped in puddle waters, this defiles the mind, and makes our thoughts unclean; *Our thoughts are such, as the things they are familiar with*: If they converse with filthy and unclean things, with worldly and base things, the image and impression of such things is sealed upon our thoughts, and the spring of them our spirits. On the other side, by our conversing and reverend familiarity with Christ in holy Ordinances, we receive stamps and im-

impreſſions of holineſs from him. When our hearts and affections are raiſed up and pitcht upon God, this makes them holy.

God is the *Objective cauſe* of holineſs, looking upon him, we become holy (2 Cor. 3. 18.) *We* (ſaith the Apoſtle) *all with open face, beholding as in a glaſs, the glory of the Lord* (that is, we looking upon that glory, holineſs and excellency which is in the Lord) *are changed into the ſame image*: that is, we are made conformable unto him: we receive (as it were) the engravings of holineſs upon our ſouls by beholding the *Holy One*. The eye of faith (as well, yea more, then the eye of ſenſe) affects the heart. *Labans* ſheep conceived according to the colour of the rods, which lay before them in the water-troughs. *Vision* *affimilates both in nature and in grace, yea and in glory too*. In Heaven we ſhall be perfectly holy, becauſe we ſhall perfectly (in Chriſt, who is the expreſs image of his perſon) ſee God, and ſo be like him; that's the Apoſtles argument, 1 Joh. 3. 1. *We ſhall be like him, for we ſhall ſee him as he is*. And proportionably here, ſuch as our viſions of God are, ſuch is ourlikeness unto God. Secondly, obſerve.

They who want holineſs, muſt go to God for it; for he is the holy One. Are any of your hearts unholy? Whither will you go? To what *Coaſt* will you trade for holineſs? Or where ſhall you find the merchandize? Go whither you will, go to what holy Ordinance, to what holy duty, to what holy Miniſter you will, your veſſels will return unfraight and empty of holineſs, if you tread not to the holy God. We muſt deal with Ordinances, and by Ordinances; but, if we only have to do with them, neglecting to meet with God, we ſhall make nothing of them, we ſhall not traffick in them to any ſpiritual enriching or advantage. Ordinances have a relative holineſs; or a holineſs paſſing through them; but they have no inherent holineſs, or holineſs paſſed by them; *They are Conduit-Pipes, not ſprings, or the Well-head*. Therefore, as when you would have mercy, you go to the *merciful God*; as, when you would have pardon of ſin, you go to the *ſin-pardoning-God*; as when you would have wiſdome and light to direct your way, you go to the *wiſe God and the Father of lights*. So when you would have holineſs, and be made pure, whether will ye go, but to the pure and holy God? Be diligent in holy duties, and holy ordinances, but ſtay not in them, paſs through them, and never reſt till you come to God in Chriſt, who is, *The holy One*, and he only can, and he hath ſaid he will make you holy.

Obſerve,

Summa puritas conſiſtit in adheſione cum Deo; nam Deus eſt ratio obſectiva & meſura ſanctitatis. Leſſ. ubi ante.

Observe, thirdly ;

Deicidium. All sin and unholiness are contrary to the very name and nature of God. Contrary to the name of God, *He is called Holy* ; and contrary to the nature of God, *He is the holy One*. And in this we see the reason, why God hates sin with a perfect hatred ; man hates that, which is contrary to his nature, and contrary to his name. And in this also we see the reason, why God is such a severe avenger of sin, *He is the holy One* : Can he (think you) take part with, or spare that which is contrary to himself ? Sin, as much as in it lieth, puts God out of the world, therefore sin is called *God murder*, as being that, which would murder God : *Sin would not allow him a being in the world, who gave the world its being*. Sin (in the nature of it) is, *the unholy thing*, and God is *The holy One* ; These two must contend for ever : so far as things or persons are unholy, they directly strike at the Being of God ; *Sin would put down all rule and all dominion, but its own*.

Observe, Fourthly,

They who despise holiness despise God himself. They who despise holiness, despise the very glory of God, *God is glorious in holiness*, and this is his glorious Name, **THE HOLY ONE**. Some of the prophane wretched *Jews*, derided and blasphemed God, under this title ; the Prophet had long threatned judgment, and had told them, that *the holy God* would be avenged of them for their filthiness and prophaneess, for their hypocrisie and idolatry. But when these wretches saw God delaying to come out, and bring forth the treasures of his wrath against them, they fall a jeering, and they jeer at God under this title (*Isa. 5. 19.*) *Let him make speed and hasten his work, that we may see it* ; as if they had said, God is too slow let him make more hast, and let the counsel of the holy One of Israel draw nigh, and come that we may know it ; him, that you have so often told us of, *The holy One*, let him make hast and bring on his work. Without question God came speedily upon those, and he will come speedily upon all those unclean spirits and tongues who blaspheme that holy Name, *The holy One*.

Lastly, hence we learn, Why none can see God, why none have any fitness for communion with God, but *holy Ones*, holy persons ; the reason is, because God is *the holy One*. That great Law is gone out from the mouth of God, *Levit. 10. 3.* *I will be sanctified in those that come near me* ; why sanctified ? Because God is *the holy One* ; Unless we sanctifie God, we cannot draw nigh to

to God. Asholiness is a separation from evil, so it is an approximation to the chiefest good. But some may demand how can man sanctifie God? God sanctifies us, but can we sanctifie him? We cannot sanctifie God as he sanctifies us. We do not sanctifie God, by adding or communicating any holiness unto him, but we sanctifie God by acknowledging his holiness, or by acknowledging that he is, *The Holy One*; drawing nigh unto God with a holy heart, with holy affections is the sanctifying of God. For this is the language of such preparation I have a holy God to go unto, therefore I must have a holy heart to come unto him with; this is sanctifying God; and that's the reason why none can see God, but they that are holy, *Heb. 12. 14. Without holiness no man shall see the Lord*; because God himself is holy, therefore they can^{not} see God, who are unholy. There must be an inward holiness, holiness in the Organ: to take in the holiness of the object; God first works holiness in us, and then we behold him, *the Holy God*: And that was the reason why the Prophet (*Isa. Chap. 6.* when the voice proclaimed thrice the holy Name of God, *Holy, Holy, Holy,*) cryed out, *I am undone because I am a man of unclean lips, I have an unclean heart, and how shall I stand before this holy, holy, holy God*; this made his spirit recoyl, though he was a holy Prophet: *If the remainders of unholiness in him, made his spirit faint, when there was an appearance of the holy God: How will they that are nothing but corruption, or a lump of uncleanness, lying still in the dregs of nature, be able to stand before God, The holy One, the holy, holy, holy One!*

This is the summe of the first reason, upon which *Job* grounds his request to dye, it was not the misery he suffered, but the integrity in which he had lived. He had not concealed the words of *the holy One*, therefore as his affliction made his life troublesome to him, so the goodness of his cause and conscience, made death welcome to him.

J O B, Chap. 6. Vers. 11, 12, 13, 14.

*What is my strength that I should hope? and what is mine end that I should prolong my life?
Is my strength the strength of stones? or is my flesh of brass?
Is not my help in me? And is wisdom driven quite from me?
To him that is afflicted, pity should be shewed from his friend; but he forsaketh the fear of the Almighty.*

JO B (as hath been shewed) in this context from the 8th verse, renews his former request and desire of death, confirming it by divers arguments, some of which were opened in the 10th verse, especially, that from the clearness and integrity of his own conscience, in that, he had not concealed the words of the holy One: He had dealt faithfully in the cause of God, and therefore he was not afraid to appear before God: And his desire did not hang about his lips, as if it would return and deny it self: therefore in this 11th verse he puts forth two reasons further, why he moves or re-enforces his motion to dye. The first is grounded upon the small hope, he had to live long, if he should desire it, *What is my strength that I should hope?* The second is grounded upon the strong hope, yea, assurance which he had, that it should be well with him in death, or that death could be no damage to him. *And what is my end, that I should prolong my life?* Put these two together and then consider, is it any wonder that a man in such misery desires to dye speedily, when he hath no hope, no ground of hope, that he can live long, and when he hath no fear no ground no nor shadow of fear that it shall be ill with him, when he dyes? This I conceive is the sum and strength of his reasoning, contained in the 11th verse.

I shall now open the words distinctly.

What is my strength that I should hope?

Some render it, *What is my strength that I should bear?* that I should be able to sustain this weighty burthen, this mighty load of affliction, pressing my wounded soul and wearied body. Thus it refers to his present sufferings, to the enduring and standing under.

der which, he found his own strength altogether insufficient. And so the [My] in the Text, *What is [my] strength*, seems to be opposed to some other strength; as if Job had said, *Eliphaz you advised (in the former Chapter verse 8.) to seek unto God, and to commit my cause unto him to seek help at his hands. Why do you think I have not done that all this while? do you beleive that I have stood out these assaults in my own strength? What is my strength, that I should bear? That I should bear this burden so long as I have born it? Surely I have been held up by the power of God and prayer all this while: God hath put his everlasting arms under me, otherwise I had fallen before this day, had I not prayed in ayd from heaven, I had not lived thus long upon the earth; for what is my strength compared to these burdens, which are upon me?*

This is a good sence; for as the Apostle speaks (Gal. 2. 10. *The life which I now live I live by the faith of the Son of God*, So Job seems to say, the life which I have lived ever since these afflictions have encompassed me, I have lived by the power of God, and the strength of faith in him. *What is my strength that I should bear? We have this treasure (saith the Apostle 2 Cor. 4. 7.) in earthen vessels, that the excellency of the power, may be from God, and not from us; as he speaks there, respecting the burden of the Ministry: So we may in respect of any burthen of trouble, or weight of affliction. We have these afflictions laid upon our earthen vessels* (and one would wonder that a earthen vessel should not crack and shatter to peices under them) *but it is, that the excellency of the power might be from God, and not from us; when we are weak then we are strong, strong in God, and in the power of his might. God loves to shew the world what his strength can do in a weak creature, as well as what his grace and mercy can do for a sinful creature.*

This (I say) is a good sence, but the word rather signifies to hope; and yet these two are not at any great odds: for hope is the strength, the bearing-strength of the soul: *What is my strength that I should hope? That I should wait and tarry, that I should expect or stay for such and such changes, as thou hast promised?* Psal. 130 5. we have these words put together, *I wait for the Lord, my soul doth wait; and in his word do I hope. The soul which is in a hoping condition, is also in a waiting condition; waiting and hoping ever attend the same thing. No man will wait at all for that of*

*His sustinendis
impar sum, hæc
mea vita mis-
eriis obnoxia
sustentatur, non
meis viribus,
sed divina gra-
tia, f. de, dile-
ctione in fili-um
Dei. Pined.*

*Moratus, præ-
stolatus Vel
significat anxie-
spe potendi
vires em ali-
quam expectare
agere ferre
protractionem
rei expectata.
Chemnit.*

*Spes est, cum
preparatio ad
boni futuri
promissi suscep-
tionem, tum pa-
tientia moræ
cum intuitu illi-
us boni. Coc.*

Gen. 8. 10. 12.

which, he hath no hope, and he who hath hope, will wait alwayes. He gives not over waiting till he gives over hoping. The object of hope is some future good, but the act of hoping is a present good, and that is present pay to bear our charges in waiting. So then the word implies both a patient waiting, and a hopeful trusting. So Christ expounds it, *Mat. 12. 21.* rendring that of the Prophet, *Isa. 42. 4.* *The Isles shall wait for his Law,* thus, *In his name shall the Gentiles trust.* Noah (after the strength of the deluge was spent) opened the window of the Ark and sent forth the Dove, and she returned; then saith the text, *He waited seven dayes, and again he waited yet other seven dayes,* hoping at last the flood would be dried up, and the waters return into their ancient channels. Now (saith Job) what is my strength that I should hope or expect deliverance, and therefore, why should I wait for it. The waters of my affliction are so deep, and swoln so high that I have no hope to see dry ground again.

And in this passage he seems to answer what *Eliphaz* speaks in the 5th Chapter, verse 16. and 25. (for doubtless *Job* applies himself exactly to what *Eliphaz* had spoken, and the truest interpretation of his answer will be in finding out and stating the references to what the other propounded) *Eliphaz* in the 16th verse of the fifth Chapter (where he makes a report of the wonderful works of God) had said, *So the poor hath hope, and iniquity stoppeth her mouth:* and at the 25. verse, he tells *Job* that a godly man (notwithstanding all his afflictions) may know that his tabernacle shall be in peace, and that his seed shall be very great. *Job* in answer to those words, replies, *What is my strength that I should hope.* As if he had said, *Eliphaz* you speak of great hopes that the poor may have, and you speak of a peaceable Tabernacle, of a flourishing offspring; alas my condition is such, I am so worn out with pain, with sicknesses, with diseases, with distempers with griefs that I have no hope left in regard of any strength in me, ever to enjoy such promises. *What is my strength, that I should hope? What is my strength that I should expect to live to see such good daies, as you speak of, that my Tabernacle shou'd be in peace, that I should have plenty, that I should have a numerous issue? Alas my strength is gone; what is my strength that I should look after these things.* Not that *Job* measured all his hope by his own strength; but hear he expresses the grief and pain, which was in his sensitive part, or upon his outward man, thereby to answer the sowre reproffes and sweet promises of

Eliphaz:

Quæ fortitudo mea, ut sperem liberos. Vatab. Quid in longiora sperem me adducitis quum sperando non sim, iam prope mortuus, videtur.

Eliphaz : For we find *Job* himself in the thirteenth Chapter, vers. 13. resolving thus : *though he kill me yet will I trust (or hope) in him* ; he would trust and hope in God though he dyed, therefore he did hope while he lived. And it is the property of that grace (and where it is in strength, it shews as much) to *hope against hope* : *Rom. 4. 18. Who against hope beleived in hope* ; when there was no strength in *Abraham*, no possibility in nature, yet against hope, he beleived in hope : So at this time there was such a grace in *Job*, he had a hope, by which he could hope against hope ; but when he looked into his own stock of strength, *What is my strength, that I should hope ?* I know the strength of God is a rock sure enough for my hope to anchor in : *Abraham* said, in effect, *What is my strength, that I should hope to have a child ?* for he looked upon himself as a dead man, but saith he, there is power in God ; he knew his own weakness, but he considered it not, waxing strong in faith, and giving glory to God. So here, while *Job* saith, *What is my strength that I should hope ?* my strength is dried up and withered, and so is my hope in my own strength : The strength of God is vigorous and green, and in him my hope also is green and vigorous : Though all the earth about us be like a dry heath and barren wilderness, yet our hope buds and blossoms like a plant, while it is rooted by the springs of heavenly promises.

Hoc à Iobo dicitur, ut consilij importunitatem, expresso sensitivae partis affectu retunderet, non quod de divina potentia diffideret.

And what is mine end, that I should prolong my life ;

The letter of the Hebrew is, *That I should prolong, or lengthen out my soul*, that my soul should inhabit longer in the Tabernacle of my body : The word *prolong*, is differently joyned to life, or dayes, *Dent. 5. 16. Honour thy Father and thy Mother as the Lord thy God hath commanded thee, that thy dayes may be prolonged, &c. Ezek. 12. 22. Son of man, what is that Proverb that you have in the land of Israel, saying, The dayes are prolonged, and every vision faileth ?* To prolong dayes, and prolong life, are the same. Yet here the word (*Nepheesh*) soul, which we translate, life, may be taken for, *desire*, which is a vehement act of the soul. The soul expresses it self, so much in desires, that the same word may express both. And so we may render *Job's* sense thus, *What is my end that I should lengthen out, or extend my desires any further after the things of this world : or that I should*

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נַפְשִׁי

should defer, & put off my desires after the things of the world to come: Is there any thing in this life worth my staying for it, or any thing so worthless in the next, that I should not wish presently to enjoy it? In this sence the word (*Nephef*) is often used, as Gen. 23. 8. Abraham speaks to the children of Heth, If it be your soul or your desire, we translate, If it be your mind, that I should bury my dead. So Pro. 23. 2. If thou be a man given to thy appetite, or whose desires are thy Lord and master, as the elegancy of that place bears. And again Psal. 27. 12. Psal. 41. 2. Eccl. 6. 9. The word is applyed, to signifie the will or desire. So here,

What is mine end, that I should prolong my life, or my desire of life?

His (*End*) may be considered two ways.

First, His end, may be taken for the latter part of his life, which Eliphaz promised would be very comfortable, *Thou shalt come to thy grave in a good old age, as a shock of corn cometh into the store*; As if Job should say, you are promising me good dayes, and an happy old age, but, what is mine end? what's the latter part of a mans life, that he should desire to prolong his dayes, to take it out? why should I desire to prolong my life, I am now well stricken in yeares, and as for the end, the latter part of a mans life, it is nothing (for the most part) but trouble and sorrow? As old Barzillai, (2 Sam. 19. 35.) when David offered him the pleasures of the Court, answers, I am thus old, and can I taste my meat, and taste my drink, or hear musick? What is the Fagge end of mans life that one should hunger after it? The sweetest comforts of this life are in the fore part of life, in the spring of youth, in the strength and flower of age. As for the winter of life, what is that, but wet and cold, but clouds and darkness? *what is my end* (of old age) that I should desire my life to be prolonged or coked out to that.

But rather, we may take this *End*: First, for the end of his troubles; as if he had said, what end so gainful, or comfortable can I have of these evils, that should recompence my pains in bearing them, till I receive it? No worldly comforts can answer my sorrows, and therefore why should I desire to prolong my life for them?

Secondly, Take *End*, for the very last term of life, not that latter part or condition of a mans life, troublesome old age, as before; or a renewed estate as here. But take *End*, for the ending, the termination,

termination, the period of life; *What is my end that I should prolong my life?* and so, end is as much as death, *what is my death that I should desire to live?* I know no evil in death, that should make me afraid of the end of my life; I know no such trouble in dying, that I should be desirous to spin out this troublesome life longer, surely the trouble and pain of death, is not so much as the present trouble and pain of my life, and as for any other trouble, I fear none: then, what is my end, that I should prolong my life, that I should not desire death, or that you should be so angry with me for desiring it? Hence observe, first,

There is no strength in man, that may give him assured hope of long life; What is my strength that I should hope? No, though man be in the flourish of his age, the greenness of his yeares: yet what is youth, or strength, or beauty? what all those fair leaves and fruits, which hang upon and adorn this goodly tree, that he should hope to stand long? *Man in his best estate, is altogether vanity,* Psal. 39. 5. He that hopes to live upon any of these things, hopes in a vain thing, and trusts but in a shadow. Our hopes to live this natural life as well as the spiritual and eternal, must be in the living God. The Image of death sits upon the best of our strength and beauty; while we grow we decline, and while flourish, we wither. The lengthning of our dayes, is the shortning of them, and all the time we live, is but a passage unto (and should be but a preparation for) death. We are most miserable, if in this life only we have hope; and we are most foolish, if our hopes in this life, be in our own strength.

And because there is no strength in nature, which may give us hope to live long; it is our greatest wisdom to consider what provision we have in grace to maintain our hopes, that we shall live for ever. They are in an ill case, who when they cannot hope to live long, care not to settle their hopes of living eternally. It is a most sad spectacle, to see a languishing body and a languishing hope meet in one man. Some have a *Kalender in their bones*, shewing them that they have but few dayes and many distempers upon the whole body, crying in their eares with a loud voice, *what is your strength that you should hope to live?* who yet prepare not at all to dye. They are both unready and unwilling to be dissolved, when they see no hope to keep up their Tabernacle from desolation.

Secondly, (taking the word in the last sense, which I conceive
rather

rather to be the mind of the holy Ghost in this place) observe,

That there is no evil in the death of a godly man, which should make him unwilling to dye, or which should make him linger after this life. What is the end of a Godly man, that he should prolong his life? All the bitterness of death is removed, or sweetened by Christ. Death the King of terrours, is made a servant, to let us in to our comforts, by the power of Christ, *that Prince of life*, who hath abolished death and brought life and immortality to light by the Gospel. *A beleiver buries all his fears of death in the grave of Christ.* He looks upon death as the funeral of his sorrows, and the resurrection of his joyes. When the Psalmist had described the troubles and stormy conflicts of a godly man, together with the flourishing outward pomp of the wicked, he concludes with this advice, *Mark the righteous man* (observe him well take special notice of him) *the latter end of that man is peace*; if his end be peace, there is nothing in his end, which can make him afraid of it, or put it off. All desire, peace, they especially, who are wearied with war. The life of the holiest man is a warfare, and his end is peace. Then what is his end, that he should prolong his life.

Pacem te pos-
cimus omnes.

When a worldly man looks upon his end, he saith, O what is my end, that I should desire to dye? His end is such, as makes him justly afraid to dye. There is nothing in the end of a wicked man, but matter to feed the fear of death, and the desire of prolonging life, as long as he can. This is the reason, w^y, when God calls him to dye, he is deaf at the call; yea, that call is death to him, before he dyes. *Lot* had a mind to prolong his time in *Sodom*, it was a goodly City, and he was not well assur'd, whether to go, or how he should be lodged next night. This caused him to linger so long till the Angels came and thrust him out: Natural men have all their portion and estates in the *Sodom*, of this world: And if they hear a message of departing or going out they linger and make excuses, they run behind the door, or hang about the posts, till God thrusts them out of the world, and pulls from them their pleasures by head and shoulders as we say. They would never leave the world if they might enjoy it, because they have nothing to enjoy beyond it.

A worldling groans, because he must be unclothed of his house of earth, and the Saints groan earnestly, *that they may be clothed upon with their house from heaven*; who would not be willing

to exchange a suit of flesh, a suit of sackcloth, and sorrow, for a suit of glory, for a cloathing of immortality, and garments of everlasting praise.

Vers. 12. *Is my strength the strength of stones? Or is my flesh of brass?*

These words may refer to the former part of the eleventh verse, *What is my strength, that I should hope? What is it?* Let us seriously examine and consider what my strength is, *Is my strength the strength of stones? or is my flesh of brass?* Am I made of such hard mettle, think you, that I am able to endure any thing? Only a body of brass and sinewes of Iron, are strong enough to endure this tryal. Stones and brass are hard bodies and heavy bodies, they can bear blows and knocks without breaking; They yield not easily to the hammer? It is hard to make an impression upon them, with many, and those violent strokes. To say a man is as strong as stones, or that, he hath a body of brass, is to give him strength, which is not mans, and to set him two degrees below himself. Beasts are stronger, and can endure more hardship then man. Trees are stronger, and can endure more than Beasts. Stones are yet stronger, and can endure more then Trees. Therefore, while he asks, whether his strength be not only, like that of beasts, who have no reason, or like that of trees, which have no sense; but like that of stones and brass, which have no vegetation or growth, he puts it to the utmost, as if he had said, *If a man had as much strength as a Beast, or a Tree, he must needs fall at these strokes and troubles, but it seemes, ye put me lower then senseless beasts or trees, & that I can stand it out against all storms and batteries, like a stony rock or a brazen wall.* I confesse, though the oxe loweth, when he wants fodder, and the wilde Ass brayeth, when he hath no grass, yet the stones complains not, when you give it no food, nor doth brass cry out, when you melt it in a Furnace: unless you can find, that I am in nature, like stones or brass, you have no reason to find fault with me. Allow me to be either man or beast, and you must allow me to be sensible of my sorrows, and destroyable by them. Only stones can be thus trampled on, and brass thus hammer'd without pain and dying.

As when man (in his spiritual capacity) is said in Scripture to have a heart of stone, an iron sinew, a brow of Brass, It notes him resolved, against all threats, and strong, against all oppositions of.

*Deficie, Succus
aut Calyceus
non sum. Lapi-
des corpora
sunt, non solum
gravia, sed ro-
busta & dura,
quæ non facile
cedunt aili
corporibus, un-
de robur lapi-
dum produci-
tia.*

*Homines Ada-
mantini, ferrei,
saxei, nati e
scopulis.*

*Illi robur &
estriplex circa
pectus. Hor.
Græci vocant.
ἀνδράτεες &
ἀνδρίφειροι.*

the word to commit the evil of sin. So in his natural capacity, to say his strength is the strength of stones, notes him a man able to bear all the evils of trouble, and to stand against all the stormes of tribulation.

Such kind of speaking is frequent among the ancient Writers, who when they would express a man of undaunted courage, a man whose strength would not easily be broken, or his spirit be taken down; a man insuperable, whom no difficulties could overcome. Of such an one they say, he hath, *An heart of brass* and *a back of steell*, he is *a man made up of stones*, *born of a Rock*; he is a man of Adamant, he hath *Treble brass about his breast*; as he was described, who first ventured into his ship to sea. The common use of the word hath made it proverbial in all languages; for a man of more strength than is commonly found in man, or for a Master of dangers and extremities:

Jobs question denies, *Is my strength the strength of stones? Or is my flesh of brass?* No, it is not: As if he had said, I am made of flesh and blood, as well as others, I must shortly yield to these strokes, I am not able to hold out and to contend everlastingly with afflictions, I cannot stand against these assaults and batteries for ever, I am made of the same mould, whereof your selves are, I am sensible how it is with me, I feel what I endure, and I cannot long endure what I feel. My strength is not the strength of stones. Note hence,

First, *Mans natural constitution makes him sensible of affliction, and subduable by it.*

Mans body is no impregnable Castle. We are not made of stones and brass, but of flesh and blood; *I will not contend for ever* (saith God, *Isa. 57. 16.*) *neither will I be alwayes wrath. For the spirit should fail before me; &c.* The spirit of a man (that is, his courage and resolution) are farre stronger than his flesh (namely his natural temper and constitution) and yet that cannot hold out for ever. The spirit will come down whether we will or no, if God contend long with us: how then must the flesh wither like a leaf before him? and therefore the bodies, the flesh and blood of the damned, who are to bear the wrath and contendings of God for ever, their flesh and blood (I say) are (in a fence) made spiri- tual, that is, they have more strength given them, than flesh and blood yield naturally, otherwise it were impossible for them to hold out for ever under the wrath of God, and the torment of their

their accursed condition. Their strength is made the strength of stones, and their flesh as brass, they are made immalliable : their sence of pain shall be admirably quickned, and yet they shall continue, as if they had no sence at all: they shall be for ever wounded and never die of their wounds. As it is in reference to that everlasting misery, so in proportion to these temporal miseries ; There is no strength of man, no flesh and blood, able to endure and hold out, if God lets out his hand, to afflict and puts not under his hand to support.

Vers. 13. *Is not my help in me? And is wisdom driven quite from me?*

This and the verse following, are of a very difficult construction and understanding, which caused a learned Interpreter to say, *If there be any hard text in the whole book, this is one*; and after all his thoughts about it, he concludes with this ingenious acknowledgment, *I do not yet understand the meaning of it.*

*Locus difficilis
si quis alius in
hoc libro, &
quem ego adhuc
non intelligo.
Druſ.*

First, as we read it, the Text seems to carry a harsh connexion with the words fore-going. There *Job* queries, *Is my strength the strength of stones?* and yet immediately to say, *is not my help in me?* sounds incongruous. For if he had help in him, he had strength in him, and such as might well be called, the strength of stones, extraordinary strength. So then *Job* having said with his last breath, *that he had no such strength*, how is it that here he should say and more strongly affirm, that he had such strength, so much this question implies, *Is not my help in me?* As if he had said, do not I know which way to help my self? how to extricate my self out of this condition?

Besides how is this a truth? for there is no man that hath his help in himself, not help enough in himself for any natural work, much less for any spiritual work, and most of all less for the holy carriage of the heart under affliction, or to deliver himself from it. Man hath no help in himself. The voice of the Church is, *Our help standeth in the Name of the Lord*; and the voice of *David* was, *the Lord is my helper*, how then doth *Job* say, *Is not my help in me?* Mans ruine is in himself, but how unlike is this, to the voice of truth, to say, *My help is in myself?* We can undo our selves fast enough, but we cannot repair and make our selves up again.

Nor can any creature be our help, no man, no Angel can be

our help. God reproveth the Jewes, Isa. 31. For going down to Egypt for help, though they were a strong People: Certainly it is as bad for a man, to make himself his help, as to make another man his help. How then shall we give a wholesome understanding of these words, *Is not my help in me? And is wisdom driven quite from me?*

Nonne auxili-
um meum in
me? sc. fuit.
Vatabl.

Nonne quoad
potui me iuvi?
minime fui
pusillanimus,
ne quoad fieri
potest & erigo
& sustento.

Nonne in ipso
confidebam, sed
ajutorium a
me recessit, ne-
gavit me mise-
ricordia &
visitatio Do-
mini deservit.
Sept.

Ecce non est
auxilium mihi
in me, & ne-
cessarii quoque
mei recesser-
unt a me?
Vulg.

For the clearing of it consider the divers readings. Some thus, *Was not my help in me?* And so they make the meaning to be this; Did not I help my self, as much as I could? Was I faint-hearted and cowardly? Did I sink as a man of a poor spirit under the burden? Did not I put my self forth to the uttermost, that I could, to stand under these troubles and afflictions? There is much in that, for some men do not help themselves, as they might, but their own spirits sinke, and their hearts fail, yea, their hearts fail before their strength failes. Job disclaims this, I did not so, I helpt my self while I was able, I put out the utmost of my power, to bear and set a good face on't, as long as ever I could, *Was not my help in me?*

The Septuagint, with the Greeks in general referre these words to God, making Job speak thus, *Did not I trust in him?* But my help is departed from me, and the mercy of the most High hath with-drawn it self from me: As if he had said, I never put my trust in my self, nor did I promise my self great matters, as from my self, for, alas! What is my strength? I am acquainted well enough with mine own frailty, but that which I only trusted to, hath left me; I trusted unto God, and unto his help; now he seemes to forsake and with-draw his assistance from me; But I leave this with the Authors, it hath little authority with me, or sutableness to the course and tenour of Jobs spirit under these afflictions.

The Vulgar translates the whole verse negatively, and so it makes a plain and a good sense. Whereas we read it interrogatively, *Is not my help in me?* &c. He reades it thus, *Behold my help is not in me, and my freinds who should help me, are departed from me?* That which we translate wisdom: *Is wisdom departed from me?* He translates, friends: my friends, who should be my helpers, are departed from me. And so the meaning of all is, as if Job had said, *I cannot help myself, and they who should have deserted me:* And so connects or joins it with that, which went before; *What is my strength that I should hope? my strength is not*

not the strength of stones; there is no help in me, and they who should help me are departed from me; I was once an eye to the blind, and a foot to the lame (Chap. 29. 15.) When a man hath no help in himself, he may have it in another; If a man want an eye he may have an eye of his neighbour, and if he want a hand, his friend may be a hand to him; but (saith Job) they that should be eyes and hands, helpers unto me, are gone and departed from me.

There is yet another rendering, which makes a very clear sence; What though I have no help in me, is wisdom driven quite from me? Though I have no strength, and so no help in my self, wisdom is not therefore driven quite from me. As if he had said, will you conclude that I am a wicked man, an hypocrite and a fool, because I am not able to help and deliver my self out of these troubles?

Fifthly, consider the words as we translate them, with which most of the Rabbins and Jewish writers concur, only they usually express the text affirmatively, we interrogatively, yet both equivalent, and meet in the same meaning. Our Question, Is not my help in me? is to be resolved into this affirmation, my help is in me; and the latter branch, Is wisdom departed from me? into this negation, wisdom is not departed from me: my help is in me, and my wisdom is not departed from me: Jobs sence may be taken thus; Have I not that in me, which is, and will be a help unto me, notwithstanding all the objections and assaults which you make against me? Have not I that in me, which may furnish me with wisdom to answer all the exceptions which you have taken at my complaints? Master Broughtons translation favours this sence very much, have not I my defence? and is judgement driven away from me? Though I thus complain and desire death, yea renew my desire? Have not I my defence? have I nothing to say, why I made that request? have I no argument to help my self, and bear up my spirit under the weight of these calamities? Is wisdom quite departed from me? Doe you take me for a man deserted of God, deserted of his spirit, and deserted of my own wisdom and understanding too, because I am deserted of the world, and destitute of outward comforts? And so the help which Job knew he had in store, was the Innocency and integrity of his heart, Is not my help in me? I have no help, no strength, no comfort in my flesh, what is my flesh; my flesh is not of brass, but have

An non auxilium meum in me, quo me tueri possum ac defendere? innuit innocentiam suam ac vitam integritatem qua nunquam destitutus fuit: aut ream rationem & sapientiam, quam postea Tuschah appellat. Druf. An iudicio & ratione destitutus or ut dignoscere nequeom vestra ab insulis, qualia sunt verba vestra, non sunt mentis inops.

I no help in me neither ? my outward man is destroyed, my house of clay is almost battered down, tottering, falling it is, but have I nothing within to help at a dead lift ? have I no grace, no hope, no testimony of a good Conscience, no witness in my self ? Do you think me clean disrobed and stript, and emptied of all wisdom and comfort ? *Hath the Devil think you robbed me of my grace ? have the Sabeans plundered and spoiled me of my understanding ? Is not my help within me,* notwithstanding all the troubles that are upon me ? thus the interpretation is fair and clear that, when all his outward comforts were gone, when the strength of his flesh could hold no longer ; yet then he had help within him, and his spirit could bear, though his flesh could not. Grace can hold out beyond nature ; and when bodily strength can do no more, wisdom comes in with her Auxillaries.

Is not my help in me, and is wisdom departed from me ?

חֹשֶׁה
Significat legem, sapientiam, subsistentiam. Et leu repulsa est à me ? Pagn, Numquid officium impulsus fuit à me ? Vatab. Num subsistentia impulsus est à me ? Regia. Quid facultas subsistendi me destituit ? Ty-Byr.

The word (*wisdom*) in the Hebrew, is of various significations, as was touched Chap. 5. 12. Here one renders it, *The Law is not departed from me*. As if his meaning were ; I never forsook the Law of God. Another thus, *Was my duty driven from me ?* As if his meaning were, I ever kept close to the rule of my place and calling. A third ; *Is my subsistence driven from me ?* So a fourth ; *Is my ability of subsisting gone from me ?* As if he had said, cannot I live, because I have not the world to live upon ? to which sense those words of Christ are applicable, *Luke 12. 15. The life of man consists not in the abundance of the things which he possesseth ;* all which interpretations meet to make up a compleat Apologie of Job's piety, constancy, patience and flourishing resolutions, in his dying, withering condition. The *Sabeans* drove away his cattel, but they could not drive away his understanding ; they offered violence to his substance, but his reason and his graces were untouched. Hence observe first,

That when all outward helps depart from a godly man, he hath somewhat abiding in him, to help and stay up his heart. As when the outward glory and strength of the Church is utterly decayed, Yet (the Prophet tells us *Isa. 6. 13.*) *in it shall be a Tenth as a Teyle tree, and as an Oake, whose substance is in them, when they cast their leaves, So the Holy seed shall be the strength thereof.* Thus also, when the outward glory and strength of any true member of the Church is utterly decayed, even then, he shall be as an Oake,

Oak, his substance will be in him, the seed of holiness shall be his substance. *Is not my help in me?* I know my estate is gone, my beauty is gone, my strength is gone, the strength (I mean) of my flesh, yet I have invifible fupports, fomewhat unfeen to truft unto. It is the comfort of beleivers, that they have an estate, riches and poffeffions, lying as far beyond the reach of mens power as their eye; and as far beyond the reach of Satans malice, as either. When they feel nothing but pain in the flefh, when nothing but weaknefs inhabits the *houfe of clay*, the outward man, then the *inward man* is renewed with fweet refrefhings and ftrong confolations *day by day*. *The fpirit of a man* (of a godly man) *will bear his infirmities when his body cannot*. The ftrength of nature is not as the ftrength of ftones, nor is the flefh of brafs, but the ftrength of grace, is ftronger than the ftrength of ftones, and the fpirit is more durable than brafs: Grace wears not out by ufing, nor doth it fpend by implying: *Afflitions are but the higher fervices and employments of Grace*: A ftock of grace is an inexhaufible treafure, and a good heart, affures us better than the barrs of a Caftle. Faith and a good Confcience, (are under Chrift) our beft helps in trouble; they are friends that will never forfake us: they are to us as their Author, who hath promifed that he will not. Grace is our participation with the *Divine Nature*, and Grace participates with the *Divine Nature* in this, it is an unchangeable good, an everlafting comfort.

And yet we muft take this warily, grace and holinefs, faith and a good Confcience, are not to be trufted upon no more than riches or any outward means. *We make an Idol of our faith, and a vain thing of a good Confcience*: the meaning then is, faith and a good Confcience are our beft helps and friends, becaufe faith carries us unto Chrift who is our beft help. Faith pitches upon Chrift and a good Confcience, fealts us in the favour of God. Faith alone is no help, but faith is our help, becaufe it is not alone: Grace left alone would be our ftrength but little more than nature is, and our fpirit little more than the flefh. And therefore our comforts are not to be refolved into this, that we have grace in our hearts, but into this, that we and our graces are in the hand of Chrift. Faith can live no where but upon Chrift; that which faith refpects as our help, is Chrift in whom we beleive, not the act of beleiving. We are helped by the grace within us, but the grace within us, is not our help, Secondly Obferve;

A godly man in the darkeſt affliction or night of ſorrow, finds a light of holy wiſdome to answer all the objections of his enemies, and the ſuſpitions of his friends; Is wiſdome departed quite from me? Doe you think I have nothing to ſay? nothing to reply by way of apologie for what I have done or ſpoken?

Though *Job* had many afflictions upon him, and his friends againſt him, yet ſee how he recollects himſelf, *Is not my help in me*, he makes out the goodneſs of his cauſe, in the miſt of a thouſand evils, and can plead his own integrity, in the throng of many jealousies and contradictions. *Is not my help in me?* Doe you think, you have ſo daunted me, that I am not able to make out my own eſtate? or that I know not what I am? The truth is, ſometimes God leaves his ſervants in ſo much darkneſs, for their tryal and exerciſe, that they cannot ſee their own eſtates, but cry out, they are loſt and undone; Many a good ſoul cannot reflect upon his graces, or get his heart into any communion with Chriſt in promiſes. *This is walking in darkneſs, and ſeeing no light. As our ſins are ſometimes ſecrets to us, ſo alſo our graces may.* But let a man be encompaſt with never ſo many outward afflictions, yet if his ſpirit be free, he is able to judge of his own intereſts, through all the black clouds which hang over him, through all the diſtractions and confuſions that are about him. *The eye of faith is uſually quickeſt, in a dark night. And while trouble is near at hand, beholds Chriſt, near at hand. He can never be without help, who carries his help about him, or within him.* Nor can he utterly want counſel to direct him, whoſe heart is as a counſel Table, where Chriſt (the wiſdom of God) is ever Preſident and in the Chair. My worldly comforts are quite driven from me, but wiſdome is not: *I am afflicted, and therefore ſhould not be thus ſuſpected, but pittied.*

Vers. 14. To him that is afflicted, pitty ſhould be ſhewed from his friend; but he forſaketh the fear of the Almighty.

This verſe begins the third Section of the chapter, wherein *Job* draws up a ſtrong charge againſt his friends, for their uncharitableneſs. See the progreſs and links of his Diſcourſe.

Fiſt, he refuted and answered their objections againſt him, from the fiſt to the 8 verſe.

Secondly, he renewed his complaint, which was the ground of all their objections from the 8th, verſe unto the end of the 13th.

Here

Here at verse 14. he begins a charge against his freinds of unkindness, indiscretion, yea of cruelty in managing this dispute against him. He giveth it first in general, or by way of Preface, *To him that is afflicted* pitty should be shewed from his friends; but he forsaketh the fear of the Almighty; As if he had said; You should have dealt otherwise with me, then you have, in this case though (blessed be God) I find help within me God hath given me the light fo his spirit and wisdom to discern my own condition, yet it is no thank to you I have found no help in my freinds, you have dealt unfreindly with me; you should have pittied me, but you have opposed me and so forsaken that duty which the fear of the Almighty teacheth. He proceeds to illustrate this more particularly by way of similitude, comparing his freinds to a brook, whose waters fail when we are athirst, or when there is most need of water.

To him that is afflicted.

The word signifies, *Him that is melted*, and the reason is, because affliction dissolves the spirit of a man, and (as it were) melts his heart: therefore it is called the *fire of affliction*; to be dissolved or melted, and to be afflicted are the same. And that effect is ascribed to fear and trouble of spirit, arising from affliction, *Psal 22. 15. My heart* (saith David, a type of Christ) *in the midst of my belly is like melting wax*: By reason of the heat and greatness of his trouble, and the anguish of his spirit, he was as metal melted in a furnace. At the defeat of the Israelites before Ai, it is said, *the hearts of the people melted & became as water*, *Josh. 7. 5.* And in the sixth Psalm, verse 6. David cryes up the exuberance of his sorrows, by this word: *I melted or watered my couch with tears*. Thus the Prophet threatening a day of great fear against Jerusalem, tells them, *They shall be, as when a Standard-bearer fainteth*, *Isa. 10. 18.* When the Battel waxes hot, and a vanquisht army is running and crying for quarter, the standard-bearer is in greatest danger, all make up to him, and then he fainteth, or melteth away with fear. (a) Tributes and taxes are expressed in the Hebrew by a word coming from this root, because if heavily imposed, they mele away the estates of a people. (b) It is a witty observation, that whereas some of the Papists conceive their word (*Mass*) was derived from this Hebrew word (*Massas*) which signifieth to melt; one of ours answers, let it be so: It

DDD
Solvit, dissolvit, liquidum & fluidum reddidit. Sic mea perpetuus liquefcent pectora curi, Ovid de Pont.

DD
a Tributum seditum, quia paul nim liquefcere facit facultates, maxime si nimium imponatur. Buxtorf.

b Quidam Pontificii, volunt suam Missam hac voce Hebraica fuisse appellatam. Respondeo quidem, per eam scilicet pietas omnis liquefacta est & dissoluta. River.

suits this sense of the word exactly, and the effect of that abominable idolatry; for the *Moss bath dissolved and melted away truth and pitty out of the Popish Terretories.*

כח
Pietas, bonitas, benignitas, & per Antiphrasin impietas crudelitas, ex Caldaica lingua usu,
To him that is afflicted pitty should be shewed. That word pitty, in the Hebrew, signifies a sacred sweet affection of mercy, benignity, goodness and piety: And by *Contraries* (in which sense words are often used in that language) it notes, First, reproach; *Prov. 14. 34. Sin is (Chesed) a reproach to any people;* Secondly, impiety and cruelty, harshness and severity; Thirdly, It signifies any abominable wickedness, (*Levit. 20. 17.*) where *Moses* speaking of incest, incest between brother and sister, calls that abomination by this word (*Chesed*) *a wicked thing. That may have a good name, the nature whereof is so ill, that it is not to be named.*

Further, The word as we translate, imports more than a bare act of pitty or commiseration; as suppose a man see his brother in misery, compassionates him, but releives him not, this is not pitty. Such the Apostle *James* describes in his first Chapter, vers. 15. *If a brother or a sister be naked, and destitute of daily food, and you say unto them be filled, be warmed, be cloathed; poor creatures, ye are hungry, ye are naked, I pitty you, I am sorry to see you thus; be filled, be cloathed; I wish it were otherwise with you; and yet in the mean time he gives them nothing wherewith either to cloath or feed them; is this fulfilling the law of love? is this charity? nothing less.* The pitty here spoken of, is not a verbal pitty; our saying to a brother in trouble, be comforted, or I would course were taken for you, I wish you well with all my heart, and so we bestow a mouthful of good words, but not so much as a morsel of bread, or a cup of cold water. Good words alone are cheap charity to mans expence, and they are so cheap in Gods esteem, that they will not be found of any value at all in the day of reckoning: good words not realized, if they be found any where will be found in the treasures of wrath. This is not the pitty which (*Job* teaches us) *should be shewed to him that is afflicted:* The Apostles question shakes such out of all claim to this grace, *1 Job. 3. 17. Whosoever (saith he) hath this worlds goods, and seeth his brother in need, and shutteth up his bowels of compassion from him, how doth the love of God dwell in him?* Though a mans mouth be open with good words, yet if he shut his bowels from good deeds, there is no love to God or man hous'd in that mans heart: *It is*

no pitty (to speak of) only to speak pitty; and therefore the Apostle adds, *vers. 18. My little children, let us not love in word and in tongue, but in deed and in truth*; that's the true meaning of this word; to him that is afflicted pitty should be shewed; but you (my friends) have not given me so much as the sound of pitty, you have not bemoan'd me, much less have you releived me, which is the substance of pitty, real pitty: you have not loved me in tongue, giving me good words, much less in deed and in truth. Deed-pitty, is both the duty and the disposition of a godly man: therefore this word (*Chasid*) in the concrete, is often used in Scripture to signifie a godly man: he is one that hath obtained much grace and pitty from the Lord, and he is kind, gracious and pittiful unto men. The holy Proverb assures us, *that a good man is merciful, pittiful to his beast*, much more to a man, and most of all to a godly man, who is his brother in the nearest bond. And it is considerable how this word was used by way of distinction among the Jews: who cast their whole people or nation into three ranks, (and it is grounded upon *Rom. 5. 6, 7.* where the Apostle alludes to those three sorts) First, there were (*Reshagnim*) ungodly men, the profane rabble. Secondly, there were the (*Tsaddikim*) righteous men: And thirdly there were (*Chasidim*) good men, or pittiful men; scarcely saith the Apostle *will one dye for a righteous man*, for a man fair and just in his dealings; peradventure (for one of the *Chasidim*) for a good man, some one may chance to dye; he that hath been pittiful, might (haply) find pitty; and having doue so much good in his life, all would desire he should live still. But bleis'd God commended his love to us, *that while we were yet sinners* (*Reshagmin*, in the worst rank of men) Christ dyed for us. No man had either love or pitty enough to dye for them, who had so much impiety. The farthest that the natural line of mans piety can reach, is to do good to those who do him good or bad.

Pitty, notes out such a sort of men, and such a sort of actions, as are fullest of love, of bowels of brotherly kindness and compassion: Hence the Stork which by diverse of the ancients, was put for the Emblem of love and benignity, is exprest in the Hebrew by this word, *Levit. 11. 19.*) The Stork is very tender towards her young ones, and her young ones are as tender of her, when she is old, as naturalists have observed. So then, this word imports the height of all offices and affections of love from man to man,

*Antiqui vocant
Ciconiam pio-
ratis cultum
Ciconiis pios
eximia est, So.*

especially from Christian to Christian, in times of trouble, and cases of extremity. *This pitty you should have shewed me, saith Job.*

But he forsaketh the fear of the Almighty. That is, he forsakes all godliness, goodness and Religion; fear takes in all thats good; and so it is conceived that *Job* retorts the words of *Eliphaz* in the fourth chap. *Is this thy fear, or where is thy fear, thy Religion? Now Job saith, Is this your fear? You have forsaken the fear of the Almighty. Is this your religion to deal so harshly with a distressed freind, or to give him such cold comfort? Surely you have forsaken that fear of the Almighty which you charged me with. Have not I reason to ask, Is this thy fear? or to conclude, You have forsaken the fear of the Almighty.*

Qui tollit ab amico suo misericordiam, timorem Domini derelinquit.
Vulg.

These words are diversly rendred. Some thus, *He that takes away pitty from his freind, hath forsaken the fear of the Almighty.* And that's a truth, and a good sense, though not so clear to the letter of the Text.

Mr. Broughton joyns this with the former verse, *By him whose mercy is molten towards his friend, and who leaveth the fear of the Almighty.* So referring this (*melting*) to mercy, and not to the man; joyning it with the former, thus, *Have not I my defence, and is judgment driven away from me, by him, whose mercy is molten away toward his neighbour, and who leaveth the fear of the Almighty?* As if *Job* had said, *Eliphaz dost thou think thou hast driven away all wisdom from me by thy dispute? Dost thou think that I have lost my reason, as thou hast lost thy pitty? Thou thinkest wisdom and understanding have forsaken me, but it appears by thy dealings, that thou hast forsaken the fear of God, which is the beginning of wisdom.*

An dissolutio a sociali suo conventum, & quod timorem omnipotentis deseruerit? An hoc amicitiae jus? &c. ut nunc ego a vobis audire, Merc:

Thirdly, it is rendred in the contrary sense. The word (*Chefid*) being taken for reproach and harsh dealing, and so the meaning is made out with a kind of admiration, thus, *Should reproaches be cast upon a man that is afflicted from his freind! Should he be told that he hath forsaken the fear of the Almighty! and that wisdom is driven from him! Do you think I am not able to discover your dealings? Should you go about to reproach me in this condition? Should you tell me thus harshly, that I am departed from the fear of God? Is this think you a fair carriage towards me: when you saw me melted and afflicted, you should have given me sweet and comfortable words, not reproachful words?*

Job (according to this sence) found his freinds dealing with him, as the Jews with Christ, to whom being athirst they gave vinegar to drink: or as David in the type speaks, *they gave me gall for my meat, and in my thirst they gave me vinegar to drink*; here seems to be a like meaning. You have given me reproaches instead of comforts, slandered me, instead of refreshing me, and is this the course you should take? As Absalom said to Hushai, 2 Sam. 16, 17. *Is this thy kindness to thy friend?* when he seemed to fall away from David unto him. So Job might speak to Eliphaz, *Is this thy kindness to thy friend, to load with reproaches, when you see him overladen with afflictions?*

A fourth thus;

Shall he that consumes by the reproaches of his friends, forsake the fear of the Almighty? The meaning whereof is this. Doe you think that all men whose riches and comforts are lost, have lost their reason and judgment? and do you think that they who are reproacht by men do not fear God? The world commonly judges none wise, but they that are rich, and that they fear God most, who rejoyce most. But my practise and example (I doubt not) shall confute that opinion, and give all the world to know, that a man consumed and spent by the reproaches of men, and the stroaks of God, may yet fear God and keep up his stock to the full, in holiness, and in wisdom.

Fifthly, This melting is referred not to the pitty of his friends, but to Job melting or consuming, by that which they called pitty. Thus

Shall he be charged to have forsaken the fear of the Almighty, who consumes by the charity of his friends? that is, who is more afflicted by the counsel which his friend (in love) give him, than by all his other afflictions. *As the mercies of the wicked are alwayes cruel,* (Pr. 12. 15.) So sometimes the mercies of the godly are; especially, when they give preposterous and indiscreet counsel, and this interpretation suits well, with the title which Job gave his friends, *Miserable comforters are ye all.* Ch. 16. 2. That is, you have done your good will to comfort me, but God hath not shewed you the way, nor given you the tongue of the learned, that ye might know how to minister a word in season, to him that is weary; and so notwithstanding all your good intentions ye have added to my miseries.

Qui tabescit ab amico suo probro, etiam timorem omnipotentis relinquet? Felices soli videnter sapere miseri desipere.

Contabescens charitatem non tam dicitur, ergo quem socij charitas comabescit, quam quum ut per socij charitatem preposteram (scilicet) & sine scientia exercitam contabescit.

A sixth thus, that pitty, which friends should this man melted.

diffolutum) i-
mor Saddai
derelinquit
Horum duorum
versiculorum
terminos ita
degerim, ut in
posteriori vob
diffolutus sit
masculini gene-
ris, & accusa-
tivi casus, rega-
turque a verbo
derelinquit, cu-
jus duo nomina-
tivi sint mise-
ricordia & ti-
mor Saddai, ille
vero diffolutus
sit Job loquente
de se ipso in
tertia persona
Apparet ex hoc
explanatione
cum nominati-
vo, ut in,
וְיָרֵךְ
Ila. 31. 1. and
Ezr. 1. 5. Coc.
Diffolutio à so-
cio ejus benig-
nitas est se im-
pendenda alio-
qui timorem
Omnipotentis
deserit. Druf.
Vau apud He-
braeos varie su-
mitur & in
terdum pro ali-
quis

ted with afflictions, hath forsaken him, but hath the fear of the Almighty forsaken him also?

The meaning whereof may be made out to this effect. As if Job had said thus. You plainly see that there is no help in me, for my pains and uncessant troubles, have quite bereaved me of all that strength, upon which I should naturally subsist, and as for you (my friends) that pitty and compassion which you should afford a man thus melted with sorrows, is quite fled and gone from your hearts and lips. But what then? Is the fear of God departed also from this sorrowful soul? It is confessed strength is gone from my body, and I see pitty towards me is gone from your souls. O how miserable then were I, if I should go from my God, and forsake his fear! You shall see that though the pitty of men hath forsaken me, a melted man, yet (as you object) the fear of God hath not.

A seventh reading, varying from ours only in a word, gives the sense very fair and easie, * *to him that is afflicted or melted, pitty should be shewed by his friend, otherwise he forsakes the fear of the Almighty.* Whereas we say (*but he forsaketh*) this translation faith (*Otherwise he forsaketh*) *the fear of the Almighty*, that is, if a man do not shew pitty to his friend in affliction, that man sheweth that he hath forsaken the fear of the Almighty. Thus as I hinted at the entrance of this passage, Interpreters are much divided about the Grammatical construction of these words; there is a truth in every sense given, and their variety may teach us to adore the fulness of the holy language, which leads our thoughts so many wayes, as also to be humbled for our own blindness of mind, and narrowness of heart, to see or comprehend the mind of God fairly written to us.

But I take the last to be the clearest meaning of Job in this passage, and that, to which most of the former are reducible, and therefore staying upon this sense, I shall give two or three observations from it.

First, *It is the common duty of friends, and the special duty of godly friends, to pitty and help one another in affliction.* I say, to pitty and to help (for that is the compass of the word) we have not don our duty in pittying the distressed, unless we come to real assisting them. We satisfie not our obligation to the bond and Law of love by giving comfortable words. As that faith which is alone without works, doth not justifie us, so that pitty which is a-

lone without works, doth not justifie our faith, such empty pitty will go for little better than cruelty, and not to help, will be interpreted oppression. *Word pitty is but the leaf of love, Deed-pitty is the fruit of it.* As we should labour to be filled with all the fruits of righteousness, which are by Christ, so with all the fruits of love, of compassion and of tenderness, for these also are by Jesus Christ, unto the glory and praise of God, Phil. 1. 11.

Observe secondly,

That the fear of God is ever joyned with love to our brethren. True religion (that we mean by fear) hath a double bond in it, a bond of obedience to God, and a bond of love to men. The Apostle puts so much of religion in the latter, that in one place he makes it all religion, the very definition of religion, *Jam. 1. 17. Pure religion and undefiled before God (what is it?) It is this; to visit the fatherless and the widows in their affliction.* This is religion and pure religion, that is, this is a great branch of religion, and a special fruit, which springs from that goodly tree, religion. To visit the fatherless is more than to look upon them, and ask them how they do: To visit them is to help them: It is like that visit (in its proportion) which Christ made into the distressed world. He visited and redeemed his people, or he visited his people to redeem them. And the fatherless, to whose visit religion leads us, are not only poor children or Orphans, whose parents are lately dead, and they not able to shift for themselves, but the fatherless are all the afflicted. who want our help, or patronage. Every helpless and comfortless soul is as an Orphan without parents, as a widow without a husband, *To relieve such is pure Religion.* In 1 John 4. 20. the Apostle makes that an everlasting conviction against any man, that he loves not God, if he loves not his brother; *If any man say he loveth God, and hateth his brother* (there is no medium in this point, between hating and not loving, or between hating, and not helping, if it be in our power) *he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?* Job puts it so here, you should shew pitty to your friend in affliction, but you forsake the fear of the Almighty, and where fear of God is not, the love of God is not. *Love to God is visible in love to man.* And in affliction, the love of man to man, is made most visible. *A true friend can hardly be discovered in prosperity, and a false friend can hardly be hid in adversity.* Lastly, observe,

It is not enough, not to be cruel to, or not to greive the afflicted. We must shew them favour and do them good. The light of nature condemns the oppressor, and the light of religion condemns them who shew no pitty.

J O B Chap. 6. Vers. 15, ---- 22.

My brethren have dealt deceitfully as a brook, and as the streams of brooks they pass away.

Which are blackish by reason of the ice, and wherein the snow is hid.

What time they wax warm they vanish: When it is hot, they are consumed out of their place.

The paths of their way are turned aside; they go to nothing, and perish.

The Troops of Tema looked, the companies of Sheba waited for them.

They were confounded, because they had hoped; they came thither, and were ashamed.

For now ye are nothing; ye see my casting down and are afraid.

J O B having in the former verse begun to charge his friends with Unkindness proceeds in this Context to illustrate his charge by a similitude, to make their unkindness, yet more notorious and visible, he sets it out by things which are visible: that so their own eyes or experiences might convince them as well as his discourse. The whole similitude is extended from the 15th to the 21th verse. The sum of all is this, that Job had found his friends like those brooks which hold least water, when there is most need and greatest enquiry for water; they gave him no comfort when he was nothing (to the eye) but sorrow. He was parcht & scorcht in those hot regions and fiery climates of affliction; and they gave him not (to his tast) so much as a drop of water to cool his tongue, to ease his complaints. That in general.

For the better understanding of this elegant similitude, we may observe the parts of it.

We have here { 1. The Protasis or proposal.
2. The Exegis or explication.
3. The Apodosis or application. } of this similitude

Or more plainly, we have four things considerable in it.

1. }
2. } The Similitude is { Proposed.
3. } Explained.
4. } Confirmed.
Applied.

It is,

1. Proposed, v. 15. *My brethren have dealt deceitfully as a Brook, &c.*

2. Explained, verse 16, 17, 18. *Which are blackish by reason of the ice, and wherein the snow is hid, what time they wax warm, they vanish, &c.*

3. Confirmed, vers. 19. 20. *The troops of Tema looked the companies of Sheba waited for them, they were confounded, because they had hope, &c.*

4. Applied to them, verse 21. *For now ye are nothing, ye see my casting down, and are afraid.*

So much for the parts, now to the opening of the words.

Verse 15. *My brethren have dealt deceitfully as a brook, &c.*

My brethren.] The word signifies, first a brother of the same bowels (so brother is taken in the strictest sense) a natural brother

Secondly, a brother of the same blood, any kinsman.

Thirdly, it signifies any one that is knit to us in affection, or like us in manners and disposition.

Fourthly, it notes all those, who are bounded with us in the same Nation, or associated in the same profession, though scattered all the world over. As in Scripture, that relative word, *Father*, is taken not only for a natural Father, but for any Leader, Guide, or Director of others in spiritual, or civil respects; so they who are near one to another in civil or spiritual respects, are called brethren: though they be never so far distant in blood or place.

And it is observable that this word likewise is attributed to things inanimate, or without life, when they have a similitude or likeness one to another. So Exodus 25. 20. *The faces of the Cherubims shall look one to another.* The Hebrew is, *each man to his brother.* And Exodus 26. 3. 5. *The curtains of the Taber-*

FIN
Frater, propinquus, vel qui eadem professione gente, mortibus vel amicitia frater est. Etiam tribuitur inanimatis, quæ similitudinem quandam invicem habent. Chemnit. in Harm. Evang. Vera amicitia est quædam fraternitas & animorum æqualitas.

naele, the loops, and (vers. 17.) the Tennonns are all called *women and sister*, because they were all to be of the same materials and dimensions.

אֶחָא Frater
cognationem
habet, cum
אֶחָא unus, vel
אֶחָא pariter,
quoniam qui si-
miles sunt, vel
in uno conveni-
unt, fratres di-
cuntur.

אֶחָא
אֶחָא

Some Criticks observe, that the Hebrew word for a *brother*, is of near brother hood or alliance, with two other words, where- of the first signifies, *One*, and the other *Alike*, or *Together*, to shew that brethren ought to be as *One & Alike* or *Together*, which latter is by an elegant *Paronomasia*, joyned with it, *Psal. 133. 1. Behold how good and pleasant it is for brethren to dwell together in unity*, or as we put in the Margin, *to dwell even together*.

So then, the very word, whereby brethren are expressed, notes that there ought to be a *nearness*, a *similitude*, yea, an *Oneness* (if I may so speak) between them in their affections and actions. Yet (saith *Job*) these men whose relation thus obliges them, have laid themselves out to my greatest disadvantage.

My brethren have dealt deceitfully with me.

בגד
Perfidus fuit,
perfidie egit, vi-
olavit fidem,
vel sedus.

The word imports dealing perfidiously or treacherously in any kind, *Isa. 21. 3. The treacherous dealer, dealeth treacherously*. And it is applyed to that treachery or perfidiousness, which is the highest in civil relations, the treachery of the wife to the husband, *Jer. 3. 20. Surely as a wife treacherously departeth from her husband, so you have departed from me*; Idolatry is the violation of our faith to Christ, and therefore often called adultery.

Forse quod ve-
stimentum sit
prima hominis
contra Deum
perfidia regu-
mentum &
testimonium,
cum antea ho-
mo nudus fue-
rit. Bux.

This word (to note that by the way) as it signifies to deal per- fidiously, in the *Verb*, and perfidiousness and treachery in the *Noun*; so also a garment, [or vesture made up of any kind of matter or stufte. And the reason is thus given by the learned Hebrician, *Because a garment is both the cover and the witness of mans first perfidiousness and treachery against God*. Our first parents in innocency had no garment, but innocency: they were without clothing, and wanted no cloathing; they were naked and did not perceive their nakedness; but as soon as they departed from God treacherously, their sin told them, that is, made them feel that they were naked: therefore they put themselves on Aprons of leaves, but God cloathed them with the skins, and cloathing he vested in a word of that language, which should ever mind man of the rea- son, why cloaths were first put upon him, namely, his perfidi- ous and treacherous dealing with God. That (take it in passage) which now so many make a matter of their pride, is a witness of their

their shame, their shameful rebellion, and falling away from God.

Put these together, *My brethren have dealt deceitfully with me.* Job meaneth it of his three visiting friends, these (if not brethren of his blood, yet) were of great familiarity and correspondency with him; therefore, he at once titles, and reproves them thus, *My brethren have dealt deceitfully with me.* Hence observe,

First, *That there is no obligation so near, but an evil heart will break through it. My brethren have dealt deceitfully.* Though I suppose, Job here chargeth his brethren too deeply, if so deep as their hearts, who, notwithstanding they failed in the business they came about, yet I beleive, had no intention to wrong, or to deceive him: Yet many have been intentionally deceived by brethren; and it is truth in position, *That brethren will deceive.*

Secondly, whereas he puts such an emphasis upon it, *My brethren have dealt deceitfully with me.* As if he had said, you are not enemies, you are not strangers that speak these things, but my brethren. Note from it,

That, as it is ill for any to deal deceitfully, so worst of all for brethren. It is a trouble to be deceived by any, and a sin for any to deceive, but it is worse to be deceived by those we trust. And when a brother deceives, the sin of the deceit is doubled, whether he be a brother in the flesh, or a brother in friendship, or a brother in the profession of the faith. Deceit from a brother is exceeding bad in all, but worst of all in the last. Deceit from a brother in the faith, is more than double unfaithfulness. David complains (Psal. 55. 12.) of the wrong he had received from such a brother, *It was not an enemy that reproached me, for then I could have born it* (the reproach had not been half so heavy or grievous unto me, if an enemy had reproached me; the wound had not been half so wounding, if an enemy had smitten me.) *But it was thou a man, mine equal, my guide, and my acquaintance; we took sweet counsel together, and we walked to the house of God in company; to be reproached and wronged by thee, this is the thing that lies heavy upon my spirit.* God himself complains most, when they deal perfidiously with him, who are near him, *his own people*; he cannot expect any other of Heathens and strangers; but when his children deal deceitfully with him, he complains of this, as much with admiration as with anger. *I have nourished and brought up children,*

and they have rebelled against me, Isa. 1. 2. He calls Heaven and Earth to bear witness of this unfaithfulness. Men are wicked beyond all reason (not that there is reason in any wickedness, but so we speak of all excesses) men (I say) are wicked beyond all reason, when God appeals against them, to things without all sense. David satisfied himself in the evil measure he received from a stranger, because he had received evil from a Son; as greater benefits and favours swallow up the thoughts of lesser so do greater afflictions, and unkindnesses. A man hath no leisure to think of his discourtesie, who gives him ill language, when another assaults him to cut his throat: When Shimei railed on David (2 Sam. 16. 10. 11.) Abishai heats his spirit to revenge; What saith David? my son which came fourth of my bowels, seeketh my life, how much more now may this Benjamite doe it? This stranger one of another Tribe and Family: As if he had said, I have no reason to be much troubled, to hear a stranger speak hard words against me, when my Son is up in Armes against me; to hear the one curse me, when the other would kill me. Moses uses this argument to umpire between the two Hebrews, Sirs, ye are brethren why do ye wrong one to another, Acts 7. 26. It will be a mighty aggravation of sin, when God shall say, My children have dealt deceitfully with me: or man, my bowels, my brethren have dealt deceitfully with me.

My brethren have dealt deceitfully as a brook.

Here is the shadow of their deceit, Job explains himself by a similitude; They have dealt deceitfully, but how? I will tell you how, they have dealt deceitfully as a brook, and as the stream of a brook they pass away; I can go to the streams and to the brooks, and shew my friends the face of their hearts (to me I am sure of their dealings with me) in those waters.

They are as a brook.] The word signifies both a brook, and a valley; because brooks usually run in valleys, therefore one word expresseth both. The same word signifies also to inherit and an inheritance; hence some joyn all the three senses together in this one word, A Brook, a Valley, and an Inheritance; because valleys inherit the brooks, which descend to them from the mountains; valleys are the heirs, or inheritresses of the streams which issue from the hills Ps. 104. 10 The holy Ghost describes a spring or a brook, thus, He sendeth springs into the Valleys, which

Significat hereditatem, deinde fluvium, & quoniam torrens plerumque in valle labitur, accipitur aliquando pro valle. Merc.

which run among the hills, hills are the original of Rivers, and they run among the hills; hills ſend them down as a portion to the valleys.

But the *brook* here ſpoken of, is not ſuch a brook, as hath a ſpring in a hill, mountain or rock; but a brook or torrent, cauſed by rain, or melted ſnow; the text clears that meaning; *My friends have dealt deceitfully as a brook*; a brook ſpringing from a hill will not deceive, ſuch a brook being fed with continual ſupplies of water, will give us drink continually; but a brook falling from a hill, fails quickly: ſuch a brook, the next words expreſs more clearly, *and as the ſtream of brooks they paſs away*.

As a ſtream of brooks] That is, as thoſe torrents and overflowings of brooks; a brook hath a conſtant channel, and it hath an accidental channel: we ſee many ſtreams running into a brook in a time of rain, and that brook ſwollen above its banks, ſending out many ſtreams: So that to ſay they are like the ſtream of brooks, is to ſay, they are like brooks, when they ſtream forth, or to thoſe ſtreams of brooks, which by waters from the clouds, are ſuddenly increaſt: theſe ſtreams of brooks, uſually called *Land-floods*, having their ſpring or fountain in the clouds, which ſometimes diſtil in ſoft, ſoaking dewey ſhowers, and often pour out in ſtrong, violent ſtormy rains, whence theſe ſtreams (which in the Hebrew are denominated from their impetuous violent ſtrength) run violently and ſpend their ſtrength as quickly. *That which is violent cannot be permanent, much leſs perpetual*. We have the *Pſalm* 126. 4. Where the Church prays, *Turn again our captivity O Lord, as the ſtreams in the South*; which ſome render, *As the mighty waters in the South*. Why would they have their captivity turned like thoſe mighty floods in the ſouth? the reaſon is this, becauſe the ſouth is a dry country, where there are few ſprings, ſcarce a fountain to be found in a whole deſert. What then are the waters, they have in the South? in thoſe parched Countries? They are theſe mighty ſtrong torrents, which are cauſed by the ſhowers of Heaven: So the meaning of that prayer in the *Pſalm*, is, that God would ſuddenly turn their captivity. Rivers come ſuddenly in the South; where no ſpring appears, nor any ſign of a River, yet in an hour the water is up, and the ſtreams overflow. As when *Eliab* ſent his ſervant toward the Sea (in the time of *Ahab*) he went and

PUN

Aqua impetuoſa & violenta qua fluit cum vi & impetu

Nullum violentum perpetuum

Tanquam aquas validiſſimas.
Jun.

and looked and said, *there is nothing*. That is, no shew of rain, not the least cloud to be seen, yet presently the heavens grew black, and there was a great rain, 1 Kings 18. 44. Thus, let our captivity be turned, thus speedily and suddenly, though there be no appearance of salvation, no more than there is of fountain in the sandy deserts, or of rain in the clearest heavens, yet bring salvation for us: We use to say of things beyond our supply, have we a spring of them? or can we fetch them out of the clouds? So though no ground appears, whence such Rivers should flow, yet let our salvation be as Rivers in the South, as Rivers fetched out of the clouds, and dropt in an instant immediately from the Heavens. *Job* compares his brethren and friends to those streams of brooks, they came suddenly, but they are quickly down again. The comparison in the *Psalms*, is made only with respect to the sudden appearance of those Rivers, but *Job* applieth it to the sudden passing away of those Rivers; *as the stream of brooks they pass away*. Their coming so suddenly, is a great refreshing, but their sudden departure is as great a disappointment.

כָּעָר
Est praeire
perire, evan-
escere, quia quae
praeterierunt
non amplius
existunt.

The word notes two things; first, motion: and secondly, consumption. In both senses violent torrents *pass away*: First, they pass away with a strong motion; and then they pass away with a sudden consumption, they run so fast, that they run themselves off their legs, they come to nothing; their motion spends them, whereas the motion of a River doth not. So the word is used, Ps. 37. 36. *He passed away, and lo, he was not, yes, I sought him, but he could not be found*. Those things that pass away, are many times said to lose their being and their use; *he passed away, and lo he was not*. So *Job* meaneth here, these streams pass away, and lo, they are not.

Having thus proposed this similitude, that his friends dealt deceitfully as a brook, and shewed what kind of brooks he meant, those violent torrents, which *pass away*: now he gives a further description of those brooks.

Vers. 16. *Which are blackish by reason of the ice, and wherein the snow is hid.*

Qui timor pru-
inam irruit su-
per eumque,
vulg.

The Vulgar Latine puts a strange sense upon this passage, rendring it thus, *He who fears the frost, shall be overwhelmed by snow*. Which seems to be a proverbial speech, to set forth those, who shifting from one danger or extream, run into another more dange-

dangerous, like that of the Prophet *Amos ch. 5. 19.* As if a man did flee from a Lyon, and a bear met him; or went into his house, and leaned his hand on a wall, and a Serpent bit him. But as their translation is a corruption of the Text, so their ordinary gloss corrupts their translation. * *I feared smallest sins; but now I am punished after the rate of great sins.* Whereas indeed *Job* was ready to acknowledge, that the least sin he ever committed, deserved a greater punishment, than the greatest pain he felt; and yet never lookt upon any of his pains, as the punishment of his sins. But to pass that.

Take the minde of *Job*, as pursuing his similitude in more words to this effect. These mighty streams are but for a while, *they pass away*; or if at any time they continue, it is not from any quality or fitness they have in themselves to continue; but as their coming is extrinsecal (not out of the ground, but from the air) so is their continuance: I grant these great Land-floods, sometimes stay with us a while, not because they have any ordinary natural supply or stay, *They are only blackish by reason of the ice*: after a great rain in winter, a great frost comes, and then your water-courses, or brooks swelling above their channels, are surprised by cold, and cannot get away the cold condenceth the waters, and freezeth them up, and the snow is kept close from melting; then these torrents or streams, seem to be lasting fountains, and treasures of water.

Or take it thus, he compares those friends, who administer no comfort in trouble, to brooks which in time of rain, when we have no need, overflow with water; but in cold winter-weather are lockt up with frosts, or in hot summer-weather, are exhale and dried up by the Sun. As it follows;

Vers. 17. *What time they wax warm, they vanish, when it is hot, they are consumed out of their place.*

These streams you might think, living, lasting streams, or standing, fixed waters, when you saw them frozen into great mountains of ice and snow compacted together: but stay a while and you shall see what becomes of them; at the next thaw, they are consumed out of their place: *Such friends have I*, and such is the friendship of mankind, unless God renew the heart, or restrain it, from its natural baseness.

The word which we translate to *wax warm*, is used but this once.

Elegans dictum in socios Jobi, sed minus concordat cum Ebraica veritate Drus.

* *Timeham peccata minima, nunc punior quasi pro magnis sceleribus.* Glos.

כח
Diffuere, diffundi, Bux.

once in Scripture: it signifies also, *scattered*, or *dissipated*. And the reason is, because heat or warmth, dissipates and separates those things which were unied or congeled. The Sun warms the streams, and then the waters which stood on a heap, scatter and disperse. The sum of all is: These streams in winter have nothing to stay their consuming, but their hardning; and as soon as a heat comes, they dissolve, and are gone, in summer these brooks are dry.

This is yet further illustrated in the 18. verse.

The paths of their way are turned aside, they go to nothing and perish.

What he had said before in those words, *They vanish and are consumed out of their place*, he saith again in these, *The paths of their way are turned aside, they go to nothing and perish*; that is, these streams are, as if they had never been: you cannot finde them in their former channels; these waters are quite spent, the Sun at a few draughts, empties these vessels, and draws them dry; so that there is not a drop left, either for man or beast.

יָרָם
Inclinauit
percelluit.

The word which we render, *turned aside*, signifies, *to gather up a contract into a narrow compass*, as when a man of courage, gathers or shrinks up himself, or, as we say, *buckles to a business*, that he may put out the uttermost of his strength. So Judg. 16. 29. When Sampson came to the pillars on which the house stood, the text saith, *He turned himself with all his might*, (it is the word of the text) as if Sampson would collect all the power he had into one place, to pull the pillars out of theirs. He that would do a great service, will have all his outward strength about him, or near at hand. And at such a time, a man will have all his inward strength close together, and therefore puts his body into less room, if he can that all his members may act as one. We shrink up the body also into sudden fear. The word is so used, Ruth 3. 8. When Boaz, that good man, awaking, found Ruth at his feet, and perceived there was a woman on the floor, he gathered or shrunk up himself, as a man that is afraid in his bed, will gather up his limbs nearer together, and lies in less room. In such a manner the heat gathers, or shrinks up the waters.

Thus the paths of these waters (saith Job) are shrunk up or gathered together as it were, into one channel, or they creep under the banks, to shelter themselves from that great *Drinke and River*

river-drier the Sun, but all their subterfuges are in vain; the Sun dries up all, nothing remains; so it follows in the next words.

They go to nothing and perish.

It is the word used, Gen. 1. 2. *The earth was without form and void; there was a nothingness upon that confused heap before a second creation stamp'd a form upon it, that which is useless, is but as good as nothing.* The Jews express an *Idol* by this word 1 Sam. 12. 21. which suites excellently with that of the Apostle, 1 Cor 8. *An Idol is nothing in the world.* So these streams, these rivers which seemed such goodly pleasant streams, such as might have reliev'd the thirsty traveller at all seasons, come to them in summer they are gone to nothing, that are like that rude Mass, when the world lay undigested into parts void and without form.

Before I come to the general Observations from the whole similitude, observe, from this description of passing streames, That,

Things or persons cannot hold long, which are not supplied from an inward principle. Job describes streames, having no spring to maintain them, the rain filled them, the cold froze them, and the warmth of the Sun emptied them. As it is in things, so in persons, no man can hold out either in graces and spiritual, or just and honourable civil acts, unless he have a principle within, answerable to what he undertakes (Job 27. 10.) *Will the hypocrite alwayes call upon God? Not alwayes, why? because he hath not a spirit (or spring) of prayer; therefore hypocrites are well compared to such brooks as Job here describes. A failing brook, is a clear Embleme of a false heart, both to God and man.*

And that's the reason why regeneration is set forth by the gift of a new principle; of a new heart, or of a new nature. It is to no purpose to work a man by some extrinsecal motive, by hopes or by fears, by threatnings or by promises, by rewards or punishments, to doe, or forbear good or evil: unless he have a new heart, all vanishes and comes to nothing. A regenerate person hath a new heart, a new spirit, is a new creature, a new man; all which notes, a lasting principle, an everlasting frame of holiness in the main, though it may sometimes decline and need repairs. It is farre better to be a rivolet, a little spring, than to be a great torrent; it is better to have a little spring of grace, than a great

1777
Vacuitas

Metaphora in-
signis & Hie-
rographica
clarissime ex-
primens vani-
tatem magnæ
speciei pietatis
& charitatis
quæ non em-
va file prove-
nit, Coc.

loud stream of profession. It is reported by *Geographers*, in their description of *America*, that in *Pern* there is a River called the *Diurnal River*, or the day River, because it falls with a mighty current in the day, but in the night is dry. This may seem to be a fabulous report, but the reason given (which is direct to the point in hand) makes it not only probable, but very plain; for they tell us, that this River is not fed by a fountain, or spring, but is caused meerly by the melting of the snow, which lies on the mountains thereabouts: in the day time when the Sun is up and warm the snow melts, but when night comes, and the Sun goes down, the snow freezes, and so the channel dries. Thus it is with those, who havenot an inward principle of holiness, they may have a great flood of profession, when the snow melts down into their bosomes, by the shine of outward prosperity; but when night and cold, when troubles and danger come, their waters freeze up, or pass away and go to nothing. So much of the causes why these streams, these water-brooks vanish, they have no spring to maintain and feed them: Rain, and frost, and snow (uncertain all) are all they have to trust to.

Job having thus explained his similitude, and shewed what he means by brooks, and what kinde of brooks he means. He now confirms all by an experiment, you shall see it is thus, these brooks will yield nothing at a time of need. Many have tried them; who are they? *The troops of Tema looked, the companies of Sbeba waited for them.*

The troops of Tema. That is, the travellers who came in great companies from *Tema*, and passed through those desert Countries, where they had observed in the winter, streams and floods of water frozen and full of snow; now in their summer travails, being parcht with heat, and distressed for want of water, they expected releif from those brooks, which they had markt out for themselves, and of which they had said, these will be watering places for us, and refreshings in extreamest heat. We read often in the old testament of such travellers, *Gen. 37. 25. Behold a company of Ishmaelites, came from Gilead, with their Camels bearing spicery and balm, and mirrb, going down into Egypt.* Such are now called a *Caravan*. The Letter of the Hebrew is, *The paths of Tema*; the path or road, in which they travelled, is put for the travellers. So *Isa. 21. 13. O ye travelling companies of Dedanim*; The Hebrew is, *O ye paths of Dedanim*, that is, *O ye who travel* in

סמיתא, סמיתא
Semia, semi-
ta Thema co-
tus hominum
sive turme vi-
atorum.

Hos torrentes
designaverunt
sive pro statio-
ne ad refocilla-
tionem, Coc.

Itinera ho-
mines inter so-
facientes.

in the paths of *Dedan*: thus here, *The wayes of Tema, or the Troops of Tema and the companies of Sheba*, waited and looked in these places for water, and (as it followeth) *they found none.*

The Troops of Tema looked. Why did they look? why did they wait for those streams? They had seen plenty of water there, and therefore being thirsty they looked and waited for water. Note hence first,

That the sense of want carries us out to look for a remedy. The troops of *Tema* looked; after what? after the streams of brooks; why? because they were parched with thirst. They that are thirsty will be looking for a stream, for a River; they that are hungry will be enquiring after bread. As it is in natural, so in spiritual things; when once the soul is parched and thirsty, Oh how it longs for the rivers of mercy, for the streams of consolation! it looks and waits for them too. *As the heart panteth after the water brooks, so panteth my soul after thee O God, my soul thirsteth for God, for the living God, Psalm 42. 1. 2.* That's the reason why *Job* instances in *Tema* and *Sheba*, because they were often distressed in their travel for want of water. Secondly observe,

That probability of speeding, is ground enough for seeking and endeavouring. These troops of *Tema* looked, and as they looked they searched for waters; they waited, because it was probable that they should find water; where they had observed water. As (*Mat. 21. 19.*) *Christ himself when he was an hungry, saw a fig-tree afar off (saith the Text) having leaves upon it; a fig-tree having leaves, in probability had fruit also: because the fig-tree (as Naturalists observe) puts forth her fruit as soon as her leaf, therefore when Christ saw leaves upon the fig-tree, it was an argument that there was fruit too; and whereas Mark saith, For the time of figs was not yet, he means the time of in-gathering figs: So that, the Tree having leaves shewed it might have fruit growing, and the time of gathering figs not being past, both these were ground enough for the Lord Christ to go and seek fruit upon it: For in this he acted according to rule of humane reason, not of Divine omniscience. Many object against seeking of God, and humbling themselves before him; it is a thing doubtful, whether ever they shall speed, whether ever they shall finde, or no; they know not whe-*

ther God will be merciful unto them or no; he will be merciful to some (they know) but whether they be the men, is very doubtful. I may answer such from the point, *A probability of speeding, is ground enough for seeking.* If Christ sought for fruit when he saw leaves, because it was a thing probable to finde it; and if these of Tema and Sheba would seek for water, because they had observed water in those places; surely then there is ground enough of seeking unto God for mercy, though we suppose there is but a probability of having mercy. The Prophet perswades that afflicted people, to fast and humble themselves, upon this ground, *Who knoweth if he will return and repent* (Joel 2.) that is, it is very probable he will return and repent. Heathen Nineveh, is carried by the same argument, *Jona 3.9. Who can tell if God will return, &c.* No man is sure he will not, and though we are not sure he will, yet let us venture. *A peradventure from God, is better than a promise or an assurance from the creature.* And if probability be ground enough, what ground is there in assurance and certainty? and that is the ground we have of seeking God; if we seek to him, and wait upon him in faith, we shall be sure to finde, *Psal. 9. 8. The expectation of the poor shall not perish.* The companies of Tema found no water, but God is a living Fountain, whose waters fail not, his banks are alike filled, summer and winter; Christ is not a waterbrook, but a spring of waters: we shall never miss water of life, if we seek to, and wait upon him for it: And if we beleive on him, *out of our bellies shall flow rivers of living waters. Joh. 7. 38.*

We have seen the endeavour of those troops of Tema, now see how they speed.

Vers. 20. *They were confounded, because they had hoped; they came thither and were ashamed.*

The sum is this, they hoped to have found water there, and it greived and repented them, that ever they had hope to finde water there, because there was none to be found.

They were confounded.

WD
Faint rei vel
faint

The word signifies indifferently to be ashamed or to be confounded, & to be confounded in regard of events, or actions. The word is very near in sound to our English *abashed*; it notes also a waxing pale and wan, when the colour failes and withers, comes and goes,

goes. If a man be failed much in what he much hoped, his countenance fails too, his viſage changes, as his thoughts change, and he waxeth pale: Therefore we tranſlate it well, *confounded*. And it is expreſſed by confounding; for two reaſons.

Fiſt, becauſe the complexion is confounded at ſuch a time, ſhame and bluſhing make a kinde of confuſion upon nature.

Secondly, the ſpirits are confounded, the heart is troubled; *Diſappointments of our hope perplex a man, both within and without. He is diſordered quite through.* And becauſe long delayes cauſe ſhame, therefore by a Metonymie of the cauſe for the effect, this word ſignifies to delay time (Exod. 3 2. 1.) *And when the people ſaw that Moſes delayed to come down, &c.* that is, when the people ſaw that Moſes made them aſhamed, by his long delay they gathered *themselves together, &c.* They waited for Moſes 40. dayes, and now Moſes had ſtayed ſo long, that they were aſhamed of his ſtay, that is, they expected, but he came not as they expected, this troubled them. We read the word in the ſame ſenſe (Judg. 5 28.) *The mother of Siſera looked out at a window, and cryed through the lattice, why is his Chariot ſo long in coming? Why tarry the wheels of his Chariots? Why is his Chariot aſhamed?* that is, why doth his Chariot ſtay ſo long as to make us aſhamed. of our ſtay. We have long looked what trophies Siſera would bring home? doth his Chariot by delayes make us aſhamed? Thus in the Text, theſe travellers are ſaid to be confounded, becauſe they had great hope to finde water, but were diſappointed, *they were confounded becauſe they had hoped*, the latter clauſe carries the ſame ſenſe, *they came thither and were aſhamed.*

Yet there is a ſpecial elegancy in the word *aſhamed*; which ſignifies to dig to dig that we may hide a thing: as it is ſaid of the evil ſervant, who received but one talent, that *he went and digged and hid his Lords Money*, Math. 25, 18. And ſo by a Metaphor this word is tranſlated to ſignifie being aſhamed, becauſe a man that is aſhamed would hide his head in a hole (as we ſay) if he could, he would run his head into the ground; and rather be at the pains to dig a hole in the earth to hide himſelf, than to endure the ſhame of ſhewing him himſelf. No man loves that ſhould appear, or to appear in that which is his ſhame.

רָחַץ
Podit, effodit-
per Metapho-
ram traductam
a fodientibus
erubuit. Nam
qui rubare pe-
ſuſi ſunt in
peccato, caput
in terram di-
mittunt inſtar
eorum qui ter-
ram defodiunt.
Cartw.

Theſe

These two things, to be ashamed and confounded are often owned by the Saints in their repentance. It is best not to do any thing whereof to be ashamed, but when we have done evil, it is good to be ashamed. *To hide our sins for shame and not to be ashamed of them, when they are not hid, are equal aggravations of sin.* Hence when the holy Ghost would set forth men impudent or shameless in sinning, who sinned and cared not, who saw them, he saith (Jer. 2. 34.) *Also upon thy skirts is found the blood of innocents, I have not found it by secret search,* so we translate it; the Hebrew is, *I have not found it by digging;* as if he had said, some men are so ashamed of their sins, that when God comes to finde them out, he must dig for them, because they have digged into the earth as it were to hide their sins; but others are so impudent in sinning, that God needs not dig to finde out their sins, they are so shameless, that they let their sins lye above ground, or as the Prophet speakes, (Isa. 3. 9.) *They declare their sins like Sodome, that is, openly.* Truth and holiness never seek corners, and sometimes sin and wickedness do not. And as the doing of evil forbidden, causeth, or should cause shame; so doth the not receiving of good expected; hence when the Lord would assure his people, that they should undoubtedly receive all the good he had promised, and which they on that ground could expect, he concludes with them thus, *And my people shall never be ashamed why?* The reason is plain in the Text, *Ye shall eat in plenty and be satisfied,* Joel 2. 26. which is directly opposite to this in Job. The Temanites were ashamed, because being thirstie, they were not satisfied. And because Jesus Christ shall so abundantly satisfie all the hunger and thirst, and supply all the wants and weakneses of every beleiving soul, therefore it is exprest under this word and notion, *Whosoever beleiveth on him shall not be ashamed,* Rom. 9. 33.

Foderunt puteos, sc. ad aquam inveniendam.

Such a meaning the word bears in this Text, [*they were ashamed*] That is, when they saw there was no water to be had, they would have hid themselves in the earth, or digged holes to hide themselves in, for greif and shame.

And some render this word here (though to another sense,) *They digged.* That is when they saw that there was no water in the streams, then they fell a digging to see if they could finde any springs. That's a good sense. But rather take digging as before. To shew what shame would have us do, when we have done

done amiss, or when we miss what we would find, then we seek covert and hide our selves. Hence these two are often joyned in Scripture, *shame and hiding, with the disappointment of hope.* Read a Text of near compliance with this in the letter (Jer: 14. 3. *Their Nobles have sent their little ones to the waters, they came to the pits and found no water (it was in a time of drought) they returned with their vessels empty; what followeth? they were ashamed and confounded and covered their heads.* Again, verse 4. *Because the ground is chapt, for there was no rain in the earth, the plow-men were ashamed, they covered their heads.* And Joel 1. 10. 11. *The corn is wasted, the new wine is dried up; What followeth? Be ashamed O ye Husband-men, howl O ye Vine-dressers, because the harvest of the field is perished.* So that in common language and current of the Scripture, shame is an effect of disappointment, and hiding the face, or covering the head, an effect of both. Observe hence,

First, *That deceived hopes trouble us as much, if not more than present wants.*

A present want is a present smart; but deceived hopes are a perpetual smart; and that's the reason why the burden of sorrow is so heavy, and the drought of the damned (who, as Dives in the Parable shall never have a drop of water) so intollerable. They to allude to the text) hoped to come to the overflowing streams of their former earthly delights; but alas, *the paths of the way of these brooks are turned aside for ever, they are gone to nothing and perished.* All the while they travel (and that will be an eternity) through that howling Wilderness and fiery desert, they shall not meet with one rivolet, nor taste one drop of comfort to cool their parched tongues, or refresh their inflamed bowels. *Hopes delayed trouble, but hopes deceived confound.*

Secondly, observe from this passage,

That deceived hopes fill with shame. Deceived hopes make a man bide his head.

Shame arises two wayes, either from doing a thing against common principles, or from losing a thing against common expectation. The Lord threatens the idolatrous Israelites: *that they shall be ashamed of the Oaks, which they have desired and confounded for the gardens which they had chosen, Is. 1. 29.* Why ashamed of Oaks and gardens: because in gardens, and under shady Oaks, they set up and worshipped Idols, in which they trusted for deliverance and pro-

protection; therefore when destruction should overtake them they must needs be ashamed of Oaks and Gardens, because their hopes were so foully deceived by them. In the same sense the Lord foretells them by the same Prophet, that they *shall be ashamed of Ethiopia, their expectation and of Egypt their glory*, Chap. 20. 5. because they had hoped for so much help, from confederacies with these Nations, who in the issue would delude their hopes, and give them no help at all. Thus also he speaks Historically, Chap. 30. 5. *They were all ashamed of a people that could not profit them, nor be a help.* All they who hope in any thing, save the Lord, shall (as these troops of *Tema*) be ashamed, because they have hoped, for they shall be deceived of their hopes.

And this is the reason, why hypocrites at the last day when Christ comes to judge them, shall be filled with shame. The reason (I say) is, because they have been so full of deluding hopes. It appears they had great hopes, because they speake great words, and make great boasis. They presume if any are to be saved, they are the men; they shew fair for heaven, *Math. 7. 22. Many shall say unto me in that day, Lord, Lord have we not prophesied in thy Name? and in thy Name cast out devils, &c.* They shall say, Lord we have done thus and thus; what doth this repetition of their great works intimate, but the greatness of their hopes? Now when Christ shall say, *I know you not*, how will shame cover their faces for ever; and how will they cover their faces for shame, wishing they might never be either seen or known. When Jacob had served a full apprenticeship in order to his marriage with beautiful *Rachel* and at last through the guile of *Laban* was put off with *blear eyed Leah*; the holy Ghost expresseth him in a kind of passionate amazement. *And it came to pass that in the morning behold it was Leah. And he said unto Laban, what is this thou hast done unto me?* As if Jacob had been in such a distraction, that he could not tell how to express himself: And therefore saith, *What is this thou hast done unto me?* I know not by what name to call such a usage or disappointment as this. Oh in what a case will they be at the last day, who have served out (as it were) an apprenticeship in hopes of *Rachel*, the beauty of heaven and salvation: and yet when they wake at the resurrection, *Behold it will be infinitely worse than Leah*! Hell and damnation how will shame and confusion of face, take hold of such for ever?

So much for the letter of this ſimilitude; the falling of thoſe ſtreames, exemplified in the ſad experiences of the troops of Tema and the companies of Sheba, as often deceived and aſhamed, as they came to them for water.

Now follows the application of the ſimilitude; as if Job had ſaid, *I have ſpoken in the clouds, and told you ſtories of forraign concernment. I tell you friends, I muſt even apply all this to you, and leave it at your doors.* As Nathan when he had told David the Parable of the poor man and his little ew-lamb, which his rich neighbour took away to dreſs for the way-faring man that was come unto him; he (I ſay) brings it home to David in the cloſe, ſaying, *Thou art the man.* So after Job had told a ſtory in the general or in a third perſon, about deceitful brooks and travellers deceived by them, now he applies it to his friends; ye my friends are the men I mean by theſe brooks: ye are they I have all this while delineated and ſet forth by theſe unfaithful and unconstant ſtreams of water.

Verſ. 21. *For now are ye nothing ye ſee my caſting down, and are afraid.*

For now ye are nothing.] What, nothing? Ye are nothing at all unto me. Ye are no more to me in any way of refreshing than thoſe ſtreams of the brook which I even now deſcribed, were to the troops of Tema, for now ye are nothing. *As out of nothing comes nothing, ſo that is as nothing unto us, out of which nothing comes.*

If we render it word for word according to the Hebrew, it is, *Ye were not*; ye are unto me, as if ye had never been, or ye have deceived me in what I took you to be; I hoped for floods of comfort, for rivers of joy and ſtreams of conſolation from you, but now I cannot find a drop, *Ye are not unto me. That man is indeed, who doth that, for which he is, or that which is expected.*

The Chaldee translates, *Ye have been as if ye were not.* And there is a difference in the Hebrew word, for ſome read it with the Pronoun, *Them*; moſt with the Adverb, *Not*; but though the tranſlation differ, yet it comes to the ſame ſenſe, ye are them, that is, *like to them*, like to thoſe ſtreams, or ye are not; that is, ye are nothing to me. As thoſe ſtreams were nothing, or were not to the Travellers. The phraſe *ye are not*, imports the deceivableneſs of thoſe men; Job thought they would be ſomething

וְיִהְיֶה לָא

Fuiſtis non. Eſtis mihi nihili & vaniſſimi ut torrentes diſcripti. Merc.

Ex nihilo nihil fit: ex quo nihil fit nihil eſt.

Vos fuiſtis, quaſi non eſſetis.

Chal.

וְיִהְיֶה לָא

& eſt idem quod

וְיִהְיֶה לָא

in textu Hebræo ſcribitur

וְיִהְיֶה לָא ſed in

margin notatur
legendum esse
17 ei, q d. sui-
stis ei similes,
sc. Tarrenii.
Drus.

Qui responder
expositioni
etiam dicitur,
Etiam & non,
qui varius &
inconstans

to him, yea, he thought they would be very much to him, even as much as water-brooks to a thirsty man; but they proved nothing at all unto him. For as the word [*Yea*] in Scripture notes assurance, constancy, fidelity and faithfulness; so the word [*Not, or Nay*] both in the *Hebrew* and in the *Greek*, signifies unconstancy and unsteadiness, especially when these two are joyned together. And so it hath a clear sense, with that (2 Cor. 1. 20.) where the Apostle speaking of Christ, and of his faithfulness, saith, *the Son of God was not yea and nay, but in him was yea*; That is, he was not various, inconstant and uncertain, but he was the very same; look what you have found Christ at one time, you shall finde him a second and a third time, yea, the same for ever: he will not start from you an inch: so vers. 17. of the same Chapter; *When I was minded to come, did I use lightness? or the things that I purpose, do I purpose after the flesh, that with me there should be yea, yea, and nay, nay?* That is, that with me there should be *I* and *No*, something and nothing. It is of near importance with the words of *Job*, *Ye are no to me*; you promised to be, *I*, to me, to be *yea, yea*, but now it comes to the tryal, ye are *no*, *no* to me, that is, ye are nothing to me, ye are no such things, as I expected you would be.

For ye see my casting down, and are afraid.

Dejection, Me-
taphorice terri-
tus fuit, mento
facit.

Ye see my casting down] That is, *my affliction*; to be cast down, and to be afflicted, are the same. The word signifies dejection, and consternation of spirit, to be *heart-fallen*; the falling of a mans mind, as well as of his estate, Deut. 1. 21. *Fear not, neither be discouraged*, let not your courage or spirit fall. *Jobs* casting down was in his body and goods, his spirit and courage stood upright upon their feet; ye (saith *Job*) see my outward casting down the casting down of my estate abroad, ye see how all is broken and lost; and now what is the help ye give me? do ye stand to me, or lift me up now I am thus cast down? do you supply me with comfort? and prop me up with counsel? no, ye are afraid your selves; ye are so far from removing my trouble, that you your selves are troubled.

Ye are afraid] Their fear may be referred to his person, or to his condition, ye are afraid to come nigh me, ye are afraid I will infect you: or ye are afraid some such evil will fall upon your selves, I thought ye had come as friends to deliver me from my fears, and
now

now ye are fallen into feares your selves : Thus ye *are not* ; ye are no such thing as ye promised me, ye promised to comfort, at least to pittie me, but ye do not. So the *Septuagint*, *Te visit me, but ye are not moved with any compassion towards me.* I had been as well without your company ; or if no such men had ever been in the world.

*Vos me visitis
nulla miseri-
cordia moti.
Vulg.*

Observe first, from these words, *For now ye are nothing.*

He that is not what he ought to be, or what he promised to be, is nothing. To be useles is (in a sence) to be essence-less. To be useles in the world, is to be as out of the world ; a man who lives only to eat and drink, and sleep, may be said not to live at all. What we say in our English Proverb, is true, both of persons and of actions, *As good never a whit as never the better ; as good not to be, as do no good.* The Apostle Jude speaking of unprofitable persons (verse 12.) calls them *Trees without fruit* ; and what then ? *Twice dead, plucked up by the roots* ; as if the Apostle had said, I look upon fruitless persons, as dead persons, yea as doubly dead, that is, *dead sure enough.* As a man can be born but once, in one kind (*Nicodemus* argued from a truth, though not to a truth, because he could not distinguish natural from *Spiritual*, *Joh. 3. 4.*) so a man can dye but once, in one kinde. These men of whom the Apostle speaks, were alive naturally, though dead spiritually, how then is it said that they were twice dead ? they were judged twice dead, either, because a spiritual death is so great a death, that it may well go for two, yea one spiritual death is worse than a thousand natural deaths.

Or secondly, they are said to be *twice dead*, because they were dead, both in regard of the truth of grace, and in regard of any outward actings of grace ; for some hypocrites who are indeed dead in sin, yet act grace in many outward fruits, as if they were alive. But of these persons it is said, *their fruit withereth*, and they are without fruit. They were not so much as externally active ; they had no life of union with Christ, and they did no good, with the life of their profession in Christ, and therefore are justly said to be *twice dead*. They who have leaves & look fresh and lively, as if they had more than one life in them, yet, if *Useless*, are called *liveless*, and they who do nothing in the world, are to be reckoned *no bodies in the world*. In the Parable of the Prodigal, the conclusion is, *This my son was dead, and is alive* ; why dead ? because he was unanswerable to those purposes, to those

ends for which he had received life. He was a prodigal, and had deserted his fathers service, therefore his father looked upon him as if (all that while) he had not been at all. That's the description of the dead, as *Jacob* said of *Joseph* (when he concluded him torn by a wild beast) *Joseph is not, and Rachel would not be comforted for her children, because they were not*; So saith the Father of the Prodigal, *This my son was dead, or he was not*; he was no help nor comfort to me. We no longer deserve the name, or reputation of *Any thing*, than we do those things for which we are. If we leave our duty (upon the matter) we lose our nature, and are as if we had no being, while we reach not (at least while we reach not after) the end of our being. A Heathen concludes of such a man, *He hath only been, he hath not lived*: But *Euit, non vivit*, we may from the warrant of *Jobs* Rhetorick, go a degree further, and deny that he hath been, *For he is, as if he had never been, a meer nothing*.

From those words [*Ye see my casting down, and are afraid.*]
Note,

That some man is able to bear more than another is able to behold. The sight of fearful things causeth fear, further observe from it.

A fearful man will never be a helpful man.

Courage in a day of trouble, either of our own or others, is a great cure of trouble, yea a victory over it. There is one fear very good, when we see the casting down of our friends; *To be afraid of provoking God, to cast us down* (Deut. 17. 13.) *they shall hear and fear, and do no more presumptuously*; What shall they hear? they shall hear how God hath cast men down, or cast down a Nation by his judgments, they shall hear of this and fear. How shall they fear? they shall fear to do presumptuously, fear to provoke that God who can thus cast down men and Kingdoms: *It is good to be thus afraid*, but there is a sinful fear, when fear disorders or unfits us to put our hands to the help of those, who are cast down, and to administer comfort to those who are in sorrow; such was the casting down and the fear here meant; they were so afraid that they could not lend *Job* a hand, or give him advised counsel to support his spirit.

I shall add one observation from the general scope of the similitude.

That an unfaithful friend failes us most, when we have most need

need of him. That is the sum of all. In winter, when there is water in every ditch, those brooks abound with water, but in the summer, especially in a dry summer, when the *rain of the land is dust* (as *Moses* speaks,) these brooks are dust too, they vanish and are consumed out of their place, they afford no refreshing at all. When the man that went down from *Hierusalem* to *Fericho*, and fell among thieves (*Luk. 10. 30.*) lay in the way, stript and wounded, even half dead, *A certain Priest came that way* (saith the Text,) *and when he saw him he passed by on the other side; and likewise a Levite, when he was at the place came and looked on him, and passed by on the other side; but the Samaritan to him* (not from him) *and had compassion on him.* *Job* speaks very near this language, but fully this sense, of his friends. They like the uncharitable Priest and Levite, *passed by him, as the stream of brooks they pass away.* Whereas they should have been like the good Samaritan, a fountain a river of settled springing comfort to him.

This is the great difference between the love of God, and that of most men, God is the best friend to us at all times (he is best to us in the best times, if we had not him to friend, it would be very ill with us when we have most friends) but God is best of all to us in the worst times; a best friend to us when we have no friends, he is our spring when the rain falls, but he is our surest, sweetest spring, when there is neither rain nor dew upon the face of the earth. Therefore he is compared (as *Jer. 2.* so in other places) unto a living fountain, where you may be sure to find water in the hottest season. This infinitely commends the love of God beyond that of men, who at the best, are but broken cisterns which leak out the comforts they are trusted with, and for the most part, are but like *Jobs* brooks, they turn aside and pass away, when we have most need of them.

It is observed of the *Samaritans* in *Josephus*, that when ever the *Jews* affairs prospered, they would be their friends, and profess much kindness, but if the *Jews* were in trouble and wanted their assistance, then they got them far enough off, they would not have to do with them, or own them, *The rich man hath many friends* (saith *Solomon*, *Prov. 14. 20.*) *but the poor is hated even of his own neighbour.* *Worldly friendship ends with riches; and he that wants money seldom abounds with friends.*

Ubi deficit pecunia, labascit & amicitia.

But consider how far this is from the very nature of a brother,
and

and from the law of friendship. *Solomon* (*Prov. 17. 17.*) describes a true friend, to be one who loveth at all times, and a brother is born for adversity. As if he had said, this is the reason God hath raised up relations, and made men near one to another, because himself orders there shall be times of adversity, when they shall have need of one another; some render the place, *A brother is born in adversity*, as if the meaning were, that when a man is in trouble, God raises up a brother to help him, or as the *Septuagint* hath it, *A brother is born for this end and purpose, to help in adversity*. Therefore a brother loses the very end and purpose why he was born, if he refuse to help those who are in adversity. *Ruth* was a true pattern of a faithful friend and brother, though a daughter; *I went out full* (saith her mother in law) *but the Lord hath brought me home empty*; but though she was emptied of the world, yet *Ruth's* heart was full of love to her, *I will not leave thee; God do so to me, and more also, if ought but death part thee and me*. So saith faithfulness in friends, especially in Christian friends; it is one of the greatest duties and commendations of Christian profession, to stick to, and stand by one another, be it foul weather, or be it fair, blow the windes high or low, let it be stormy or calm, ever to be the same. The Heathens wondered in the primitive times, at the great love of the Christians to one another. Let us take heed we do not put Heathens, natural, carnal men to wonder, *O how little do Christians love one another!* Let us not give occasion to say, *O how the Christians hate one another!* how like are they at best to streams of brooks, who fail when their friends and brethren need the benefit of their assistance.

*Talis patitur
Deus suis acci-
dere, ne homi-
bus nimis fi-
dunt, sed omne
solatium, spem
et fiduciam in
ipso solo & vivo
& vero Deo,
ponant. Lavat.*

Let me only give you this caution, God suffereth men to be thus unfaithful unto men, yea sometimes a Christian brother to fail a Christian brother (which is their sin, and ought to be their sorrow;) I say, God leaves them to this evil of their own hearts, that we may have a greater good out of it, than the highest actings of their love and faithfulness, could estate us in: Namely, that we may learn to trust upon God alone, and may better know what creatures are. *Trust not in a brother* (*Jer. 9. 4.*) so, as to let out your hearts upon him: think not you are safe in the love of a brother, no, not of a godly brother: The Apostle (*1 Tim. 6. 17.*) to draw off rich men from trusting in their riches, useth this argument, *Charge them that are rich, that they trust not in uncertain*

in riches, but in the living God: Why should they not trust in riches? he giveth the reason in the *Epiibite*, *uncertain*; they are *uncertain riches*, therefore trust them not. So we may say of men, trust not in men, no, nor absolutely in godly men, for the best of men are uncertain, possibly they may be as these streames of brooks, whose waters failed. *Psal. 146. 3. Put not your trust in Princes, nor in the son of man in whom there is no help, why not? For his breath goeth forth* (that's one reason, he must dye, he must return to the earth) therefore trust him not. But besides that, we may say, trust not in Princes, &c. while their breath tarrieth in them, for it is possible their help and faithfulness may go forth, though their breath doth not. Therefore trust only in the living God, he will never leave us, though men do; *God only is unchangeable*, he only hath preserved this honour without touch or stain, never to forsake those who trusted him, how forlorn and forsaken soever their condition was.

J O B Chap. 6. Vers. 22, 23, 24, 25.

Did I say, bring unto me? or give a reward for me of your substance?

Or deliver me from the Enemies hand, or redeem me from the hand of the mighty?

Teach me, and I will hold my tongue, and cause me to understand where in I have erred.

How forcible are right words? but what doth your arguing reprove?

J O B having shadowed out his friends unfaithfulness by an elegant similitude in the context fore-going; now aggravates their unfaithfulness to him in his wants, by his own modesty in seeking to them for supplies. *Did I say, bring unto me? or give a reward for me of your substance?* As if he had said, I have not been burthensome or troublesome to you, I have not called for your contributions and benevolences, or sought to have my estate made up out of your purses. Why do you charge me with impatience at my loss, as if that were it which pinches and presses me? did I ever charge you for my reparation, or redemption; that (indeed) might have been either burdensome or dangerous to you,

all

All that I expected from you, was your comfort and your counsel; these would not have put you to much expence; or if you could not have reacht so far as to comfort me, yet you might have forbore to contribute so largely to my sorrowes, by overtaxing me with impatience, and charging me with hypocrisie.

Did I say] I was not clamorous or importunate, no, I did not so much as open my mouth to move you in that point, I have been so far from begging, that ye have not heard me saying, *bring to me.*

Bring unto me:] the word is, *Give unto me*, Hos. 4. 18. *Their Princes love, give ye, or bring ye*, so saith *Job*, I did not say bring ye, or give ye, my spirit was not set upon money, or the repair of my losses out of your estates; I did not either write, or send for your charity; you were not invited to visit me, that you might contribute to my necessity.

The word here used for a *Reward*, properly taken, signifies that which is given to a Judge, to corrupt or turn him aside in judgment. One of the Rabbins gives this reason, why it notes a *bringing reward*, because it is compounded of a word signifying, *One*; and a bribe makes the giver and the receiver, the Judge and party one, or of one minde; a Judge should ever stand indifferent between both parties, till the cause be heard, but a bribe makes him one of them.

Yet ordinarily, this word is put for any gift or help, subsidy or supply of anothers wants.

Of your substance.] The word implies, the native, natural strength, which supplies the wants, or supports the weaknesses of the body; as also the strength of the earth, by which it puts forth fruit, *Lev. 26. 20.* And because riches are a mans civil strength, therefore the same word expresse both.

Verse 23. *Or did I say deliver me from the enemies hand?*

The enemies.] Or the hand of those that have brought me into straits; for the original word imports, the shutting a man up in a narrow compass, so that he knows not how to get out; he that is in the hand of an enemy, is in a straight hand. *Abab* commands (*1 Kings 22. 20*) *Go carry Micaiab back, and feed him with the bread of affliction*, or with the bread of straits, such bread as an enemy provides. The Greek word used by the Apostle, *1 Cor. 4. 8.* reaches this fully, *We are troubled, but not distressed, or strait-*

מש
Proprio mu-
nus quod datur
ad corrumpen-
dum Judicem,
אמש
quod unum fa-
cit, dantem
scilicet & ac-
cipientem
ח
Humor natus
in quo vigor
corporis consi-
stet, & opes,
nam in opibus
Consistit poten-
tia hominum.

straightned. Now saith Job, did I say, deliver me out of the hand or power of mine enemies, who have brought me into these ^{servorum meorum} straights? alluding, as is conceived, to those *Chaldeans* and *Sabeans*, who had spoiled his estate, and slain his servants.

Or redeem me out of the hand of the mighty.

Redeem me. That is, my goods which they have carried away captive. To redeem, signifies the fetching back of a thing by price or force. Christ is a Redeemer in both senses: he redeemed, or fetch'd back captivated man, by compact and by price, in respect of God his Father. *We are bought with a price*, 1 Cor. 6. 20. that is, bought with a full price. Christ did not compound with the justice of his Father, but satisfied it, to redeem us: and he redeemed us by force, out of the hands of Satan. *Spoiling principalities and powers, and making a shew of them openly*, Col. 2. 15. As in Triumphs the Romans used to do with their spoiled captivated enemies. Job had not begged redemption of his friends, from the power of his enemies, either way: did I desire you by compact, and by price, to ransom me? Or did I desire you to levy an Army, with power and force, to recover my estate out of the hands of those mighty oppressors.

The word [*Mighty*] signifies also *terrible*; the hand of the *terrible one*: It is often applyed to God, when he shews himself in terrour to wicked men, *Psal. 89. 7. God is greatly to be feared; Isa. 2. 19. He shakes terribly the earth.* But most commonly, to cruel, powerful men, who make no other use of their strength but to be a terror to innocents. The Apostle *Phil. 28.* explains this word. while he saith, *and in nothing be ye terrified by your adversities*; that word in the Greek answers this in the Hebrew, your adversities are *terrible men*, men who think to beat down all with their great looks, but be not ye terrified by these terrible ones. So here, *Did I call unto you to redeem me out of the hand of the mighty*, the terrible? out of the hand of those cruel plunderers, the *Sabeans* and *Chaldeans*?

Further some understand by the *hand of the mighty*, not the persons afflicting, but the affliction it self, which was upon him: *Trouble* is sometimes compared to a mighty enemy, *Proverbs 6. 11. So shall thy poverty come, as one that travelleth, and thy want as an armed man.* Want strips us, but is it self, not only cloathed, but armed, *evils have so much life and strength in them*

STV *Terribilis
sua potentia
formidabilis.*

De manu
Tribulationis,
Vatab.

Puto eum
Allegorice
tam
graves
et
vehementes
calamitates
intelligere,
Merc.

that they are compared to the strongest, who live, armed men. Hence observe, first,

It is an aggravation of unkindness, to those who are in want, not to be kind to them, when they are modest in asking a supply of their wants. Love ought to prevent asking, and should be moved to give to them (who being in need) complain least.

Again, He speaks this to wipe off that aspersion, as if the loss of his estate, were the thing that grieved and pinched him so sore. *Did I say unto you, bring me a reward, &c. It is an argument that a man overloves that, which he hath lost, when he is over- importunate: to have his losses repaired. If you had seen me call out unto you for an estate, then you had reason to think that the loss of my estate, was the loss of my patience.*

Thirdly, Observe the temper of a gracious heart under losses and afflictions. *A gracious heart under losses, is not forward to complain to creatures, or to ask help of men. Did I say, bring unto me, or give me a reward of your substance?* He complains to God, and sheweth him his trouble, he opens his want to God, and asketh supplies of him, but he is very modest and slow in complaining to, or in suing for help at the hand of creatures.

It is not unlawful for those that are in want, to make their losses and wants known to men; it is a duty, rather so to do; only it must be done with caution, least when we ask of creatures too importunately, we give an argument against our selves, that we are too much in love with creatures.

As it is reprov'd in those rulers before spoken of, *Hos. 4. 18.* that *they did love, give ye*; It is a crime in the rich, to love, give ye; and certainly it is a sin, at least an infirmity in those that are poor and in want, to love, give ye, or to say as *Job* here had not, *bring to me.* *Solomon* speaks of the daughter of the *Horsleach*, that, they are alwayes crying, *give, give*, noting their insatiable thirst after blood. Some poor are alwayes crying *give, give*, which notes a very inordinate desire after riches. *Job* is very careful to take off the suspicion of such a blemish from himself, *I did not say, bring ye, or give ye me of your substance.*

It is the duty of those that are full, to give to their empty brethren, it is their sin if they give not; and it is their shame, if they are not most free in giving to those, who are most modest in asking; but when God hath emptied us, we should not be eager in filling our selves. When God takes creatures from us, we should take

take heed of purſuing them : We ſhould not do any thing, which may argue our hearts glued to them, when the Lord had looſen'd them out of our hands. It is an honour to a poor Chriſtian, when in his greateſt ſtraights he can approve himſelf to God and men, and can ſay as the Apoſtle (*Acts 20. 33.*) *I have coveted no mans ſilver, or gold, or apparel. It is as ſinful to covet in our wants, as it is in our abundance.* And it is as bad (if not worſe) to be greedy of the creature, when we are empty, as when we are full. *A poor man oppreſſing the poor, Prov. 28. 3. and coveting from the rich are ſights of equal abomination.*

Verſ. 24. *Teach me, and I will hold my tongue : and cauſe me to underſtand wherein I have erred, &c.*

This and the next verſe contain the fourth branch of *Jobs* reply; and the general ſence of them, is, a ſubmiſſion of himſelf to his friends, if yet, they ſhould ſpeak reaſon, or diſcover his error. *Teach me, and I will hold my peace;* as if he had ſaid, *Though I have to the beſt of my underſtanding, thus far acquitted my ſelf, and cleared mine own innocency; though I have as I think, with truth and juſtice, laid this charge of uncharitableneſs and unfriendly dealing with me upon you: yet you ſhall ſee I am ready to bear you, I am teachable: if you can yet teach me, I will keep ſilence, and if you cauſe me to underſtand wherein I have erred, I ſhall do ſo no more.*

Teach me.] The Original word notes in ſtrict ſenſe, to caſt a thing forth, to throw a thing, as a dart or ſtone is thrown, either downward or upward, or in a direct motion forward. Hence by a Metaphor, it ſignifies *Rain*, becauſe rain is, (as it were) darted forth from them clouds, and caſt down upon the earth. And from hence (yet one remove further) the Metaphor is carried to ſignifie *teaching*, hence the holy Prophet is commanded to drop his word, *Ezek. 20. 46. 21. 2. Son of man, ſet thy face towards the South, and drop thy words towards the South. Son of man ſet thy face towards Jeruſalem, and drop thy word toward the holy places:* And the reaſon is this, becauſe Doctrines, Truths and whoſome inſtructions, are inſtill'd and caſt down among the people, or dropt into their ſpirits, as rain is caſt or dropp'd from heaven upon the earth. And ſo we may read the words out of the metaphor thus, *rain down upon me, do ye: O my friends like clouds full of water, diſſolve and ſhowre down in-*

הוּוּ
Fecit, projecit,
per metapho-
ram, הוּוּוּ
rigavit quando
transfertur ad
pluviam. quæ
lapidum &
ſagitarum in-
ſtar ex cælo de-
cidit in terram
eamque frige, ri-
gat & ſecun-
dat. Hinc per
Metaphoram
ſignificat etiam
docere. Quod
doctrina veluti
inſtillatur ani-
mis dicentium
& minutatim
indatur, eoſque
imbuat.

structions upon me, and see if I doe not receive and drink them in. And from this word, all doctrine and instruction, in the Hebrew, is called, *Torah*, Prov. 13. 1. and Psal. 1. 1. And the Jews, by way of eminency, call the *five books of Moses* (as also all the books of the old Testament) the *Torah*, that is, the law, or rule of holy doctrine, which God rained down from Heaven, and distilled graciously upon his people, for their growth in knowledge and in holiness: And so a Teacher, from the same root, is called *Moreh*, Job. 36. 22. *Who teacheth like Him? who raineth like him? there is no man can distil truths, as God doth.* Moses (Deut. 32. 2.) elegantly sets forth his preaching, by an allegory of rain and dew: *My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showres upon the grass.* And the Apostle Paul, Heb. 6. 7. 8. compares a taught people, to ground that is well watered with rain; *For the earth which drinketh in the rain, that cometh oft upon it, and bringeth forth fruit, is blessed; but that which beareth thorns and briers is rejected, and is nigh unto cursing, whose end is to be burned.* A people well instructed, are like that ground which is under continual showers and dews.

And doctrine is fitly compared to rain, and teaching to raining, First because all true and holy doctrine comes from God, as the rain doth. The rain is Gods proper gift, (Jer. 14. 22.) *Can any of the vanities of the Gentiles give rain?* All the men in the world, are not able to make one drop of rain; So we may say of this figurative rain of truth and holy doctrine, *Can any of the vanities of the Gentiles?* yea, can any of the most learned among the sons of men, give this rain? Can any man make any one truth, which hath not first been made above? Truth like rain comes from Heaven, it drops from beyond the clouds. *Art not thou He? O Lord our God? therefore we will wait upon Thee,* say they of the natural rain, Jer. 14. 22. and so we must in regard of the spiritual. Hence the word which Moses uses (Deut. 32. 2.) for doctrine, dropping as the rain, signifies *a received learning*; Holy Truths are so called in that language, because the doctrine of Religion, is received from God, not devised by men. So the Apostle phrases it (1 Cor. 11. 23.) *I received of the Lord, that which I have delivered unto you.* And Christ himself, *As my Father hath taught me, so I speak these things,* John. 8. 28. That which Nicodemus said of Christ, is true of every one that teacheth truth,

Job

*Accipere est
discipuli, sicut
dare præ-
ceptoris.*
TP 7

John. 3. 2. Thou art a Teacher come from God. As truth it self, so the teachers of it are from God, as a lye, and the tellers of it are from the Devil, John. 1. 44.

Secondly, Like rain (as in the regard of the original whence it comes, so) in regard of the effect: rain refresheth the earth, when the earth is weary and faint, when the earth gasps and is parched, how doth a showre of rain revive it? When the Psalmist had spoken of the rain coming down upon the earth, he presently adds this effect, *The little hills rejoyce on every side, they shout for joy they also sing.* Thus also are people wearied, and languishing, and fainting in ignorance, when they receive truths, and holy instructions, how do their hearts rejoyce how do they laugh and sing In the Parable, *Mat. 13.* Some are said to receive the word with joy; Even they who are but formalists and hypocrites (for it is spoken of them) rejoyce and are refreshed for a season with the word. Truth is such a gracious showre, that they sometimes receive it with joy, who have no grace. And if truth refresh men, who are but nature, or move in spiritual works, but, upon natural principles, how will it refresh those, who have grace, and spiritual principles suitable to it. *Thou, O God saith David, Ps. 68. 9. 10.) didst send a plentiful rain, whereby thou didst refresh thine inheritance when it was weary.* That is a truth in the letter, and some understand it of natural rain; but others interpret that plentiful rain, in a figure, for the rain of doctrine which God sent down upon his people, when he gave the Law and dropt those heavenly Oracles from mount *Sinai* upon his people *Israel*: that showre of the Law came indeed in a storm, Thunder and lightning, and a terrible tempest accompanied it. But though the thunder terrified yet the showre refreshed, and the Saints have ever delighted in the matter of those instructions and holy counsels given there, though *Moses* a cheif amongst the Saints, feared and quaked exceedingly at the manner of giving them.

Thirdly, as rain so teaching makes fruitful. The Prophet *Isaiah* makes out this part of the similitude expressly, Chap. 55. 10. 11. *As the rain cometh down, and the snow from heaven, and returnes not thither, but waters the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth out of my mouth, &c.* Hence also the people of God are compared (*Deut. 32. 2.*) to grasse and tender herbs, which grow and flourish, which are fed

and bring forth fruit, when watered with the rain. It cannot be denied, though it be much to be lamented, that many souls upon whom much of this rain falls, are altogether barren and unfruitful. But, Oh ! How barren are those souls, upon whom not a drop of this rain ever fell ! They that are deprived of these showres are under a grievous curse, even such a curse as *David* imprecates upon the mountains of *Gilboa*, *2 Sam. 1. 21. Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, &c.* When God saith unto a people, let there be no dew, no rain upon you, no *Moses* to drop doctrine upon, you no *Paul* to plant, no *Appollo's* to water you with the word, this is the saddest showr of curses that can fall upon a people ; as without rain, so without the word, ordinarily there can be no fruitfulness. You see at this time how upon a little withholding of the natural rain, we presently fear barrenness and famine; the want of spiritual rain brings in a worse barrenness, though there are not many who fear it, or are sensible of it.

This was
preace'd in a
time of
drought.

Fourthly, the word taught is like rain in regard of the dispensing of it. The rain comes not down alike at all times ; showres are very various, sometimes it raines softly, then, we call it a still soaking rain ; sometimes we have a strong mighty rain; at another time rain is accompanied with thunder and lightning, while the showres descend, the great Ordnance of heaven discharge from the clouds and fill the air with terrour, Thus also it is, or should be in teaching. Many souls require a still, soft, quiet rain : Others must have stronger showres, mighty rain, you must *powre down* upon them. A third sort must have thunder joyned with rain, they need a *Boanerges*, a son of thunder, a mixture of terrour with instruction to bore their ears and break their hearts. Those teachers mistake their work, who instead of raining are alwayes thundring and lightning. As if their pulpit were set upon mount *Sinai*. And I beleive it is as great a mistake to think Teachers need never thunder. The word of God in all parts of it, and in all manner of dispensations of it, is exceeding useful. A Minister without teaching, is (as *Jude* speaks) *a cloud without water* ; and he shall do but little good upon some, if he have nothing but *water in his cloud*. Fire sometime must mingle with the rain, and a tempest come after or before the dewing, distilling, still voice. The word of God's compared to fire, as well as unto water. Only it must be the wisdom, and it is the duty of every Teacher, to know

know how to give every one his portion, or as the Apostle *Jude* counsels, ver. 22. 23. *Of some to have compassion, making a difference, and others to save with fear, pulling them out of the fire.* A difference must be made, some are to be dealt with compassionately, and gently rained upon, others must be saved with fear, that is, they must be made afraid with thunder and lightning, with stormy and tempestuous doctrine. *Some spirits will not be kept out of the fire, but by casting them into the fire;* so much that text in *Jude* imports, *Others save with fear, pulling them out of the fire:* As if he had said, your terrifying them with the fire, will be as a pulling them out of the fire, a shower of spiritual brimstone (such as God rained on *Sodom*, in the letter) is best for them, if you spare them, you destroy them.

Teach me, and I will be silent, or, I will hold my tongue. The word properly taken, signifies to dig, or to plow: And sometime improperly to meditate or think, and it implies much thoughtfulness, because a musing, meditating, thoughtful man is ever digging into matters, he rests not in the out-side and face of things, but put in his plow deep, turning them up to the very bottom. From whence by one step further into the Metaphor, it is translated to signify silence, or to hold our peace, because they who have many thoughts, have fewest words; *Musing men are no great talkers;* when the mind is much at work, and very busie, the tongue usually doth little. *Job* promises silence, as if he meant to sit down and consider fully, what they should further say unto him.

This promised silence, or holding of his tongue, may have a threefold reference.

First, in general to the duty of a learner, *Teach ye me, and I will keep silence, I will learn.*

Or secondly, to his former complaints, *Teach me, and I will be silent:* That is, I will give over complaining. I confess I have made a bitter complaint in the third Chapter, but if you will teach me better, I will complain no more.

Thirdly, it may have reference to that, which they should speak to him in their next advices. *Teach me aright, and I will hold my tongue,* that is, I will reply no more, I will not gain-say your counsels: but rather (if I have offended) acknowledge my errour and sit down in silence, I will not wrangle, when I cannot answer, *I can do nothing against the truth, but for the truth.* From hence, we may observe; first,

WM
Fedit terram,
per metapho-
ram fedit cogi-
tatione, siluit.

That

That a gracious spirit is a teachable spirit. A gracious heart calls for teaching. Teach me, and I will hold my tongue. As a gracious heart calls for strengthening from Christ, so it calls for teaching from Christ, and from any, who can teach the truth, *as it is in Christ.* A weak soul saith, *Lord draw me, and I will run after thee*; an ignorant soul saith, *Lord instruct me, that I may understand thee.* Give me the wisdom of the prudent, that I may understand my way, and I shall walk therein. A godly man loves not to be at his own disposing, nor at his own Tutoring; *He that will learn of none, but himself, bath (sure enough) a fool to his Master; And there is more hope of a fool, than of him, that is (thus, wise in his own conceit, Pro. 26. 12.* Secondly, Observe,

A teachable spirit is an excellent spirit. A man that is willing to be taught, is in a better condition than many, who are able to teach. It argues a holier temper of the heart, to be willing to be taught, than to be able to teach. And it is far worse to be unwilling to learn, than not to be knowing; *Unteachableness is more dangerous than ignorance.* It is sad to consider how unteachable many are, they will not be taught, or they think they have learned all, they have devoured all knowledge; they are full and need no more; some deceived souls (and they most) carry it, as if they had a spirit of infallibility; what, teach them? they are above teaching. It is a sweet frame of spirit, when a man sees he may be out of frame. He is in a faire way to truth, who acknowledges he may be in an error, And he who will not acknowledge that he may be in an error, is certainly out of the way of truth. The Apostle resolves it, 1 Cor. 8. 2. *If a man think that he knoweth any thing, he knoweth nothing, yet, as he ought to know.* Not as if the Apostles meaning were, that all knowledge must be sceptical or uncertain, all in queries, and nothing in conclusions, that we should halt between two opinions, and hang like meteors in the aire. Nor doth he commend to us that proud modelty, which will not let us acknowledge, we know that we know; but his mind is, to meet with those, who think they know any thing so well that they need not, or cannot know it better, and abound so in their own sence, that they have no room to admit the sence of others. As he who thinks himselfe so good, that he cannot be better, was never so good, as he should; so, he that thinks he knowes so much, that he can learn no more, knowes nothing as he ought. It is best to be fixed in judgement, but it is very ill to be fixed in opinion. *It is*

to be feared that man is much divorced from right reason, who is so married to his own, that he resolves, nothing but death shall part him and his opinion. What if this man have espoused a fancy of his own, not any truth of God? To be so fixed, that he may be fixed in evil, it is as dangerous, as, to be so unfixed, that he may be unfixed in good. It was a high breathing of holiness, when David said, Psal. 57. 7. *My heart is fixed O God, my heart is fixed.* While we are upon known duty, or have known truth on our side our hearts cannot be too much fixed and set upon them. To be of an unfixed, moveable, wavering spirit in goodness, is within one degree of falling into evil; but to say, *I am fixed, I am fixed, I am resolved, resolved,* when yet things are doubtful and under difficult dispute, is actually to be in an error, though possibly, the thing we fix on, be a truth. The Apostle cautions his Ephesians, and us in them, Chap. 4. 14. *That they and we be not henceforth children tossed too and fro, and carried about with every wind of doctrine,* and yet they are under a rebuke, who will not be moved by any wind of doctrine; that is, let never so powerful and forcible a wind of truth, breath and blow upon them, they will not be carried or moved in judgement by it. Observe thirdly,

Silence becometh learners. Yet not all silence. There is a speaking helpful to learning. To move doubts is the way to be resolv'd, and to ask the question, the readiest means for instruction. But he that will have all the talk, shall have but little profit. The ear is the Organ of discipline: Hearing is the fence of learning, and the seasonable stopping of our own mouths, a ready means to open our understandings. To be *swift to hear, and slow to speak* (James. 1. 19.) is the speediest way to obtain wisdom. Fourthly observe,

He that is shewed his error, should speak no more, but sit down convinced. Teach me (saith Job) and I will hold my tongue; That is, I will reply no more upon you, I will never stand up in maintaining an error; I will be no pattern of evil, though my self am in the fault. Error shall not be excused, or a mistake apologized for, by me. Some wits are able to make a fair cover for, and put a gloss upon the most deformed & grossest errors. There was never any opinion in the world, but some have seconded it, and undertaken its protection. *When conscience hath never a word to say, wit will be very talkative,* and when they have en-

ded reasoning, some can wrangle everlastingly. When wit & learning undertake a cause, and leave conscience out of the *Commission*, there must either be a very ill end of it, or no end. A subtil Sophister will dispute any thing, and bring probable arguments (where reason alone sits judge) against the most undoubted truths. It is an ill office to be an Oratour for our own or others errours, for our own or others sinful practises, *Prov. 30. 32. If thou hast done evil in lifting up thy self, or if thou hast thought evil (or maintained evil) lay thine hand upon thy mouth; speak no more, never be an advocate in a bad cause, though it be thine own; when our faults are shewed us, we should not open our mouths, unless it be to renounce and disclame them.* A sad account will be given of that time, and of those parts, which have been laid out in the patronage of our failings and mistakes. It is as sinful to sew fig-leaves, or make fair pretexts to cover the nakedness of our opinions, as of our practises.

And cause me to understand, wherein I have erred.

As if *Job* had said, when once you bring me to see clearly, that I am in an error, and cast light into my conscience, you shall find me readily submitting to you.

*Concessio est
quam Quintili-
anus dicit esse
cum aliquid
iniquum vide-
mur cause fide-
rio pari. Apud
eum dicitur,
concessio nihil
noscitur. Quin-
til. 3. cap. 2.
Non submitit
se errasse, sed
hamilnerse.
submitit ami-
corum censuræ.
Bold.*

*חִבֵּן
In taphil in-
telligentem se
dicit, erudit.*

A question arises here in the general, whether *Job* doubted his cause, or whether or no, there were an hesitancy in his spirit, about what he had done or spoken?

I answer, this speech implies not, that he had any doubt of himself, or an admission that he had erred. *Job* speaks like Orators or Disputants, who when they are sure of a point, will yet grant a little doubtfulness, or raise doubts about what they are able to maintain and confident to carry. It is ordinary to put things by way of supposition, of which we make no question. When *Job* saith *Cause me to understand, wherein I have erred*; it is not an acknowledgement that he had erred, but a submission in case he had, or a concession that he might; *Job* was not lifted up with an opinion of his own infallibility; he knew to erre was common to man, and therefore he speaks of himself under the common notion of all men: Not from any consciousness of his own error.

Cause me to understand.

It is but one word in the Original, and it signifies to convince by

by reason or argument. *Cause me to understand*, that is, doe not think to force my opinion, or to offer violence to my judgement, doe not think to club me down with great words and clamorous threats, but doe it by solid arguments, by evident demonstration of reason ; Doe it by favourie advices and counsel, not by bitter reproaches and invectives. Deal with my understanding, not barely with my affections, *Cause me to understand.*

My error] It signifies local, corporal wanderings and errours, and bodily erring or wandring; and sometimes it signifies the wandrings of the mind, judgement and affections, *Prov. 5. 19, 20. Solomon bids the husband, Rejoyce in the wife of his youth, let her be as a loving Hind and pleasant Roe, let her breasts satisfie thee at all times, and be thou ravished alwayes with her love. The Hebrew (as our Translators put in the margin) is, erre thou alwayes in her love ; that is, let all thy wandring, erring thoughts and affections be reduced and brought home to the wife, whom God hath given thee ; the next words seem to interpret so, for why (my sonne) wilt thou be ravished with a strange woman, and embrace the bosome of a stranger ? That's dangerous erring in love : Therefore (saith he) let all thine errings and wandrings, all thy delights and ravishments be (chaste and conjugal) towards the wife of thy youth.*

Further, it signifies erring or wandring out of meer ignorance. This word is often used in *Leviticus* for the sin of ignorance, Chap. 4. 2. and Chap. 5. 18. and Chap. 22. 14. *If a man hath sinned through ignorance or committed an error, then he shall offer these sacrifices and oblations. So Psal. 19. 12. who can understand his errours ? That is, those finnes, which he commits out of ignorance and inadvertency ? Hence he concludes with this prayer, Cleanse thou me from secret faults. He doth not mean faults, which he committed privately, and so were secrets to others, but faults which he had committed ignorantly, and so were Secrets to himself: That is, they were finnes of ignorance. And I conceive he means, not only such sins, as he had committed ignorantly, but then knew they were sins, but even such sins, as he was ignorant, whether ever he had committed them or no ; That is, he prays for the pardon of all those sins, which possible he might have committed, though to him, as yet altogether unknown and undiscovered.*

Cantio errati-
ca.

The title of the 7th Psalm, is *Shiggaion of David*; it is the same Original word we have in the text, and some translate it *a wandering song*; And the reason for it, is either because of the variable and wandring poetry, or because of the variable or wandring tune in which that Psalm was sung, and to which it was set for greater delight. Others make the title sutable to the translation of the word here) *the Psalm of Davids errors*, because, it sets forth his fears and dangers, which made him wander in body, and sometime also, to go a little astray in mind; this Psalm was sung to the Lord, concerning the words or the business of *Cush the Benjamite*, that is of *Saul*, who was of *Kish* and of *Femini* (1 Sam. 9. 1.) called here *Cush*, that is, *Ethiopian* or *Blackmore* (figuratively) from his black and ill conditions, his heart not being changed, as the Blackmore changeth not his skin. *Saul* was a bitter enemy to *David*, and made him flee and wander, and sometime go astray in his speeches and actions, upon a sudden gust of temptation. And so a Psalm of that subject may well bear this stile, either from his corporal or spiritual errors. There is a third apprehension upon *Siggaion*, taking it for delight and ravishments of mind, and so the Psalm is superscribed, *Davids delight or solace*; That is the Psalm which he composed and sung to the Lord, to comfort himself in all his troubles with *Saul*, his Soul wandered heaven-ward in holy ravishments and delights in God, while his body wandred about the earth in astonishment and sorrows, caused by a bloody-minded man.

The very same title is given to the prayer of *Habakkuk*, chap. 3. 1. *A prayer of Habakkuk upon Sigionoth*, which some interpret to be so called because of the strange variety or variableness of the song and tune, the Prophet being in a holy rapture, ravished in spirit, and swallowed up in contemplation of Gods power and majesty soars up and wanders (like *Paul* in another case) he knows not whither or how.

Oratio pro ignorantia.

But the vulgar renders it, *a prayer for ignorance*, or a prayer for error; which translation is surely an error, if not an ignorance, as to the scope of that prayer: Though the letter of the Original word (as in the former in stances, and in the text before us) bears that sence.

When *Job* saith, *Cause me to understand mine error*, his meaning is, that his errors (what soever they were) in that business, were secret to him, he had not gone against the light of his own conscience,

conscience, nor as yet, had they brought any light to convince his conscience; he had been charged with errors, extravagancies and wanderings; But he understood not what they were, and therefore desires them to cause him to understand his error. Observe hence, first,

Man is subject to error. To error in speech, to error in practice, to error in judgement. Man by nature, can do nothing else but erre, *all his goings are goings astray*, and all his knowledge is bottomed upon a heap of false principles. *All his works (by nature) are errataes, and the whole edition of his life, a continued mistake.* Secondly observe;

That man is in a fair way to truth, who acknowledgeth he may erre. Cause me to understand wherein I have erred, saith Job; He thought he had not erred, but he grants it was possible for him to erre. That which hath fastned so many errors to the Popes chair, and from thence scattered them over all the world, is an opinion, that he, in his chair cannot erre; his supposed spirit of infallibility, hath made him *the greater Deceiver*, and deceived him. He that thinks he cannot erre, errs in thinking so, and seldom thinks, or speaks, or doth any thing, but it is an error. He is most secured from error, who suspects he hath erred, and humbly acknowledges that he may.

Thirdly, We may here observe what an error is. *An error strictly and properly taken, is that which we hold or doe, out of bare ignorance of the Truth.* It is an error in practice, when we are ignorant of what is better to be done. An error in opinion is, when we are ignorant of what is better for us to believe or hold; Heresie is an error and more, for heresie hath three things in it.

1. In regard of the matter, it must be in some great and fundamental truths. The word *Heresie*, is by some derived from *choosing*; by others, from *taking away*, because it takes us off from Christ, or from the foundations of saving knowledge.

2. Heresie is accompanied with pertinacy and obstinacy, after clear light offered. It is possible, one may have an error about things which are fundamental, and yet be no heretick: *An heretick is condemned of himself*, Tit. 3. 10. But he will not be convinced by another. Not that he doth formally and in termes give sentence against, or condemn himself, but equivalently he doth, as the Apostle, *Acts. 13. 46.* speaks to the unbelieving Jews, see-

ing ye put the word from you, and judge your selves unworthy of everlasting life, &c. These men did not judge themselves such formally, they came not to the Apostle and said, we willingly submit our selves to hell and wrath; No, they thought very well of themselves, and judged themselves worthy of eternal life. But their practice judged them, and gave a real sentence against them, while they acquitted themselves: Thus also an heretick (who ever hath a very high opinion of himself and his opinions) is condemned of himself.

3. In heresie there is taking of pleasure and delight, therefore heresie is numbred among the *lusts of the flesh, adultery and fornication, &c.* Gal. 5. 20. Hereticks desire to desperse and vend their opinions. A man onely in an error, will weep over his opinions, & it grieves him that he dissents and goes contrary unto others. But he that stiffly maintains an error, insults over others, and delights to maintain his opposition: he triumphs and boasts of his war, though he can never obtain victory (Truth onely is victorious) And some learned Criticks observe as much, from the form of the Greek word, *Tit. 3. 11.* So then, heresie is not only an error in judgment, but a pertinacy in the will, and it takes in delight at the affections.

Fourthly observe from these words, *Cause me to understand wherein I have erred!* That,

An erring brother or freind, must not be importuned barely to leave his error, but he must be made to understand his error. Error should not be left, nor truth received blindfold; a man may sin in leaving an error: they do (without question) who lay it down thinking it to be a truth; & there is little question but they do who leave it before they understand it to be an error. *It is much alike to reject an opinion as an error, which we do not understand, and to practice an opinion for a truth, which we do not understand:* If a man practice or beleive a truth, not convinced that it is, or not conceiving it to be a truth, that truth is but an error, to him; because he doth not beleieve or practice it under the notion of a truth: and so, if he leave an error, which he is not convinced to be an error, his leaveing it is not much better (& in some cases it may be worse) then his holding it; because he leaves it not under the notion of an error. We must not dance after other mens pipes, or see with other mens eyes: Except we know it is good we do, and evil which we leave undone, our not doing evil, is not good to us, and

*Hereticus est
cui voluptas
est falsas tueri
opinionas; ea
enim est nomi-
num Græcorum
in nos desinen-
tium proprietas,
ut ad qualita-
tem designan-
dam non adhi-
beantur modo,
sed etiam ad
innuendum de-
lectationem
quam in ea ca-
pit, cui illa
qualitas in est.
Camer. My-
roth, Evang. in
cap. 3. Epist ad
Titum.*

and our doing good is to us no better then evil.

Verse 25. *How forcible are right words? but what doth your arguing reprove?*

Job speaks by way of admiration; *How forcible!* I cannot tell how forcible. It is an elegant way of expressing the highness of our thoughts. As *Psal* 84. 1. *How amiable are thy dwelling places O Lord of hosts!* He admires in stead of speaking, they are so amiable, as I cannot tell how amiable they are; Put your thoughts to their utmost conceptions of beauty, and that beauty is in the dwellings of the Lord: So saith *Job* here, *How forcible are right words!* they are so forcible, as I cannot tell how forcible they are, I must admire and be silent.

How forcible are right words! The Chaldee Paraphrase reads it, *how sweet are right words!* interpreting it by that, *Psal* 119. 103. *Oh how sweet are thy commandments unto me! they are sweeter than the honey and the honey comb.* But the Originals differ, though that be a good sense.

We read, *How forcible!* The word signifies any thing that is strong potent or mighty; It notes also acrimony, sharpness or smartness, and so it is often applyed to words either good or bad, *1 King* 2. 8. when *David* lay upon his death-bed, giving his last advices to *Solomon*, *Thou (saith he) hast Shimei with thee, who cursed me with a greivous curse.* In the Hebrew it is this word, who cursed me with a sharp, strong, forcible curse, he cursed me with all his heart, with all his might, he laid load upon me. *Evil words are strong, right words are strongest:* *Job* had before at the 6th verse of this Chapter, called the discourses of *Eliphaz* unsavory, in this he taxes them for flat or weak, right words have a pleasing acrimony upon the palate of the soul, and a power upon the judgement, to sway and carry it; but yours are dull and feeble.

Some render it after the letter of the Hebrew, *words of right or truth:* Others in the Concrete, *how forcible are the words of a right, or upright man!* But take it as we translate, *How forcible are right words.* Words are right three ways.

1. In the matter, when they are true.
2. In the manner, when they are plain, direct and perspicuous.
3. In their use, when they are duely and properly applied, when the arrow is carried home to the white, then they are right words, or words of righteousness. When this three-fold rightness meets.

In Hebreo ad-
mirativum est
elegans & pa-
theticum, Bold.

אכרמון
Acrimonia no-
tionem habet.

עוֹלָם וְיָדוֹן
Eloquia redi-
tudinis, Mont.
אֲנִי וְיָדוֹן
ta. Sept.
אֲנִי וְיָדוֹן
Aquil.

meets in words, how forcible, how strong are such words?

But what doth your arguing reprove? I confess there is great strength in right words and in the words of the upright, but you have been long disputing the matter with me, and what have you got? where are your gains? The word signifies rebuke with conviction & argument, to shew what is right, & to refute that which is contrary, *Job*, 13. 3 the word is so used, *Surely I should speak to the Almighty, and I desire to reason with God*, to reason it out as it were by force of argument with God. The word is answerable in sence, to that in the Greek used by the Apostle, *Heb.* 11. 1. *Faith is a conviction or the evidence of things not seen*, that is, an evident conviction; faith gives a stronger evidence then any reason, yea then sence; therefore though faith be of things that fall not under sence, and are above reason, yet faith is an evidence or a conviction, fuller then any Logical conviction or demonstration. The Argument from such authority as faith grounds upon, is stronger and more convincing then any, or then all the reason in the world.

What doth your arguing reprove? Word for word, *what doth your disputation dispute?* Or what do your arguments argue? as if he had said, your arguing is no arguing, your reasons are no reasons; that which you have been arguing all this while with me, doth not so much as deserve the name of an argument (in my case) it hath no power or strength in it: *Job* layes a charge upon his friends by this opposition; *Right words are forcible, but your arguments are not right, or, you are not right who argue, therefore what force, what power is there in what you have spoken?* I can blow it all off as easily as a man can blow off a feather. Mr. Broughton varies somewhat from this sence. *And what can your blame soundly blame:* that is, you shall find nothing blame-worthy or reprobable in me. Observe hence, first,

Words rightly spoken, are very forcible; Take it in the general. What mighty things have words, words duly spoken done? *Abigail* a weak woman, by a few right words overcame the strength and wrath of mighty *David*, and turned his whole army back; *David* with all his men, were in the heat of resolution, and upon a hot march to destroy *Nabal*, yet she stops them; And that woman speaking to *Joab* when *Sheba* fled to the City, with a few right words, prevailed to save the City, and stay the fury of war.

יב
Arguit, redarguit, præparavit verba contra aliquem disputando & ostendendo j. s.

Quid disceptando conficiet disceptatio vestra, q. d. quod vos redarguitis redarguendi verbo non est donandum.

Take the point more ſtrictly; The words of truth, are full of power, full of ſtrength. Naked truth is too hard for armed error. Truth hath the ſtrength of God in it, therefore that muſt needs prevail. The Apoſtle profeſſes, 2 Cor. 1. 3. *We can do nothing againſt the truth*; He means it in regard of the bent of his ſpirit, his heart could not move againſt truth; but we may uſe it in another ſence, *We can do nothing againſt the truth*, that is, let us put out the outermoſt of our power, we can never prevail againſt the truth. Look upon truth in the promiſes, that will conquer all: Look upon truth in the threatnings, that's forcible to overcome all. Jer. 1. 10. God gives the Prophet a commiſſion, *I have ſet thee over the Nations, and over the Kingdoms, to root out, and to pull down, and to deſtroy, and to throw down, to build and to plant*: Here is a ſtrange commiſſion for a Prophet; How could Jeremiah plant or root up, build or pull down Nations? He never drew ſword, yet he performed this commiſſion fully, by his word; he pulled them down, and rooted them up by the word of threatening, and he planted them and built them with the word of promiſe, Zech. 1. 10. *Your fathers are dead, they are gone, but my words (ſaith the Lord) which I ſpeak by my ſervants the Prophets, did not they take hold of your fathers?* Your fathers are dead, and the Prophets are dead, but my words live ſtill, and did not they take hold of your fathers? you eſteemed my words as wind, but they were a ſtrong wind, they blew down the power of your fathers. The Apoſtle gives this honour to all the word of God (which is all right) that it is mighty, or forcible, through God, to bring down ſtrong holds and to bring every thought into ſubjection unto Chriſt. And Heb. 4. 12. *The word of God is mighty in operation*. The energie of it is ſuch, that nothing can ſtand before it, no luſt can ſtand before it, no error can ſtand before it, it bears down all with fine force.

Therefore take heed of ſtanding in the way of right words. Truth comes with ſuch a force that no man is able to bear up againſt it. *It is better to have all the men of the world againſt us, than to have one word of God againſt us*. One word of truth will doe more againſt us, than all the Armies in the world, no force can ſtand againſt this force, the force of the word, will deſtroy the force of the ſword. *Truth will be the great Conquerour at laſt.*

Thirdly, Take it in the Concrete, in reference to the speaker, *How forcible is the word of an upright man!* Then Observe,

The words of one, that is upright hearted, carry great strength and power with them. Truth loses by the patronage and defence which some give it. Truth gets little by the tongues of those men, who have no grace in their hearts. Truth in the mouth of a wicked man, is weakned by the falseness of his heart, and filthiness of his life. Sometimes precious truths are spoken by vilest men, but what force have they? they are not received or owned. Christ could not abide to hear the Devil speak truth. A godly man speaks *with Authority*, as it is said of Christ, *He speak as one having authority, and not as the Scribes*; the Scribes taught that which was truth, sometimes, and the Scribes had alwayes authority to teach, *the chair of Moses was theirs*; they were not intruders upon an office they had no call to. When Christ saith *the Scribes and Pharises sit in Moses chair* (Matt. 23. 2.) He speaks not onely (*de facto*) of what they did, but (*de jure*) of what they had right to doe; They were not usurpers, or actors beyond their line. But though the Scribes had the right of authority to teach, yet their teaching had no force of authority, it was but talk. And it appears plainly, that the words of that hypocritical generation, the Scribes and Pharisees, bare no weight with the people, because Christ gives them a charge, *to observe and doe what the Scribes and Pharisees bid them*: As imitating that the doctrine of those Scribes (though true) was low priz'd and lay much unpractis'd, *Matt. 23. 3.* We must not shorten the hand of God, as if he might not use those who have no truth, to publish a truth; He may imploy what instruments he pleases, and he can make those that are evil, instruments of good; But look upon it ordinarily, thus it is, the word of truth hath most power, strength and force from the lips of those, who are upright in heart, and holy in life. *How forcible are thy words?* The words of the wise, are like goads, or like nails, fastned by the Masters of the Assembly, *Ecc. 11.* But the words of wicked matters in the assembly, are like. nailes without points, they will not drive, or take hold, there is no fastning of them; Or the words of wicked men are like weak nailes, which break in the driving; What doe you arguing, reprovng, teaching, you that carry your selves thus, what force have your words? Truth looses both strength and credit in your mouths:

Thou.

Thou that teachest another, teachest thou not thy selfe ? thou that preachest a man should not steal, doest thou steal ? thou that sayest a man should not commit adultery, doest thou commit adultery, &c. are the Apostles chiding expostulations with the Jewish Doctors, Rom. 2. And upon this he charges them with dishonoring God, and causing his name to be blasphemed among the Gentiles, vers. 23, 24. But what was the blasphemy ? Surely this, The Gentiles grew to have a low esteeme of the word of God, his law was of no force with them, because those teachers were so false to it, and unspoke with their lives, whatsoever their tongues had spoken. That which hath no force upon the speakers heart, hath seldome any upon the hearers. What doe your teachings teach, or your comfortings comfort ? what doe your arguings argue, or your reprovings reprove ? Shall vice reprove sin ? as we speak proverbially : or if he doth, sin is not much hurt with those reproofs. Words spoken from the heart, goe to the heart, and words read in the life, are most forcible to reforme the life ; Then the word goes forth cloathed with list and power when the preacher can read his Sermon in his own heart, and the people in his life. He that speaks onely out of books, does much after his rate, who (as we say) speaks without book. And he that lives not what he speakes (what in him lies) kills what he speakes. And how shall such a dead letter (tis almost a miracle if it doth) conveigh a quickning spirit ? Such arguings, seldome reprove any but the arguer, and him they alwayes reprove.

J O B, Chap. 6. vers. 26, 27, 28, 29, 30.

Doe ye imagin to reprove words, and the speeches of one that is desperate, which are as wind?

Yea, ye overwhelm the fatherless, and you digge a pit for your friend.

Now therefore be content, look upon me, for it is evident unto you, If I lie.

Return, I pray you, let it not be iniquity, yea return again: my righteousness is in it.

Is there iniquity in my tongue? Cannot my tast discern perverse things?

IN the two former verses, Job made an humble submission of himself unto the better counsel and instruction of his friends, if they could yet shew him wherein he had erred. In these five verses he doth two things; further.

First, he expostulates with his freinds about their former speech and carriage toward him.

Secondly, he admonishes them to be better advised, more moderate and considerate, in what they had yet to say unto him.

The former of these is contained in the 26 and 27. verses. And there are two branches of it.

1. He taxes them for making so light of what he had said. *Doe ye imagin to reprove words, and the speeches of one that is desperate, which are as wind?* ver. 26.

2 He taxeth them for laying such heavy load upon him, in what they had said, *Yea, ye overwhelm the fatherless, and you digg a pit for your friend*, Vers. 27. As if he had spoken plainly thus, *You have carried the matter hitherto with me, as if I had spoken nothing but bare, empty words, words without any weight; yea, as if I were raging mad distracted, desperate, not knowing, nor caring what I did, or what I speak; as if my whole discourse were no better, then meer vapouring, a puffle of wind, a nothing; and ye your selves rage against me with such violence, as a cruel hard-hearted tyrant is enraged with, against a poor, helpless, innocent and forsaken friendless Orphan; or at best, ye deal with me, as cunning sophisters and subtil disputants seeking to catch me in your intricate discourses and doubtful debates, you make a pit for your friend.*

This

This for the general sence of those two verses, containing an expostulation about his friends unfriendly dealing with him. Now to the particulars.

Doe ye imagine and reprove words?

The word we translate [*imagine*] notes a very curious, exquisite and elaborate invention of any thing. The Vulgar refers *imagining* to the words, with which they did reprove, not to the act of reproving. *Ye make a neat frame of words to reprove me*; and so the sence rises thus, you artificially imagin, mint and coyne eloquent speeches and subtil arguments, to reprove and convince me with; As if you came hither to shew your selves Logicians and Oratours, rather then loving friends. This is your dealing, *You imagine words to reprove with*. Others thus, *Do you think that words reprove?* That great words shall overcome me, without weight of reason? This sence refers also to the speech of *Jobs* freinds; as if he had said, *Do you stand devising words against me, or wording it with me? Do you think that your fine phrases and elaborate polisht language will carry the matter with me, will words reprove me?* And so we may connect it with the sentence immediately fore-going, *How forcible are right words?* But what doth your arguing reprove? Your arguings, they are slight arguings? Your words, are meer words, a sound and a noise words; set alone, are often taken for words only, for naked words, words without any due cloathing of comeliness and inoderation, and without any ballast or weight of reason and discretion. And doe you (my friends) imagin to gain me, by such a parcel of words as these?

But according to the sence toucht before, *Job* rather refers to the opinion, which his freinds had of his words; *Do ye imagine to reprove words?* That is; doe you thinke that you have nothing to answer or reprove, but a company of empty syllables, have I not spoke reason or sence all this while? Doe you thinke you dispute with some idle-headed fellow, who cares not what he saith, or saith he knows not what? Do you think, that your words are strong and full of reason, that yours are irrefragable arguments, and mine, but idle talk, or a frothie discourse? That's a second interpretation, and that which I conceive more clear to this place. It followeth,

כח

Ad increpandum tantum
verba concinnata. Vulg.

Num verba nuda putat arguere, q. d. putasne verba satis esse ad arguendum & disceptandum sine ratione. Plani-

or fuerit sensus si
באנטי מלוי
subaudias, an
cogitatu arguere
במלוי
meru verbu
More.

Verba nuda & sola. Ut mulier mulier bona. Lana lan a alba, & si quae alia Grammatica observata.

Drus.

And the speeches of one that is desperate, which are as winds.

We must understand or repeat the first branch. *And do ye imagine to reprove, the speeches of one that is desperate which are as wind?*

WN¹ a rodice
WN¹
Inffilit, despravit, spem omnem rei alicujus efficiende aut consequenda abiecit seu omisit.

The speeches of one that is desperate.] The word signifies a person that is quite without hope, who thinks his estate past remedy or redress, his wound incurable, his losses irreparable, and his breaches such, as can never be made up or healed. So *Jer. 2. 25.* where the Prophet counsels the Church, to return and repent, but, *Thou saist there is no hope;* or as we read it in the margin, *thy case is desperate;* what do you talk of repentance and of returning now, all's lost, all is gone, I am undone my estate can never be recovered, *Doe ye imagine to reprove the speeches of one that is desperate?*

Some referre this also, to the friends of *Job*, thus: *Doe ye think that bare words are answer enough for me, and that the speeches of a desperate madman, which are nothing but wind and sound, are sufficient to refute me. And therefore you rise up against me in this storm and fury, speaking any thing, without study or premeditation.*

But we may understand it, of *Job* himself, and that, as before, he gave their sence of his words, that they were but wind; So here he gives us their apprehension of his person, that sure he was mad or desperate.

Doe ye imagine that I am desperate or distracted, because I have little or no hope to be restored? Because I have lost my estate, my strength, my children, doe you think I have lost my wits, my reason and understanding; I confess I am even worne to peices and brought to nothing, I am spent and consumed with sorrows, that's my condition, but am I therefore desperate and regard not what I speak? It is an easie and a compendious way of refuting all a man can say, to say he is mad. His words must needs be but wind, without weight, who is himself without reason. Doe you think to reprove the words of one that is desperate, that are as wind? Or as Mr. Broughton reads, Doe ye hold the termes of the forlorne, a wind? That is, doe you think, because I am in such a sad condition, and in appearance in a desperate condition, that therefore my words are light and vain, such as are no more to be regarded or heeded than a puffe of wind? And so it is, as if he had said, ye ought not to

Haud sane ita
convenit ut pro
suilibus, verba
mea habeatis,
eo quod afflic-
tionibus attritus
sum & robora-
tus. Merc.

slight

ſlight what I ſpeak, becauſe I am in ſuch a low forlorne condition. That of *Solomon* comes to this ſence, *Eccl. 9. 16. The poor mans wiſdome is deſpiſed, and his words are not heard.*

It is common in Scripture to put light, vain and unprofitable words under this expreſſion, *they are but wind*. In the 15th of this book, verſe. 3. *Should he reaſon with unprofitable talk, or with ſpeeches wherewith he can doe no good? Should a wiſe man utter vain knowledge, and fill his belly with the Eaſt-wind?* That is, ſhould a man talk nothing, but that which is vain and unprofitable? And ſo, *Jer. 5. 13. The Prophet ſhall become wind*; That is their prophecies ſhall become wind; whatſoever they ſpeak (ſaid that unbeleiving people) ſhall be put as a vain thing, it ſhall be as nothing, it ſhall paſs away, and the place of it ſhall be known no more; Thus they undervalued the Prophets in thoſe times, when they ſpake the truths of God, and brought them immediate meſſages from heaven. Hence obſerve; Firſt,

That words without reaſon, meer vain words, are no words, they are but wind.

Hence thoſe prophane ones in *Jeremy*, who ſaid the true Prophets had belied the Lord, *and were but wind*, adde preſently, *And the word is not in them*: That is, the words of theſe Prophets are no words. n deed the Lord answers for his prophets, at the 14th verſe, telling the people becauſe they had thus diſhonoured his meſſengers, that they ſhould find thoſe words, which they accounted wind to be a fire, *Thus ſaith the Lord, becauſe ye ſpeak this word, behold, I will make my words in thy mouth fire, and this people wood, and it ſhall devour them.* Whoſoever eſteems the word of God to be wind, ſhall find it to be fire: and they who will not be taught by it, ſhall be conſumed by it. But to the point in hand, we ſee in that Scripture vain words are windie words, and windie words are as no words. *The Praphets* (as they ſuppoſed) *were wind*, and thence they infer, *the word is not in them*: That is, their words have no ſubſtance, ſtrength or power at all in them. So, *Hof. 12. 1. Ephraim feedeth on wind, and followeth after Eaſt wind*; What was the wind that *Ephraim* fed upon? Some vain words, ſome promiſes, he had from the creature to be delivered, ſome hopes raiſed by the word of man, who is a wind, therefore his feeding upon thoſe hopes, was but a feeding upon wind, there was no ground or ſtrength to make thoſe words

words good. So the next words interpret, *He daily increaseth lyes.*

Such words are (by the learned) called *bubbles*: And why bubbles? Because a bubble upon the water is only filled with wind, touch it, and it is nothing. These words have nothing in them, but the breath of the speaker.

*Bullatus nugas
Pers Sat 5, ut
pore similia bul
la vento plenis.*

*ὁ πρὸς τὸν
πρὸς τὸν
ὁ πρὸς τὸν*

Unless the spirit of reason fills our mouths, we speak nothing but our breath, or as we phrase it in our language, *we do but vapour*. The Apostle Peter describes such (2 Epist. 2. 18.) *They speak great swelling words of vanity*; And the Apostle Jude uses the same expression, in the 16th verse of his Epistle. *Their mouth speaketh great swelling words, that is, words greatly swelled with vanity; Or swel'd, as the flesh swells, by the gathering of corruption, and ill humors. The greatness of these words was their disease, and not their nature. Wise men speak great things, and fools speak great words.* Secondly, Observe,

That windy, empty words, will never either convince, or convert.

Such words doe no work: they are wind, and they pass away like wind without impression, upon the hearers. They trouble the ear, but touch not the heart. When the noise of them is past, all his past. They are a sound, and besides that a nothing. Windy meats are not nourishing for the body, neither are windy words for the soul. Some knowledg, doth not build up, but puffed up, 1 Cor. 8. 1. and that's all the knowledg, which such words can breed, when they breed any. Thirdly, Observe,

We are apt to judge the words of those that are greatly afflicted, to be but vain windy words. And we are ready to conclude, they complain more then they need. When the Israelites groaning under the pressures of that bondage, sent to Pharaoh for some abatement of their burdens, we will not diminish the tale of the bricks, only let straw be given us, no faith Pharaoh, Exod. 5. 17. *They are idle, let more work be laid upon the People, that they may labour therein, and let them not regard vain words.* He resolved to deal wisely with them, and therefore must count them mad: their persons were near Jobs condition, and their words were fully under the same censure. Fourthly, hence note,

That it is very sinful to esteem the words of the afflicted to be but wind.

It was great uncharitableness in Jobs friends, thus to expound and

and gloss the text of his complaints. We should hear a man in affliction, as if every word were drenched and steeped in the sorrows of his heart; and take every sentence, as coming bloudy from his wounded spirit.

Lastly, observe, how *Job* describes his own estate; he was, as a man desperate, (not utterly desperate, for in another place he professes in highest confidence, that though God kill him, yet he will trust in him,) yet desperate he was in regard of outward help, or temporal succour.

A godly man in affliction may sometime think his case desperate and remediless. Wicked men resolve in the Psalm, *There is no help for me in God*; and a good man under a cloud of temptation may say, *Surely, there is no help for me in my God*; that is, I see not which way I shall be helped, I have no assurance, no evidence that God will help me: Not that he doubts the power of God to help him: But the providence of God seemes to speak that he will not, *I shall one day perish by the hand of Saul*, saith holy David. *Heman* looked upon himself, as a *man that had no strength, free among the dead*, *Psal. 88. 5.* As if he had got a discharge from the service of the world, and was enfranchiz'd a Citizen of the grave, where all are free. As (to note that only in passage) it is said of *Azariah*, being smitten with leprosie, and so put from the exercise of the government, which was a civil death; that he dwelt in a several house, or in a house of freedome, *2 Kin. 15. 5.*

Verse 27. *Yea, you overwhelm the fatherless, and you dig a pit for your friend.*

After he had convinced them of their uncharitableness in accounting his words light and windy, he shews them how they dealt with him, what kind of words theirs were towards him: their words were as swords, their words were blowes, every expression of theirs to his ear was an oppression upon his spirit; *Ye overwhelm the fatherless.* He sets forth their (as he conceived) cruelty against him by two things, very odious both;

First, the undoing of a fatherless child.

Secondly, the digging of a pit (not for an enemy, but) for a friend.

First, *Ye overwhelm the fatherless.*

The Original is full of Emphasis, word for word, it may be

A a a a

trans-

translated thus, *You throw your selves upon the fatherless*; and so it is an allusion to hunters, either to men, when they hunt wild beasts; or to wild beasts, when they hunt their prey; as soon as the hunter can reach the game, he overwhelms it, he casts himself down, or layes all his strength upon it. A dog having caught the hare, falls upon it, and keeps it under. Some conceive that expression, *Gen. 49. 9.* concerning *Judah* compared to a lion, reaches this sense, *Judah is a Lions whelp; from the prey my son, thou art gone up; he stooped down, he couched as a lion, and as an old Lion, who shall rouse him up?* As if that crouching and lying down, were when he hath taken his prey; who dares to stir up a Lion, when he hath his prey under him, if any dare, the Lion will make them a prey too. We see in daily experience, how angry a dog will be, if you stir him up, when he hath but a bone under him. Such a violence is noted in this expression, *you throw your selves down upon a poor fatherless one, a man in a low condition, as if you would tear him to peices, and eat him up at a morsel.* Our translation comes neer this signification of the word, *Ye overwhelm the fatherless.*

731

ruit, irruit,

The word signifies to run upon one with violence; and hence Giants are called *Nephilim* in the Hebrew, which is as much as to say, *Oppressours*, because they overwhelm the weaker with force and violence.

Σκandal. ζω,
Scandalum est
impedimentum
in via, ut quis
vel collabatur
et ruat, vel ab
instituto cursu
impediatur.

Mr. Broughton translates the word to another sence, as noting, not an open violent way of oppressing, but a secret subtil way of circumventing, *Ye lay a snare for the Orphan*: the word may bear that sence, namely, *to set a trap or to lay a snare*: And he parallels it, with that word used often in the new Testament *To scandalize* or offend a brother, which properly signifies to lay a trap or a snare to set somewhat whereby to entangle or catch a man, that he may be stopt and hindered in his way. Thus *Job* of his friends, you set a trap to ensnare, and make a pit for me to fall into, or you lay a stumbling block to cause me to stumbl, in, or turn out of, the ways of holiness, while you would perswade me, that he who walks uprightly in that way, shall never meet with any rub of outward trouble. What is this but to discourage me in the way I walk, because therein I have met so many troubles. Thus you lay a snare for,

The fatherless.] The word strictly taken, notes a child, whose parents are dead, Some of the ancients say, the word *Pupil*, with

which is from the latine, ſignifies one without fight, or wanting the apple or Pupil of his eyes, becauſe being deprived of his parents he wants the light of counſel and direction, to carry him on in his courſe through the world. What *Moses* ſpoke to *Hobab* his father in law, is a truth of all good parents to their children, *They are to them inſtead of eyes*, Numb. 10. 31. But here by fatherleſs, we may rather underſtand any one, that is deſtitute of help, though himſelfe be a father. He that hath many children may (in this ſence) be an Orphan, that is, friendleſs and comfortleſs. So *Pſal.* 10. 14. *Thou art the helper of the fatherleſs*; that is, Thou art the helper of all thoſe, who want help. That's the meaning of Chriſts promiſe to his Diſciples, *I will not leave you comfortleſs*, the Greek is, *I will not leave you Orphans or fatherleſs*; Orphans and fatherleſs are uſually full of ſorrows, therefore to be left fatherleſs, and to be left comfortleſs are the ſame. In this larger ſence take *Jobs* mind, *You over whelm the fatherleſs* that is, you overwhelm me, who am a poor, deſtitute, helpleſs man, who have no friend, ſuccour or ſupport.

And you dig a pit for your friend.

Word for word, thus, *You dig for your friend*. And this is on all ſides agreed on, to intimate the ſecret circumventino or ſubtil practice (as *Job* apprehended) of his friends. For in Scripture, to dig a pit is a proverbial ſpeech, and imports the laying of ſome ſecret plot to circumvent another, either in word or deed. So *Pſal.* 7. 15. *He made a pit and digged it, & is fallen into it himſelf*; that is he, deviſed ſome miſcheivus device to entrap his brother, and the miſcheif is fallen upon his own head, *Pſal.* 64. 5. *They commune of laying ſnares privily*; And *Iſa.* 29. 21. the Prophet deſcribes the evil workers, thus, *They dig deep to hide their counſel from the Lord*; wicked politicians are diggers and underminers; ſometimes this is true literally (as in our powder-plotters) but myſtically and myſteriously every one that layes a plot (though he never breaks ground) is ſaid to dig a pit for his neighbour. In the old law (*Exod.* 21. 33.) A proviſion was made, that whoſoever digged a pit, ſhould cover it, becauſe pits were dangerous, both for men and cattel. To dig a pit for his friend; is to endanger a friend.

In this ſence, the latter part of the verſe agrees with Mr Broughtons translation of the firſt, *Ye lay a ſnare for the Orphan, and ye dig a pit for your friend*; False and fallacious arguments are traps

*Pupillus ſunt
Augustinum &
Iſidorum ita di-
citur, quaſi ſine
oculo, quæ pu-
pillæ dicuntur,
i.e. parentibus
orbu.*

*Voluit laqueum
& decipulam
fructu ad eam
capiendum. i.e.
captionibus &
cavi eum ni-
tami circum-
venire. Metes!*

traps and pits, in which the innocents are entangled. And *Job* supposes, his friends intended to cast him down into the pit of despair by charging him with hypocrisie and rottenness of heart in his profession.

Significat fodere
& convivium
instruere. Epu-
lamine super so-
cium vestrum.

There is a further apprehension concerning this word, *You have digged a pit.* Some of the Hebrew Doctours translate thus, *You make a feast upon your friend.* The word signifies not only to dig a pit, but to feast & banquet, & it notes some sumptuous exquisite banquet, 2 King. 6. 23. *And he prepar'd great provision for them.* In this book Chap. 41. 6. The word is used in that sence, where *Leviathan* is described too big for a banquet, *Shall thy companions make a banquet of him?* that is, are the fishermen able to catch and eat *Leviathan*? As if *Leviathan* scorned the fisher-mens engines, their nets and hooks.

Taking the word so, the meaning of the clause may be thus conceived, *You overwhelm the fatherless, yea you are not contented with that, but you feast upon your poor friend,* that is, you rejoyce in his misery, and make your selves merry with his sorrowes; as the *Phylistines* dealt with *Sampson*, when they had put out his eyes, *Come let us bring him out, and make sport with him;* So saith *Job*, you deal with me, you oppress me, and then make your selves merry with my sorrowes. The tears of an oppressed poor man, are as wine to the oppressour, he drinks them down; the groans of a poor man are as musick to a wicked oppressour, and his flesh is as meat to him. Hence observe; First,

To be fatherless is to be in a sad condition. They who are fatherless, are friendless, and so much subject to oppression. They who have least help in themselves, have usually least help from others, and often receive most hurt from others. Hence we find (Ps. 146. 18.) the oppressed and the fatherless put together; as if the fatherless were to expect oppression for their portion, & they who needed most protection, should be sure to find most vexation. We use to say, where the hedge is lowest, there men goe over; it is so in every dayes experience. The mighty *Nimrods* ride over the backs of the poor. And where the hedge is low, they make lower gaps, to pass over more easily to their own designs. This spirit of oppression is described raging against those, who are under heaviest pressures, Psal. 69. 26. *They persecute him whom thou hast smitten, and they talk to the grief of those whom thou hast wounded:* When wicked men see a man afflicted by the hand of God,

God, they afflict him more; when they see God hath wounded him, they will kill him. The trouble he is in, makes their victory more easie; As when the Philistines fell before Jonathan (1 Sam. 14.) his Armour-bearer slew after him; so do these, they slay those who are fallen before the afflicting hand of God. Observe secondly;

That it is a great aggravation of the sinfulness of oppression and wrong-doing to oppress or do wrong to the fatherless. Commonly the poor are more oppressed, but alwayes there is more sin in oppressing the poor, though to oppress or wrong the rich be a sin, and a very great one. What a stock of wickedness doe they gather, who take from those to whom they are bound to give, who make them naked and hungry, whom they should cloath and feed; who are straitned in justice towards them, to whom they ought to be enlarged in charity. It is a sin to deny them justice, who need not your charity, but to be unjust where we should be charitable, how sinful is that! It is a great sin to take away from him, who hath abundance, but to take away from him, who is in want, is an abounding sin. Therefore we find that given not only as a rule, but as a charge, Prov. 22. 22, *Rob not the poor because he is poor*, make not poverty your advantage for robbery. There is much baseness in it (besides the sinfulness) to trample upon those whose cannot resist, and perhaps dare not complain. God is most resisted in wronging those who cannot resist others, or right themselves. When we help a poor man (especially a godly poor man) God himself gaines, and (in a sence) is enriched by it, because God receives glory, and is paid (which is his greatest renew from man) in honour and in praise, for all the help we give such poor. In our alms, we performe Gods promises for him: and they who receive promises, cannot but return praise. On the other side, when we wrong the poor (especially the godly poor) God himselfe looses, and (in a sence) is impoverished; because not onely his praise (as much as we can doe) is withheld, but his truth and faithfulness are questioned. Mans uncharitableness, would make void the promises of God; and when promises lye unfulfilled, praise lyes unreturned. Hence that threatening prohibition, Prov. 23. 10, 11. *Enter not into the field of the fatherless*; that is, make not a forcible or violent entry. Why is it more dangerous to enter into his field, than into anothers? Or is there any license here to enter

enter into the field of a rich man, or to trespass upon him ? No, there is no licence to trespass upon a rich man, or to enter upon his field, but take heed you enter not into the field of the fatherless ; why ? *For their redeemer is mighty, he shall plead their cause with thee ;* Though poor orphans and fatherless have no might, no help, they can not plead themselves, and they have no friend to help or to plead for them, they cannot get an advocate or Counsellour to speak in their cause, *Yet their redeemer is strong, he will plead with thee ;* He will plead with thee, for the wrong done the fatherless, as for a wrong done himself, because thou hast oppressed one, whom he undertook to protect, and so (as much as thou canst) hast brought up an ill report upon the Lord, as if he were either forgetful of his word, or unable to accomplish it. *We vex and tear the promises of God, every time we vex and tear the poor of God.* How sinful then is this sin, by which at once we brake the command, which God gives us, to relieve the poor, and weaken the promise, which God hath given the poor, that they shall be relieved.

Observe further from that expression of their cunning dealing with him, *You dig a pit for your friend ; deceitful words are as pits and snares to catch men in : The tongue is a great insnarer.* The tongue teacheth to lay a snare, *Balaam taught Balak to lay a stumbling block before the children of Israel, Revel. 2. 14.* He taught him how to dig a pit, and set such a snare as catcht the people into adultery and Idolatry : The tongue is a Egreat ngeener, a trap-setter to catch and intangle both the estates and souls of men.

And we may note another point, from the relation of the person for whom this pit was digged, *You dig a pit for your friend.* It is a great aggravation of unkindness, to endeavour their hurt, to whom we are bound by many names and obligations to doe good, or to whom we have made profession of our readiness to doe them good. The more duty or respect we owe any man, the more is our sin when we neglect him.

The three remaining verses of this Chapter, contain *Jobs* admonition to his friends, wherein he advises them, to deal better, or more moderately with him, and so he makes a transition to the latter part of his speech, in the seventh Chapter, wherein he returns to the old matter, the justification of that complaint made against his life, and the equity of his desire to die.

Verse 28 *Now therefore be content, look upon me, for it is evident unto you, if I lie.*

Now therefore be content, &c.] Some read it, *Now therefore begin to look upon me, or to look more favourably upon me*; as if he had said, all this while ye have hardend your faces, & clouded your brows against me, therefore now begin to be more benigne in your aspects towards me. The word signifies, to begin, or take a thing in hand willingly; as also to be well pleased, content or satisfied, the sense of all comes to one point. We translate in the letter, *Now therefore be content*, doe this thing freely, be satisfied and acquiesce in it: as we use to cool and calme an angry friend, who disputing or speaking to a business, growes hot and passionate, *I pray, sir, be satisfied*, let us goe on meekly and moderately.

Look upon me. Which notes either his desire of their friendly compliance with, and respect to him, as Mr Broughton reads, *Now therefore be content, regard me*, or it notes the strength and firmness of *Jobs* resolution, in this contest with his friends, *I am not afraid to look you in the face, or to speak face to face*, look upon me, you shall not read either fear or falseness written in my forehead; the lines and characters of my countenance, shall shew you nothing but the soundness and integrity of my conscience. *For it is evident unto you, if I lie*; you will anon read the lie in my face, if there be a lye in my heart; therefore break not off with me, turn not away in discontent, let us discourse a little more about this business, and the truth will appear.

It is evident unto you, if I lie. The Hebrew is, *it is before your face if I lie*, that is (as we translate) it will quickly be evident, and appear unto you by a little sober debate of this business, whether I am right or no.

Some think, there is a kind of secret imprecation in this speech, *It will be evident unto you, if I lie*: As if he had said, *Let not the Lord be merciful or gracious unto me, let not the Lord pity or spare me, if I am false hearted and lie unto you.* It is frequent and familiar in the Hebrew, to give such expressions of an oath; As in that oath of God, *Psal. 95. 11. quoted Heb. 3. 11. Unto whom I swear in my wrath, If they shall enter into my rest*; which we translate by a plain negative in both places: *They shall not enter into*

לֹא

Acquiescere in re quapiam e- amque tota voluntate ample- di. Significat etiam inchoare, Deut. 1. 5. Gen. 18. 17.

על בניכם

Et in faciem vestram si mentior; sc. despectam vel mortuar, vel non sit mihi propitius Deus, vel tale quippiam, Mer.

to my rest. And Psal. 89. 39. *Once have I sworne by my holiness, that I will not lie unto David; or, if I lie unto David, then, let not my word be taken any more; So, Job here, it will be evident to you, if I lie, and if I doe, let me not have help, or strength, or support from God any more,*

*Memire est
contra mentem
ira.*

To lie, may be taken two wayes; either strictly, as to lye, is to speak that which is false, with an intent to deceive. To speak against clear knowledg, is the proper strict sence of a lye. Or to lie, signifies to fail, or to come short in that which is expected from us by others; To frustrate any of their hopes, is to lie to them; and so it is applied oftentimes to the fruits of the earth, (*Hab. 3. 17.*) *Though the labour of the Olive shall fail,* the word is, *though the labour of the Olive should lie,* that is, though you coming to find fruit of the Olive, should find none there. The Olive whose faire leaves promise and speak you fair, as if you should have fruit, if when you come, it yeilds none, this Olive lyes to you: So (*Hos. 9. 2.*) *The new wine shall lie,* we translate it, *The new wine shall fail,* that is, the vines which speak thus much, that you shall have new wine shortly; if when you come, there is none, *the vines lie.* In either of these senses we may understand it; *If I lie;* that is, if I speak any thing against my mind, wittingly or willingly; or if I fail in this business, if I am like the vine or like the olive, when they give no fruit according to expectation; it will be evident unto you, you shall see if we discuss this controversie a little further, the truth will out, whether I shall fail or believe your expectation or no. That place (*Chap. 24. 25*) will expound it so, *who will make me a liar (saith Job) and make my speech nothing worth?* as if he had said, my word shall be made good, and I will not fail in that which I have undertaken, or taken upon me.

*Spem mentita
seget. Hor.*

*Totus hic ver-
sus eleganter
insinuat rem fo-
rensem, nempe
judicij stric-
tissimum examen
consentes &
testes interroga-
non solum ver-
bis sed etiam
oculis et intuitu.
Bold.*

There is a further apprehension about these words, *Look upon me, it is evident unto you if I lie,* as if they were an allusion to the carriage of Judges and Magistrates towards offenders, in publick judiciary tryals: when an offender, or one accused for any offence, is brought before a judge, and stands at the bar to be arraigned; the judge looks upon him, eyes him, sets his eye upon him, and he bids the offender look up in his face, look upon me (saith the judge) and speak up; guiltiness usually cloudes the forehead, and cloathes the brow. The weight of guilt holds down the head, *The evil doer hath an ill look,* or dares not look up; how glad is he if the judge look off him. We have such an expres-
sion

pression, *Psal. 11. 4.* speaking of the Lord, the great Judge of Heaven and earth, *His eye lids try the children of men*, as a Judge tries a guilty person with his eye, and reads the characters of his wickedness printed in his face; hence we have a common speech in our language, such an one *looks suspiciously*, or *he hath a guilty look*. At that great Goal-delivery, described (*Rev. 6. 16.*) all the prisoners cry out to be *hid from the face of him that sate upon the throne*. They could not endure to look upon Christ, and they could endure Christ should look on them; The eye-lids of Christ try the children of men. That of *Solomon* may help this sence, *Prov. 20. 8.* *A King that sitteth in the throne of judgment, scattereth away all evil with his eyes*. Wickedness cannot endure to be under the observation of any eye, much less of the eye of Justice. Hence the actors of it say, *who seeth us*. It is very hard not to shew the guilt of the heart in the face, and it is as hard to have it seen there. *Job* seems to offer himself to the view of the severest Judge, *Be content, look upon me*, if I am guilty, it will quickly appear unto you, my hypocrisie will break out in my face, and you may read my conscience in my countenance. It is noted of *Paul*, *Acts 13. 59.* that when he had to deal with *Elimas* the Sorcerer, *he set his eyes upon him, and said, O full of all subtilty*. The Apostle beat him down, as it were, with a cast of his eye; *Job* bids his friends look upon him as long, and as critically as they pleased, he was not afraid of their looks.

*Hæc quæ in dis,
file est, crimen
non prode
vultu, Ovid.
secund. Metam.*

Lastly, thus, look to me, that is, attend well what I say, I will explain my mind so fully and clearly to you, that it will quickly be evident to you, whether I am right or wrong.

We may observe from this passage, first,

That uprightness hath much boldness. He that hath a good cause and a good conscience, is not afraid to be searched to the bottom; he cares not who looks upon him, or who looks into him. *David* in regard of the uprightness of his heart, calls unto God himself, *Search me and try me, if there be any way of wickedness in me*, *Psal. 139. 23.* *David* was so assured of his own integrity, but he was not afraid to put himself upon the highest tryal, in that point: A holy heart is willing, that God and men should search it, even search it with candles, as God threatens he would the corrupt and false-hearted Jews.

secondly note this from it.

Where a lye is, it will not be hid. A lye [will break] forth.

Bbbb

one

one time or other, you may cover and hide a lie, you may keep it close and sit upon it, as *Rachel* upon her fathers Images, but at last it will be evident, a lye will out. We say, *Truth is the daughter of time*, and so is a lye too: a little time will bring that work of darkness to light.

Take the word in the other sense, for failing, and it yields us this instruction. That

He who hath uprightness of heart, is steadfast for ever. Truth is uniform: Which way soever the wind and the world turn, his posture is the same, Christ will not fail him; therefore he cannot. Such a man is as *Mount Zion*, that shall never be removed; where the heart is sound, the actions are steady; and he that moves upon a right principle, moves regularly; and in all changes of events, changes not his way: try him, and try him again, it will be evident unto you, he will not lye. Grace is ever the same, and renders them who have it, like him (in their degree) from whom they have it, *without variableness or shadow of turning*. He that is not (for the substance) what he was, was never what he ought to be, sincere. He that is upon a good ground, and knows his ground, will stand to it; trust him (as a creature may be trusted) and he will not fail.

Vers. 29. *Return I pray you, let it not be iniquity, yea return again; my righteousness is in it.*

He goes on to bespeak his friends to hear him better.

Return.] The word signifies.

First, A Local return, or returning from a place.

Secondly, It is used Metaphorically, to return from anger, or

Ubi to turn anger away; *Isa* 5. 25. *His anger is not turned away, the Lord did not turn from his fierce wrath.* Some understand it so here, *Return I pray you*, that is, I beseech you be not so angry, be not so hasty and so cholerick with me.

Redire Thirdly, To turn or return, noes desisting from our purpose, or the change of our resolutions. And thus it is the same with repentance. The Scripture abounds with the word in this sense, I shall not need to quote texts: Thus most understand it here, *Return*, that is, *repent of your former hard dealing with me*, persevere not in it, persevere not in your uncharitableness.

Ubi redieritis, Or lastly, *Return*, that is, weigh the matter better, *Return*, look it over again, let it have your second and more settled thoughts,

Redire signifi-
cat, sed saepe
transfertur ad:
animum, est q, d
proposito ab si-
stere, institu-
um vitae mu-
tare, & peni-
tentiam agere.

Ubi redieritis,
& rursum re-
dieritis, id est

thoughts; consider, whether I speak not as one constrained to this seeming impatience, from real sorrow, rather then from a professed hypocrisie. So he bespeakes his friends again, Chap. 17. 10. *But as for you all, do you return and come now* (that is, be better advised, as the next words expound his meaning) *for I cannot find one wise man among you.* As if he had said, you have not shewed any great treasures of wisdom, in all your disputations against me hitherto; and therefore he tells them, (chap. 19. 28.) *what counsels became them to take. Ye should say, why persecute we him? let us give over such hard censures and wounding language.* Say to your selves, *let us return*, as here he saith to them, *return I pray you*

Let it not be iniquity.] Some understand it thus, let not the thing which is objected against me be iniquity, object not unrighteously against me: Or thus,

Secondly, In this disputation, as it shall be carried out again, deale not so unequally, so unjustly and hardly with me as before, deal fairely, uprightly, candidly, and friendly with me; *Return I pray you let it not be iniquity*; let there not be such wrangling, and hard speeches between us, as hitherto there have been. Mr Broughton agrees to either sence. *Change your mind now: Let my righteousness be objected.*

Yet the Hebrew particle (*A*) doth not alwayes forbid, but often notes, simply to deny; and some translate here, for a plaine deniall, rather, then a forbidding *Not as we, Let it not be iniquity* but, there shall not be iniquity, that is, in my words, or in that which I shall speak. and we may connect it with the latter part of the verse, *my righteousness is in it.*

Ye returne againe. He advised them to return before, now he doubles his advice. *yea returne againe.* Such reapeate double speeches in Scripture, note;

First, A vehemency of spirit in the speaker,

Secondly, A necessity of obedience to the thing which is spoken, by the hearer. It is surely a weighty and a necessary point, which is spoken and spoken again. *That's a double duty, and calls for double diligence, which we are doubly call'd to, Returne I pray you,* doe not think that this is a small matter, a businesse of iudifferency, *returne againe.* As (Cant 6. 13.) *Return, return, Shulamite returne, return: There was greatesse necessity for the Shulamite, to return, when he was so often cryed after to return.* So, *Rejoyce and*

*ubi iterum at;
iterum omnia
diligenter dis-
cussis, eo-
dem subinde
redeunt, &
eadem accura-
tius reputantes,
meani cognos-
centis justitiam.*

*Particula 72
non semper
simpliciter
prohibet
aliquando
negat.
Non erit ini-
quitas in
verbia meis
scilicet.
Marc.*

again I say rejoyce, saith the Apostle, to note the vehemency of his spirit, and the necessity of that Gospel-duty, or how exceeding becoming it is, for Christians to walk chearfully and rejoyce. Here then, *Return, yea return again*, is, as if he had said, there is great cause you should return, and be better advised, that you should consider otherwise of my case, than hitherto you have done.

My righteousness is in it. That is, I am righteous in this matter, in this business: or upon such a further consideration and returning to the question, my righteousness, (by a true stating of these differences) will appear unto you. Job was no *Justiciary*, no boaster in, or of his own righteousness; but he speaks of the righteousness of his cause, and of the uprightness of his conscience. According that of (Psal. 73. vers. 6.) *Thy righteousness shall appear as the light*, that is, the righteousness of thy cause: so saith Job, *my righteousness is in it*, when you return and return again, to consider diligently and seriously of this business, you will find the result of all will be, that my righteousness is in it, that is, that I am in the right, or free from blame in this business, that I have not broken the rules of justice, or departed from a good conscience.

Fortē indigna-
bundi diceffam
parobant am
surrexerant
dicefluri, qua-
re illos invitat
ad promoven-
dam disputati-
onem. Pined.

Further, Others conceive Job bespeakes his friends in this quick language; *return, yea return again*, to recall his friends, who were ready to go away in a pett, or in a fume, as we use to say, they were rising to be gone, and Job hastily calls them back, *Return, I pray return*; As a man in discourse growing so hot, that the house cannot hold him, but he will break away, is usually reinvited, *pray stay Sir, return again*; so Job return again, *my righteousness is in it, you shall see I will make the matter good*.

Hence Observe, First (taking the return in a Metaphorical sense.

That a passionate or inconsiderate man, goes from himself, and from the matter. Passion carries from the business before us. An angry mans discourse runs wild, he had need be reduced. Consideration is the returning of a man unto himself, or his coming home. As the passious of the concupiscible appetite, and intemperancies of youth, carries a man beyond his bounds (and therefore the Prodigal repenting, is said to come to himself, (Luke. 15. 17.) so likewise doth the passions of the irascible appetite. Anger disorders and discomposes the spirit, as much as luxury.

Secondly observe,

To persist in evil is worse than the committing of evil. The one is common to man, the other peculiar to the Devil, and his peculiars, who know no repentance. It is bad enough to do ill, but not to return from evil, is inexcusable; therefore the Lord often by Prophets layes this as the heaviest charge of all upon his people. He taxes them with their departures from him: But especially with their refusal to return unto him, *Yet have ye not returned unto me*; this is more sinful than all the sins you have committed, you have not returned, you gone on and persevere in evil. The sword of God proclaimes alike voice in our eares at this day, *Return return again!* We have departed and gone away from God, let us not draw that ancient charge upon our selves, *I have smitten you, yet have ye not returned unto me.* It is not sinning, but not returning, which brings final condemnation, *Impenitency seales the stone of destruction upon Persons and Nations.*

Thirdly, whereas these words, *Return, let it not be iniquity*, are referred to *Jobs* friends, as if he had said, *Let not this your passion make your sin fouler and greater*; you have sinned already, but if you return not, your sin will be iniquity shortly.

Note;

He stops his sin from being an iniquity, who hastens his returning from sin.

Every sin, the least sin, is sin, as the least drop of water, is water: but every sin (in a strict sence) is not iniquity. The nature is the same, but the decree varies. As many a child never comes to be a man, so many a sin comes not to be an iniquity. *Happy is he that taketh those little ones, and dasheth them against the stones.* That returns before their sin be an iniquity.

Fourthly, observe further, how *Job* calls upon his friends, when he sees them transported (as he thought) with passion: he leaves complaining of his own sorrowes, and gives them good counsel; he, for that present forgets his own ruines, that he might amend them.

It is our duty to reclaim, and to appease those by gentle entreaties, who, we suppose, have wronged us, or gone astray from truth.

Job doth not rail vpon or revile his friends, but beseeches them to be better advised. and consider what they did.

Fifthly, thus he saith, *Return, ye return again* taking this for

for a call to a more serious consideration of the business, we may note,

That a mans case and condition must be considered and considered againe, twice that is, fully considered before he be condemned. We must give account of every idle word, much more then of every unjust sentence or censure: It is but wisdom to consider strictly, about which we must give so strict an account.

Sixthly, in that he saith, *My righteousness is in it.* Observe,

That a good cause, the more it is searched into, the better it will appear: the deeper you digg into it, the more truth and holiness you will find in it. Search a Godly man, and the lower you goe, the better he proves; the nearer you come to his heart, the richer treasures of grace and uprightnesse will be discovered. Whereas take an hypocrite and you may have a little good mettall at his tongue, or, his lips maybe gilded over with good words, but search him to the bottom, and there is all rottennesse, even seven abominations, at his heart. A godly man is not gilded, but gold. Search a Job quite through, try him to the center, righteousness is in all his wayes, the further you search, the better he is and he will be best of all at last.

Verse 30. *Is there iniquity in my tongue? Cannot my taste discern perverse things.*

Thus he concluds his directory to his friends, and his preparatory for what himself intended to pursue in the next Chapter. *Is there iniquity in my tongue?* doth my tongue speak unequal, or evil things? Hath any thing bin spoken by me against common right, or against the divine rule? hath my tongue uttered any iniquity from my heart Hath the sinfulness of my heart broken forth at my lips? Or hath it appeared, that I have done wickedly by what I have said? When my words are duly weighed, I shall not appear; the man you make me.

The word signifies calamity or misery, as well as iniquity, and so we may take it here. *Is there calamity in my tongue?* That is, doe my words bespeak or invite my afflictions. We find the word used in that sense Psal. 52 2. *Thy tongue deviseth mischief, or calamity; Iniquity devised or framed by the tongue is often a scourge upon the back,* Micha 7. 3. *The great man uttereth his mischievous*

*Formula est
se ipsum com-
pellantis, &
animum suum
scrutantis, & illa
examinantis
Cec.*

*Verba per
stultitiam &
temereditatem
palata, latentis
pravitatis
indices.*

*&
dierit.*

mischievous desire; The mischievous evil words of his soul. Is there (saith Job) any such mischievous device in my tongue? Have I spoken poison to infect you, or blaspemy to dishonour God.

Dober Havoib Naphsh.

Cannot my taste discern perverse things?

Cannot my taste?] The Hebrew is, *Cannot my palate?* And because the palate is exquisite in tasting, therefore by a trope the organ is expressed for the act, *Cannot my taste discern, cannot my palate,* Or as others, *Cannot my mouth discern perverse things?* That faculty of the soul, whereby we discern, or distinguish just from unjust, truth from false-hood, as sweet is distinguished from bitter, by the palate is elegantly called the palate of the soul.

Cannot my taste discern? The Hebrew is, *Cannot my taste understand perverse things?* It is usual in Scripture to ascribe understanding not only to the senses, but also to the tongue, and sometimes to the hand. Understanding is ascribed to the tongue in the place before named. *Psal. 52.* where the tongue is said to *devise mischief.* The tongue, properly cannot devise, the tongue doth but utter mischief, it is the mind or heart that deviseth. The shop is within, where mischief is forged and framed yet the contrivance of it, is in that text given to the tongue. There is a twofold reason of it, why the holy Ghost attributes the work of the understanding to the tongue, hand, or senses.

First, there is a great affinity between reason and speech, and therefore the tongue, which is the instrument of speech, is honoured with the work of the understanding? And so great is the affinity between reason and speech that no creature, void of reason can speake; speech is a peculiar property of the rational creature, *Speech is or ought to be the immediate issue or birth of reason.* Words are conceived in the mind, and born at the tongue. And words are the image of the mind. We may see what work is wrought in the mind, by that which is spoken by the tongue. The shape of a mans heart (when he speakes himself) comes out at his mouth. And therefore before a man speaks, he meditates. Meditation is the conception of words, as speaking is the production of them. Thus the Lord charges Joshua (*Chap. 1. 8.*) *The book of the law shall not depart out of thy mouth but thou shalt meditate therein day and night.* One would think it should rather have

Palatum, elegantissimi Metaphora, a sensibus externis, ad interiores translata, appellatur illam animae facultatem, quae iusta ab iniusta, vera a falsis, & equa ac recta ab iniqua & perversis dignoscuntur, non secus ac palato cibi dulces ab amaris &c. Merc.

* *Scriptura saepe lingua, faucibus manibus tribuit, quod mentis & intellectum proprium est se. meditari & intelligere. Magna est rationis & orationis cognatio.*

have been said, *The Book of the Law shall not depart out of thine heart, but thou shalt meditate therein, or if not out of thy mouth, then thou shalt speak of it.* Meditation is too high a work for the mouth, yet, because there ought to be much meditation about the Law of God, before a word of it comes out of the mouth, therefore the Lord saith, *The Book of the Law shall not depart out of thy mouth, but thou shalt meditate therein day and night*; that is, as oft as thou shalt speak, thou shalt meditate, thou shalt not speak rashly, it shall not be the work of thy tongue alone, but of thy mind and tongue together.

P rud³ suis,
manibu³ manus
ac si p³ e
misterio rum
conscia³ erant.
Onkel.

בהבון ור
כפי
In intelligene-
tiis manuum,
vel volarum.

There is a second reason, why acts of the understanding are ascribed to the tongue, or to the senses: because when a thing is well spoken, or duly acted by any sense, reason is the guide and the bodily Organ is under the dictates of the mind or understanding. So Gen. 48. 14. when old *Jacob* in giving the blessing unto *Josephs* children, *Manasset* and *Ephraim*, laid his right hand upon the younger, and his left hand upon the elder, the text saith, he made his hands to understand, we translate, *he guided his hands wittingly*; there was so much reason, such divine reason in that act of *Jacobs* hands, in laying his right hand upon the younger, that the Hebrew gives it with this elegancy, he made his hands to understand; which one of the Jewish writers, learnedly expounds thus, *He order'd his hands wisely, as they had been made acquainted with that great mystery of Gods counsels, that the greater blessing was the portion of the younger Son.* And so the Psalmist (*Psal.* 78. 72.) speaking of *Dauids* reign and government saith, *He governed them by the skilfulness of his hands.* The Hebrew is, *by the understanding of his hands*; and more, *the understanding of his hands.* Or as one renders it, *The discretion of his hands, or the prudence of his palmes*, ascribing all kind of politick knowledge and understanding unto *David*. *David* in outward administrations of the Kingdome, acted with so much reason and justice, that his very hands are said to understand; *His hands understood more, than the heads of other Princes.* As *Dauids* hands, so *Jobs* palate or taste, had an understanding, *Cannot my palate understand?*

Yet further, 't is frequent in Scripture metaphorically to translate things, which are only acted or apprehended by the inward senses, to the outward. Taste properly, is of meat and drink; the humour or moisture, which is in meates, suitable to the salival humour

humour in the mouth, causeth pleasantness of taste. Here *Job* speaks of doctrines, or of actions, *Cannot my taste discern perverse things?* If a thing be perversely or properly, truly or falsely spoken, cannot I taste it quickly? And hence the word of God is compared to those things, which are the object of taste, as to milk, and to strong meat, 1 Cor. 3. 2. *I* (saith the Apostle) *have fed you with milk, and not with meat;* that is, with easie and common truths, not with the more misterious parts of Gospel-knowledge, because ye were not able to bear it. The taste of such mysteries was too strong for your paltates. The same Metaphor is enlarged by the Apostle, *Heb. 5. 12, 13, 14.* And in this book we find it more than once, *Doth not the ear try words, and the mouth taste his meat* (*Job 12. 11. Chap. 34. 3*) That is, doth not the ear try words, as the mouth tastes meat? *Cannot my taste discern*

Perverse things?

That is, words ill spoken, or wrong placed. The word signifies also, any calamity or sad accident. And so Mr. Broughton renders it. *Cannot my paltate declare all kinde of heavy sorrows?* Do ye think I have lost my judgment of things, and that I cannot tell, when I am pinch't or pain'd.

First, in that he saith here, *Is there iniquity in my tongue?* Observe,

The tongue oft times discovers the iniquity of the heart.

If there be iniquity in the heart, it will one time or other break forth at, and blister upon the tongue. He that is rotten at his heart, is commonly rotten in his talk, *Math. 12. 34. Out of the abundance of the heart, the mouth speaks.* And when there is abundance of iniquity in the heart, there is seldome a dearth or scarcity of it in the mouth: especially in times of trouble, that iniquity and corruption, that disease and plague of the heart, will break forth at the lips. As, *Evil words corrupt good manners;* so evil words discover that our manners are corrupt. There are few men, but as the Damocel spake to Peter, *Thier speech bewrayeth them,* and you may smell the filth of their hearts by their breath. Secondly, observe from these words, *Is there iniquity in my tongue?*

He whose heart is upright, may know that he is upright.

When *Job* questions, *Is there iniquity in my tongue?* He resolves

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resolves, *There is no iniquity in my tongue*; none of that iniquity, which you charge me with. I grant a believer hath not alwayes a sight of his own integrity and uprightness, many a soul bears false witness against himself, and oppresses his own innocency; yet for the most part sincerity hath a witness in it self, and holiness carries a light by which it is seen to him, that hath it. An upright heart may know his own uprightness, and in denying any iniquity to be in his tongue, Observe,

It is a duty to maintain our own integrity and uprightness.

Job was upon it before, and is now upon it again, and he will be upon it afterward, he never gives over justifying of himself against man, though he had not a word to plead for himself against God.

Fourthly, From the latter clause, *Cannot my taste discern perverse things?* Observe;

Reason distinguishes truth from falsehood as the palate distinguishes bitter from sweet. Reason is the souls taster. Princes have their tasters before they eat, lest there should be poison in the dish. God hath given unto man a taster for his spiritual meat. The Pope will not suffer the meat he provides and cooks to be tasted, but will have it swallowed whole, or else he will thrust it whole down their throats. *It is a like spiritual tyranny, to starve soul, and to cram them.* It is our duty, when meat is set before us, and we are at a full table of knowledg where variety of doctrines and opinions are served in, then to call for our taster. We may be surfettted else, if not poisoned. There may be a wild guord among good herbs in the pot, and so death in the pot too, therefore first tast, then eat and digest. A Christian hath a taste to discern error from truth, why then should he be denied the use of it? A woe is pronounced against those, who offer unwholsome doctrine, Is. 5. 20. *Wo to those that call evil good, and good evil, that put light for darkness and darkness for light, that put bitter for sweet, and sweet for bitter.* A like wo is due to them, who will not give others leave to discern for themselves what is good or evil, light or darkness, bitter or sweet; as good let another live for us, as another taste for us. And their misery will be little less, than the woes of these men who cannot or will not take pains to distinguish, when evil is called

called good and good evil, when light is put for darkness, and darkness for light, when bitter is put for sweet, and sweet for bitter, or (as *Job* speaks here) *Whose taste cannot discern perverse things.* There are some whose taste is so far from discerning perverse things, that it is easie to discern, their taste is perverse, for, bring them wholesome, true and savoury doctrine, they say it is bitter, or false doctrine; bring them false doctrine, a lye, a dream a fancy, a meer humane invention, dish out such provision before them, that's excellent chear. This was the heaviest curse, which God sent upon the Gentiles, *Rom. 1. 28* God gave them over to a reprobate mind, to do those things, which are not convenient, that is, to a mind void of judgment, a mind that could not taste or distinguish things, therefore the issue or effect was, *They did things which were not convenient*; as if a man not being able to judge of meats, eats poyson, or meats most contrary to his health and constitution. It is a fearful judgment to be given up to an unapproving mind, to a mind that cannot discern truth from falsehood, the Oracles of God, from the forgeries of men, superstition, from holy worship. *It is a sad thing to loose our spiritual senses.* Such as play the wantons with the word of God, and walk below the truths they know, are at last given up to a reprobate mind, to a mind not able to know the word of truth, and then they swallow down error for truth, and suck in deadly poison, like sweet pleasant wine. The Apostle speaking of the difference of doctrines, under the metaphor of meats, saith, *Milk is for babes, but strong meat is for them of full age, even for those, that by reason of use have their senses exercised to discern good and evil*; that is, their spiritual senses exercised to taste this, from that doctrine, and not to swallow every doctrine alike. It is a great blessing, when a people have senses exercised; and it is a blessing we have much cause to pray for, in these times. That many palates are out of taste, is too apparent by the multitude of heterodox opinions, which go down without disrelish. Some, which would even make a man tremble to name them, are entertained with delight. Some, which dissolve our comforts, and breaks us off from comfortable communion with Christ: Some, which shake, if not overthrow the very foundations of faith, are swallowed as pleasant morsels. Doth not this convince, that there's a want of *Job's* taste among us to discern perverse things. Therefore get your senses exercised, be established in the present truth, that, ye, as this holy man in the midst

of all bodily distempers, and outward troubles (which usually put the natural pallate out of taste) may yet even then, as he, have your inward senses exquisite, and your spiritual pallate exact to discern right from perverse things. Lastly, note,

False doctrine, or true doctrine falsely applied is a perverse thing

False doctrine perverts, First, Reason; Secondly, Scripture; Thirdly, the souls of men. The Apostle (*Acts 20. 30.*) prophesies to the Church of Ephesus, and with them to all Churches, *That out of that out of themselves men should arise, speaking perverse things to draw away disciples after them.* Holy doctrine draws men to God, and false doctrine draws men to man. *As itching ears heap teachers to themselves* (*2 Tim. 4. 3.*) so false tongues heap disciples to themselves. That which is perverse in its nature, is perverting in its effect.

J O B



J O B Chap. 7. Vers. 1, 2, 3, 4.

Is there not an appointed time to man upon earth? are not his dayes also like the dayes of an hireling?

As a servant earnestly desireth the shadow, and as an hireling looketh for the reward of his work:

So am I made to possess moneths of vanity; and wearisome nights are appointed to me.

When I lye down, I say, when shall I arise, and the night be gone? and I am full of tossing to and fro, unto the dawning of the day.



Here the knot of connexion, between this and the former Chapter lyeth, is not so discernable which hath given occasion for much diversity of conjecture about it.

First, It may be conceived that Job in his discourse, refutes that tenet of Eliphaz, that he was punished and scourged for his wickedness: by shewing, that to be afflicted is the common condition of man, and therefore no such judgment of any mans wickedness or sinfulness could be made from his afflictions. Or,

Secondly, that here Job confutes that promise, which Eliphaz made about the twetieth verse of the fifth Chapter, concerning outward prosperity, *He shall know that his Tabernacle shall be in peace, and he shall be delivered, &c.* by proving it inconsistent with the present estate of mortals, to look for such uninterrupted happiness, or fair dayes without any clouds and stormes, as Eliphaz seemed to undertake he should, *Is there not an appointed time to man upon earth? are not his dayes also like the dayes of an hireling, &c.*

Or thirdly, the connection may be made with these words, which himself had spoken at the four and twentieth verse of the former Chapter, *Teach me (saith Job) and I will hold my tongue, and cause me to understand wherein I have erred*: In which words we shewed Job makes an humble submission of himself; and in case his friends could instruct him better, he was willing to learn, he was not wedded to his own opinion, or resolved never to be removed from it.

In pursuance of which promised teachableness, he in this Chapter grants what was grantable in the former discourse of Eliphaz. Eliphaz had said, Chap. 5 verse 7, 8. *That man was born to labour as the sparks fly upward, and thereupon presently inters, I would seek unto God, &c.* both these, the Doctrine, and use, Job seems to prosecute in this seventh Chapter, as if he should say, what thou hast rightly spoken, I will grant thee; thou hast said, *Man is born to trouble*, I say so too, *Is there not an appointed time unto man (of trouble?) and are not his dayes as the dayes of an hireling?* And thou advisest me to seek unto God, and apply my self to him; it is good counsel, and therefore I will follow it: as we read he doth, at the seventeenth and twentieth verses of this Chapter, *O remember that my life is wind, what is man that thou shouldest magnifie him; I have sinned what shall I do unto thee, O thou preserver of men? Why dost thou not pardon my transgression, and take away mine iniquity?* Language full of humility, and sounding out of the brokenness of his heart.

But lastly, rather, thus Job having in the former Chapter refuted those arguments, by which Eliphaz would convince him, and having renewed his request to dye, expostulated with his friends about their unkindness toward him, and admonished them to a more equal dealing with, and hearing of him: he now proceeds to the confirmation of his first request to dye, which he doth from divers grounds.

1. From the general condition of mans life, vers. 1. *Is there not an appointed time to man, &c.*

2. From the condition of some particular men, *A servant earnestly desireth the shadow, and an hireling looketh for the reward of his work*, may not I therefore desire death, which only will be a shadow to me, till when I shall not have my reward?

And

3 From his his own special condition at the third verse and forward

ward to the seventh, therein expressing how sad, how restless, how troublesome his life was to him, which (as he apprehended) nothing could give remedy to, but only death: *My disease appears curable, only by a grave, and my only medicine, is a mouth full of earth*: Therefore the matter standing so with me, have I not rightly and reasonably desired, either that I had not lived at all, or that I may quickly dye, and that God would cut off my life.

Having by these arguments confirmed that former desire; in the next place, he again renews his former complaints from the eleventh verse of this Chapter, unto the seventeenth. Thirdly, he abases himself before God, as unworthy that God should take any notice of him, or bestow a thought, a visit, a smile, or a chastisement upon him. *What is man that thou dost magnifie him? that thou dost visit him,* &c. Lastly, he concludes with confession of his sin, and earnest desire of pardon, at the twentieth and the one and twentieth verses.

Thus in general, both for the dependance of the latter part of his speech upon the former, and the principal parts contained in this.

Vers. 1. Is there not an appointed time to man upon earth? and are not his dayes also like the dayes of an hireling

The question affirms, there is an appointed time to man upon earth, and his dayes are like the days of an hireling. From whence we may form his argument thus. He that hath a certain terme of life appointed him, to serve in, doth not sin in desiring an end of his service: but there is an appointed time, &c. Therefore it is not sinful to desire it.

Is there not an appointed time?] The Hebrew thus; *Is there not a warfare to man upon earth?* So you find it in the Margin of your Bibles: Our Translatours put *warfare* there, and *appointed time* in the Text. The word signifies both, because wars of all other actions, have their seasons, and their appointed times; and the life of man is well described under both, or either of those notions.

Consider it first under the most proper signification, and so many read it, *Is there not a warfare to man upon the earth?* Isa. 40. 1, 2. *Comfort ye, comfort ye my people, saith the Lord, speak comfortably to Jerusalem; Why? Tell her, her warfare is ended.*

מלחמה
Militia, per
Metaphoram,
tempus ordina-
tum, determi-
natum consti-
tutum: ipsum
militiae temp-

In that place our translation puts *appointed time*, in the Margin, and, *warfare*, in the text, as here they put, *appointed time*, in the text, and *warfare* in the Margin; the sense in both is the same. Tell her that her warfare is ended, that is, the time appointed or constituted for her trouble is ended: So here, *Is there not an appointed time?* that is, is there not a set, determined time of the troubles, or troublesome warfaring life of man?

Græci *μεγ*
*την*ov. quasi
 tentationis offi-
 cinam ubi ho-
 mo vario ex-
 p. riatur varijsq;
 eventis & pe-
 riculis sit ex-
 positus, ut mi-
 les in bello.

The Greek Translators interpret it, *Temptation*, *Is there not an appointed temptation to man upon the earth?* And that gives us the same meaning; for temptation is a warfare; temptation is our spiritual warre, the exercise and brobation of a Christian. There are three things in which the greatest exercise of a Christian life consists, *Prayer*, *Meditation*, and *Temptation*. First *Prayer*, wherein man, is seeking unto, and working his heart towards God: Secondly *Meditation*, wherein he is preparing himself, by holy thoughts and divine considerations, for his nearer addresses unto God in prayer, and how to walk in every duty towards man: Thirdly, *Temptation*, wherein he wrestles and strives with those enemies oppoling *Prayer*, *Meditation*, and the whole course of holy obedience. The life of man is a continued temptation, and that's a spiritual warfare, a continual bickering with a world of enemies; and though they without stand still, yet a soul can scarce pass one hour, but he shall have many fights and bouts with his own heart. In this sense, *Is there not an appointed time of warfare, or temptation to man upon earth?*

Our life is a warfare in divers respects.

First, it is a warfare, because Christians do or ought, to live under the greatest command of any in the world; they ought to stand armed at a call. A Souldier is under absolute command, he must not dispute the Orders of his General, but obey them; the Centurion in the Gospel saith, *I have Souldiers under me, and I say to one go and he goeth, to another come and he cometh; and to a third do this and he doth it:* which he speaks not as commending the special vertue and good disposition of his own Souldiers, but as describing the duty of all Souldiers: therefore Souldiary is well defin'd, *To be the obedience of a stout and valiant mind, out of his own dispose, a Souldier moves upon direction;* so must a Christian, he is in a warfaring condition, he must have a charge or a word from his Commander, for every step he treads, or action he undertakes.

Malitia est o-
 bedientia quæ-
 d. in fortis &
 invicti, animi
 arbitrio caren-
 te suo.

Secondly,

Secondly, it is a warfare, in regard of perpetual motions and travels: A Souldiers life is an unsettled life; while he is in actual service, he hath no rest, he is either marching, or charging; and when he comes in his quarters, his stay is but little, he cannot build him a house, he can but pitch him down a tent for a night or two; he must away againe. Mans life hath no stop, we have here no abiding City, we dwell in tents and tabernacles, waifaring and warfaring out our dayes.

Thirdly, a warfare, because of continual watching. It is the *watch-word* which Christ gave his followers, *I say unto you, watch*; that's the souldiers word and work too; warring and watching go together: the Souldiers stand Centinel, fearing the enemies surpris: A Christian should stand upon his guard and his watch at all hours; is not that a warfare?

Fourthly, a warfare, because Christians ought to keep their rank and file, that is, the places and relations wherein God hath set them. A Souldier commanded to stand such a ground, must not stirre, though he die for it, and if he stirs (by Martial law) he shall die. There is so much keeping of order in war and Battels, that whatsoever keeps order, is said to fight, or war. The Starres are said to have fought against *Sisera* in their courses, *Judg. 5. 20.* The Stars are imbattaild or incampt in their sphears, out of which they move not, and are therefore often called the *Militia*, or host of Heaven.

Fifthly, a warfare, because so full of hazzards, troubles and labours, or because so much hardship is to be endured. A Souldier converses with dangers, and dwels in the territories of death continually: This caused *Deborah* to begin her *Triumphant Song*, with praise to the Lord, *because the people offered themselves willingly.* Many are forced and pressed to the warrs; and most who are not press'd by the Authority of others, are press'd by their own hopes of gaine, or desire of vain-glory and renown. *A true Volunteer in war, is a rare man:* There is so much danger in it, that there is seldome much of the will in it.

The whole life of man, is full either of visible or invisible dangers; he passes the pikes every day. The Apostle reckons eight distinct perils in one verse, which met him, which way soever he turned; *2 Cor. 11. 26. He was in deaths often.* And though three are but few such *Heroes* as he, yet tis seldome, but any of us are in deaths: Especially while we remember, the mighty spiritual enemies and

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oppositions

oppositions which encompass and beset us every day. *We wrestle not with flesh and blood, but with principalities and powers, &c.* And are therefore adviled to take to us the whole armour of God, never to stir without our sword.

2 Tim. 2. 26.

Sixthly, a warfare, in regard of the issue; victory and triumph, or slavery and death, is the issue of our lives. Either we overcome and are *more then conquerours* (that's the Apostles language, *Rom. 8.*) or else we are conquered, and more then captives, that's the Apostles sence too (both in allusion) *They are taken captive by the Devil at his will*: To be lead captive by the Devil, is the lowest captivity, lower then any captivity unto men. In reference to the spiritual part of our warfare, there's no coming off upon equal termes: We must be victors or slaves, conquer or die. Only this is the saints assurance, that as the *Captain of their salvation was made perfect by sufferings*, and conquer'd by dying, so (at the worst) shall they; spiritual death (as sinners) hath no power over them at all, and when they die (as men) natural, or by men violently, they shall receive fuller power: Thus our life is a warfare upon earth.

But take the word as we translate, *for an appointed time*; Is there not an appointed time to man upon the earth? And the reason why it bears that sence, is grounded upon these two things

Non Significat
tempus simpli-
citer, sed tem-
pus certum ac
constitutum, et
analogia quod
determinato
omni tempore
exerceri solet
militia.
Militia ideo
tempus deter-
minatum dicti-
tur, quia non
quævis ætas
bello apta est,
sed determina-
ta & certa.

1. Because there is a special season of the yeare, most fit and suitable for war, 2 *Sam. 11. 1.* *And it came to pass at the returne of the year, when Kings go forth to battel.* The time for war, is such a known appointed season, that the same word signifies warfare, and any appointed season.

2. Because men go out to war, at a special time of their age: There is an appointed settled time of mans life, wherein he is fit to bear armes: Every age is not fit for arms. Old men and children are not fit for the field: Hence we find, *Numbers* the first, throughout, that the muster of the children of *Israel* is thus made, *ver. 3. 20, 22. &c.* *From twenty yeares old and upward; all that are able to goe forth to war.* The *Roman* and *Greek* histories are distinct in this; In some Common-wealths, from Fifteen to Fifty, in others, from Twenty to Sixty: and in ours, the appointed time is, between Sixteen and Sixty, so men are press'd & listed for war; And because there is such an appointed, or a set time of life in all States to goe out to war, therefore, that word is elegantly

elegantly applied, to signifie a set or an appointed time for any business.

Is there not an appointed time to man upon earth?

Upon earth: In heaven our time knows no bounds, there are no termes or distinctions in eternity; Seasons and variety of times vanish, and shall not be heard of in Heaven. Eternity is time fixt. *But there is an appointed time*

To man upon earth. The word is *Enosh*, miserable, weak, frail man; is there not an appointed time to this man upon earth? that is, while he walks in the lower region of the world, and lives on mould. The sum of all may be thus conceived, as if Job had said: Every day hath evil annexed, some affliction or other waits upon every houre, so that there is no period of mans sorrow, but the period of his life; and therefore I walk by the rule of sound reason, when, that I might see an end of my trouble, I call for the end of my daies. Observe hence, First,

The life of man is measured out by the will of God. Is there not an appointed time to man upon earth? There is. As God hath set out bounds and limits to the sea (*Hitherto thou shalt come, and no further*) by a perpetual decree; so, he hath also set out bounds and limits to the life of man, his life it is an appointed time: thus far the line of thy life shall reach, and no further. We live not at adventures, neither can our care lengthen out our own dayes: As all our care cannot add one cubit to our stature, so not one minute to our glass or houre. And as we cannot lengthen, so we cannot shorten our own dayes in respect of this appointed time: They who die in a time when God forbids, yet die when God appoints: *And they live out all Gods time, who wickedly shorten their own*: They cut their thread of life, but they cannot cut the thread of Gods decree; we live not at our own will, but at the will of God, we are tenants at his will, in these houses of clay. He is the maker of time, and the measurer of our dayes; he gives us the lease of our lives for what years he pleases; and it is most fit that he who created time, should dispose of time. *God is the Lord of time, and farmes it out, as, and to whom he thinks good.* Christ might doe what he pleased upon the Sabbath, for (saith he) *the Son of man is Lord also of the Sabbath*; God is the Lord of time and therefore hath power to appoint, to one more, to another less. *My times* (saith David) *are in thy band*, Psal. 31. 15. Thou mayest lengthen or

*Singulis diebus
sua certamina
præsto sunt,
a deo non nisi
cum ip, à vita
terminantur
labores vitæ,
ac proinde se-
cundum natu-
ram finem vi-
tæ expeto, Jun.*

shorten, continue or break them off, as thy pleasure is.

Some live as if they were masters of time, and could appoint out their own term : as if they lived at their own discretion, and could make a covenant with the grave, and agree with death, when to come for them. They article with it, for this yeare, and the next; they say to the grave, thou shalt not take me yet, thou shalt spare me, yet I have such ends to drive, such pleasures to take, before I would die. They (*Isa 56. 12.*) speak, as if their tongues and their time were their own, and they knew no Lord of either; *To morrow shall be as this day, and much more abundant*; they speak of the next day, as if they could command it, and bid it come to serve their lusts. That wretched rich man, *Lu. 12.* could say *soul take thy ease, thou hast goods laid up for many yeares*; see how liberal he is to his soule, out of anothers right; and because he hath got a great stock of riches, he gives himself a rich stock of time, *many yeares*. He resolved to make his life larger, as he had done his barns; and because they were full of corne, he also will be full of dayes, whereas the word came, *Thou fool this night shall thy soul be taken from thee*. And he could not live till next morning, who resolved upon many yeares to live. Secondly observe,

Non in absurdum trahenda est hæc Jobi sententia, ut temere se quispiam periculo objiciat, quia spatium vitæ definitum est.

That the decrees of God concerning our lives, must not lessen our care to preserve our lives. Is there not an appointed time to man upon the earth? Yes, that there is, man lives at Gods appointment; but he must not live upon that appointment, that is, withdraw himself from meanes of his preservation, and say, God hath appointed how long I shall live, therefore what need I take care how to live? or what need I take care for the preserving of my life? As it is in spirituals, so also in temporals, God hath determined and appointed the portion of every man, all comes under a decree, under an everlasting and unmoveable decree; yet the decree which is past concerning us must not take us from our care about our selves. *Though only the elect are saved, yet none are saved by their election*; Infants who attain not the use of reason, much less the actings of grace, yet are not saved barely by election; what they cannot doe, is done for them, they are saved as elect in Christ, not precisely as elect: how they are united to Christ, we know not, but we know they must be united, or else they could not be saved. But they who grow in years, must also grow in the graces of sanctification, otherwise they are not saved by the grace of election: The decree of God appoints us to salvation, but
the

the decree of God doth not save us ; we must run through all the second causes, and wayes which the word of God hath chalked out to eternal life and glory. Thus also our temporal life, passeth under a decree, it is by appointment : but woe unto those that shall say, God hath appointed how long I shall live, therefore what need I take care about my life? This is to walk contrary to one part of the decree, while we seem to submit unto the other. For God who appoints life, appoints all the means which concern the preservation of life. It hath no shadow of a warrant, for any man to cast himself upon needless dangers, or to forbear necessary helps for the sustaining of his life, because he hears his time is appointed, and that his dayes on earth, are reckoned and numbered to him, from Heaven.

Thirdly, for as much as there is an appointed time, we should learne patience, and wait quietly upon God. It is not in creatures (be they never so angry) to prolong the time of our sorrows. The same word, which shewes us, that our *life is a warfare*, shews us also, that it is an *appointed time*. Men cannot appoint you one moments trouble, or lengthen this war, when God will shorten it. Our haire is numbred, much more our daies. Honour God, and have good thoughts of him, for whether your times be faire or foul, calme or stormy, they are appointed times. The whole life of man on earth is ordered in heaven.

Fourthly, if our lives are for an appointed time, we should be willing to die, when God calls. All the time we would live beyond that, is of our own appointment, and we should be willing to live, till God calls, for all that's appointed time. As it is sinful not to be willing to do (though it be burdensom) what God appoints, so is it likewise, not to be willing to live what time God appoints, though it be painful and troublesome.

And are not his daies, like the daies of an hireling?

An hireling is he, who works a set time, for a set reward ; And so this latter clause of the verse is the same in sence with the former, *Is there not an appointed time to man ; and are not his daies, like the daies of an hireling?* That is, are not his daies set, as an hireling, with whom we agree for so many daies, or for such a day.

An hireling.] We may take him either for a hired souldier, a mercenary in war, or for an hired servant, a mercenary in work. An hireling in either notion is called to labour, sorrow and sweat;

Such

שכיר

Mercenarius o

שכר

cōduxit. Mercenarius est qui in certum tempus conducitur, & saepe in die, quem ideo Græci vocant πωδιστῆς. Sic ut in unico die operatio,

quamdiu lucet
sol, non est ulli
requies merce-
nario constitu-
ta. Ita dum luce
hujus vite fru-
imur nulla nobis
requies expe-
ctanda est.

Such is the common condition of man, *His daies are as the daies of an hireling.* God threatned Moab by the prophet, in this language (Isa. 16. 14.) *Within three years, as the years of an hireling, and the glory of Moab shall be contemned; that is, within three years, which shall be like the years of an hireling, troublesome years, laborious years, vexatious years, wearisome years, and then the glory of Moab shall be contemned, and utterly despised.* As if he had said, *Moab is now in great glory, but near great desolation* You shall see three years trouble will staine all the glory of Moab and wither all her beauty; we see this truth, *England was a Nation of great glory, you see how two or three years, like the years of an hireling, troublesome years, years of affliction, years of hard labour and travel, have almost spoild the glory of it.*

And yet here *Job* makes a general description of the life of man: It is not the lot only of some poor afflicted, hard-wrought servants, that, their daies are as the daies of an hireling: he speakes of man-kind, of the master, as well as of the servant, *His daies are like the daies of an hireling.* We may note from it, First, That,

Except we labour we ought not to eat; For the dayes of man, are as the daies of an hireling; the hireling shall not have his meat, except he work for it, neither ought he that hires, or sets him a work. The master is in this sence an hireling. The Saints are (in this sence) *Hirelings.* The Apostle speaks to beleivers, and reproves them (2 Thes. 3. 12.) *There are some which walk among you inordinately, working not at all; now them that are such, we command, that they work and eat their own bread;* and ver. 10. *If any man work not, let him not eat;* even they whom Christ hath made free, are to account themselves as hired servants, that is, they must not eat the bread of idleness; we steal all the bread, which (one way or other) we labour not for, and therefore the Apostle bids the *Thessalonians* work that they might eat *their own bread;* It is not our own bread, which we buy with our money, unless we pay (in what we can, and are called to) labour for it also. As we eat that bread pleasantly, so we come by it honestly, which is dipt in our own sweat.

Secondly, we are hence taught; That,

We ought to take our travels well, we must not murmur at our labours, or complain over our work, and say, what a weariness is it.

As

As the Lord cannot bear it, that any should murmur at spiritual work, or say with them in the Prophet, *What a weariness is it*; so it is very displeasing to him, to say of our callings and the burdens of them, *What a weariness are they*? Why? It is the common condition of man: Why then should we quarrel with that law of labour, which is become the portion of our mortality? The corruption of our nature hath led us into this condition, and made us all as hirelings. Mans innocency had business, but sin hath brought him to sweat, and changed his labour into toyle. Man was put into the garden, *as Lord of it*, to dress and till it, but now he is put there, *as an hireling*, to sweat and toyle at it. There is a stampe of servility and drudgery upon all the labours, which the children of men take under the Sun. That argument, which the Apostle uses to support us, in the bitterness of affliction, hath alike strength in it to comfort us in the toilsomeness of our labours. *As there is no temptation hath taken hold of us, but that which is common to man*, 1 Cor. 10. 13. So there is no labour laid upon any of us in our lawful callings, but that which is common to man. Even the Saints, whom Christ hath made free and seperated from the world, are not freed from service, while they are in the world. And while Christ would not have them careful in any thing, he would have them industrious in every thing. That Canon of the Apostle is clear for it, (1 Cor 7. 20.) *Let every man abide in the same calling wherein he was called*; that is, your spiritual calling doth not void your civil. When you have learned to drive a trade for heaven, you must still drive a trade on earth. *While there is any thing of sin in us, there must be somewhat of the hireling in us*. There is not the most ingenious, no, nor the most spiritual labour, we goe about, but there is somewhat of the hireling in it; in the duty of prayer, in the duty of preaching, there is somewhat of the hireling, that is, there is bodily pain and weariness, a waste upon our strength, and expence of our spirits. Though in these things the Saints work not for wages, but their very work is their wages, and their labour their reward; though there be nothing mercenary in their spirits, yet they feel the effects of a mercenary worke, upon their bodies, even weariness and waste, of natural strength and spirits.

Thirdly, *Seeing the daies of a man are as the daies of an hireling*, Observe,

There is a reward and wages, somewhat followes the labour and travel

travel of this life. The hireling labours all day, but at night he hath his reward, *Mt. 20.* Christ compares beleevers, even in their spiritual capacity, unto labourers in a vineyard, to hirelings, who wrought for a penny a day and at night, they had every one their pay: It is so in reference to the whole course of this life, we are hirelings; in the evening, we shall have a penny, verily, *There is a reward for the righteous, their labour is not in vain in the Lord,* 1 Cor. 15. And as the righteous have a reward, so, the wicked shall have wages. Satans hirelings shall have full pay, though no content, for all their works, *The wages of sin is death;* there's pay, such as it is, woeful pay, a black penny. The daies of man are as the daies of an hireling, there is an issue & a reward for every work.

Fourthly, note from the Metaphor, while an hireling is doing his masters work, he doth his own too, that is, his owne profit comes in by his own acts, in which he labours for another. It is thus also in the general state of man: above all, Christs servants and hirelings, gaine by the duties of obedience they performe to Christ, their own profit comes in, with his honour. A godly man cannot doe a stroake of work for God, but he works for himself too; the servants of God must not be self-seekers & self-workers, they may not make themselves their end; but as it is with an hireling, let him be never so upright-hearted toward the master he serves, let him lay *self* by in all he doth, yet he hath a share of profit in all his labours. God hath so espoused and married his own glory, and the good of man together, that, whosoever really promotes the one, promotes both. It is so likewise with those, who work the works of darkness, and doe the lusts of the devil. While his slaves are doing his worke, they are gaining towards destruction, and their owne wages increases daily, they are treasuring up wrath and judgement against the day of wrath. As the measure of their sin fills, so doth the measure of their punishment. Thus also *the daies of man are as the daies of an hireling.*

There are two general observations, which I shall but name, because they will occur again.

1. *The life of man, it is short; As the daies of an hireling.* The servant doth not abide in the house for ever, a hireling is but for a time: And it is good for a man, that it is so. Some complain exceeding much, because their lives are so exceeding little. But let them weigh it well, and they shall see cause to rejoyce much, because they live so little. In some respect it is good for wicked men, that their lives are so

so short: if their lives were longer, they would be wickeder, and so heaping up more sin, they would heap up more wrath against themselves. And it is very well for the Saints, that their lives are so short. Their corruptions & temptations, their weaknesses and infirmities, their troubles and afflictions are so many, that it is well their dayes are so few. If they should have length of life added to heaps of sorrowes, & perpetuity with outward misery, how miserable were they! Christ promiseth it, as a point of favour to his, that the days of trouble should be shortned, *Except those dayes should be shortned, no flesh should be saved* (that is, kept or preserved alive in those tribulations) *but for the Eleſts ſake, thoſe dayes ſha'l be ſhortned*, Mat 24. 22. It is a favour alſo to the Saints, that their particular dayes are ſhortened, that their's are but as the dayes of an hireling, for as much as their preſent dayes are dayes of trouble and travel. *The dayes of the beſt are ſo full of evil, that it is good, they are no fuller of dayes.*

And further, it is good they are ſo evil, or full of trouble; It is well for wicked men, that their dayes are full of trouble. The ſweeter their lives are to them, the ſinfuller they are againſt God. Their outward comforts are but fewel and incouragement to their luſts; and while their lives are calm and quiet, they do but ſaile more quietly down into that dead ſea of everlaſting miſery. And the Saints have this advantage by the troubleſomenes of their lives, to be kept in continual exerciſe, and more dependance upon God; they would love the world too well, and delight in the creature too much, if God did not put bitterneſs into their cup.

Job having thus ſhadowed the ſtate of man, ſeems to make out his intendment or ſcope thus. *There is no reaſon why I ſhould be charged ſo deeply for deſiring death; For what is the life of man? Is it not a life full of travel, and of trouble, full of dangers and temptations, is not the time of his life ſhort and ſet? Is it not a ſpeedy paſſing time, and yet a firmly appointed time? Why then ſhould not I think the period of my life to be at hand? Why ſhould not I think my appointed time is come; For as much as I have ſo many evidences and ſymptoms of death before me, and have heard ſo many meſſages and ſummons to the grave. Death ſits upon my lips, ready to come in, while I am ſpeaking. Death hath taken poſſeſſion of me already, and ſeiz'd my port: death is in my face, I am the very picture of death, and images of death ſtand round*

*Plurima moris
imago.*

about me. Therefore Eliphaz, why should I not call to have my dayes summed up, that I may see the end and summe of these troubles; Or wherefore wouldest thou stay my complaint against my life, or stop my desire of death, by giving me hopes of many dayes, and of a flourishing estate in this world?

That's his first argument, from the general condition of mankind. Now he proceeds to consider somewhat more special in that condition.

Verse 2. *As a servant earnestly desireth the shadow, and as an hireling looketh for the reward of his work.*

Verse 3. *So am I made to possess months of vanity, and wearisome nights are appointed to me.*

TRAXIT

Traxit aerem
ad os per Metaphoram, inhiavit, ardent er cupiit, qui enim vehementer aliquid cupiunt, prae desiderio expectationis magnitudine ad os rem trahunt seu frequentius respirant.

As a servant earnestly desireth.

To desire earnestly, is but one word in the original; it is so full of sence, that we cannot empty it into any one word in our language. The letter is, *As a servant breaths after the shadow*: And because a man, that hath an earnest longing desire for a thing, pants, breaths and gasps after it, therefore that word, which signifies to gape and draw in the air pantingly, signifies also to desire, or to desire earnestly, *As a servant earnestly desireth,*

The shadow.

Some understand it for the night, when the servant comes to rest himself after his labour all the day. *Night is but a great shadow.*

Secondly, We may take it for the shadow of the day; A servant that is heated in labour abroad in the open field, earnestly desires a shadow, to get under a tree or a bush, a little to refresh himself. Or,

Thirdly, the shadow may be taken for the house: to come into a mans house, or under a mans roof, is called a coming under his shadow, Gen. 19. 8. *Therefore they are come under my shadow,* saith Lot to the men of Sodome, that is, under the covert of my roof.

The shadow is used often in Scripture to note protection and mercy, *Shadows are substantial mercies, and the promises of a shadow is a real favour,* Isa. 4. 6. The Church hath a promise under this notion, *There shall be a Tabernacle for a shadow in the day time*

Umbra id significat quod prote-
gendo custodi-
endo obumbrat.

time from that heat, Isa. 25. 4. *A refuge from the storm, a shadow from the heat.* And Isa. 32. 2. The Lord promises that he will be as the shadow of a great rock in a weary land unto his people. And David flees to this shadow for safety. *Under the shadow of thy wings shall be my refuge, till these calamities be over-past,* Psal. 57. 1. So Psal. 17. 8. Psal. 91. 1.

So that in these words, *As a servant earnestly desireth the shadow,* Job means that, which is most refreshing and desireable by a servant: And in those Eastern hot Countries shadows were very refreshing and much desired. Jacob reporting his labours in keeping Labans sheep, saith, *In the day time I was consumed with heat, or parched with heat.* Therefore a servant hath reason to desire the shadow.

And as an hireling looketh for the reward of his work;

There are two things, which a servant or an hireling desires much, *Rest and reward; shadow and pay.* When he is hot, the shadow refreshes him. And when he is hungry, his pay refreshes him: while his hand is at work in the day, his heart is upon the wages he shall receive at night. Hence the Lord in compassion to servants made a gracious provision for them by a law, Deut. 24. 14, 15. *Thou shalt not oppress a hired servant, &c. at his day thou shalt give him his hire, neither shall the Sun go down upon it, for he is poor and setteth his heart upon it, lest he cry against thee to the Lord, and it be sin unto thee.*

Job puts the instance in both, *As the hireling looks for the reward of his work, &c.*

He looketh. The word signifieth to expect a thing with an eye toward it; what we earnestly expect, our eyes move after it. David in his waiting upon God, saith, *Mine eyes are towards thee;* I lift up mine eyes and my heart to God; The same word is here used, *The hireling looks*

For the reward of his work,

So we translate it. The Hebrew is, *He looks for his work;* Why? he had work before, he had his work all day long, his Master shewed him his work, he needed not look for that; then his work is the reward of his work. In the Scripture, the word *work* signifies three things.

1. The very act of labour.

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2. The

2 The effect of labour, the thing wrought, or that which is the product of labour. When a man hath laboured, what he labour'd about is visible, and that we call his work, as well as the act of his labour.

O, use est fructus
seu merces ope
ri quæ pro la
bore datur, per
Metonymiam.

3. The reward or the wages, which a man receives for his labour, Levit. 19. 13. We read a plain text for it, *The wages of him that is hired, shall not abide with thee all night, until the morning.* The Hebrew is, *The work of him that is hired shall not abide with thee.* So Psal. 109. 20. *Let this be the reward of mine adversaries from the Lord;* The Hebrew is, *Let this be the work of mine adversaries from the Lord.* And Jer. 22. 13. we have the word in the same sense, work for wages. As it is usual to put prayer for the thing prayed for, a petition for the thing petitioned, or for the thing obtained by petition, *The Lord hath given me my petition* (saith Hannah, 1 Sam. 1. 27.) that is, the child for whom I did petition. It is usuall also in Scripture to put sin for the punishment or reward of sin, Gen. 4. 13 *My sin is greater, that is, my punishment is greater than I can bear.* And the Master is forbidden to detain the servants wages, *least it be sin to him,* Deut. 24. 15. that is, least he be punished for detaining it. Thus also it is usual to put the work for the reward of the work. *The hireling expects his work,* that is, he earnestly looks that he shall have wages in the evening for his work. Now (saith Job) as these wait, the servant and the hireling, for the shadow in the day, and for their wages at night; So *I am made to possess months of vanity, &c.*

I shall note a point or two in passage from the words, as they contain a general truth, before I examine them in this application.

Take the words as they are a direct proposition, *A servant desires the shadow, and an hireling looks for the reward of his work.* Hence observe,

First, *The condition of a servant is a very laborious and a wearisome condition;* He longs for some rest; he earnestly desires the shadow. Observe,

Secondly, *The servant must have a reward.* There's all the reason in the world he should. Observe,

Thirdly, *The hireling hath earnest thoughts upon his reward;* His reward is in his eye. It is the reason given, why the wages of the hired servant should not be withheld, Deut. 24. 15. The Lord the

the righteous judge between Masters and servants, gives this account or ground of his Law, *Thou shalt not detaine his wages, for he setteth his heart upon it*; Poor man, he hath been working all day, and he hath had his heart upon his wages; the hopes of that gave him some relief and ease in going through his hard task and service, therefore thou shalt not keep it from him, his heart is set upon it.

But it may be questioned; Is not this a sin in the servant to set his heart upon his wages? A charge is given, *Psal. 62. 10. If riches increase, set not your heart upon them*; and is it approveable in a servant, to set his heart upon his wages or increase?

There is a great difference (and it is worthy our notice) between those two Scriptures. The word in *Deutronomy* (speaking of the poor servant) notes the lifting up of the soul; *He hath lifted up his soul unto it*, so we read in the margin of our Bibles: But in the *Psalme* (where he speaks of the covetous rich man) the word imports, the letting down, or setting of his heart upon it. A poor man hath but a little, and his wages (it may be) is above him, his wages (possibly) is more than he is worth, therefore he lifteth up his mind to it, as a mercy and a blessing from God, for the relief of himself and family; take heed (saith the Lord) that thou detain not his wages; for the poor man lifteth up his soul to it, as a thing he reacheth upward for; *It is very dangerous to take that out of the bands of man, which he is taking (as it were) out of the hand of God.* But a rich man, who hath abundance, lets his heart down, he croucheth and broodeth upon the creature. A godly poor man, looks up to his reward, and fetches his bread from Heaven; A covetous rich man looks down to his reward, and takes his bread from the earth; A godly man is above all earthly things, and yet he lifts up his mind to receive them. A meer natural man is below earthly things, and yet he descends that he may receive them: The things which both receive, are the same, but the conveyance and derivation, differ alwayes, as much as Heaven and earth, sometimes, as much as Heaven and hell. But to the text. Lastly observe,

That, it is the property of an hireling (take it strictly) to eye his reward. This is the description of an hireling, *he is one who looks to his reward, whatsoever he doth to his work.* Christ, *John 10. 13.* confirms this character, *The hireling fleeth, because he*
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is an hireling, and careth not for the sheep; he cares much for the fleece, and for the flesh, but he cares little, if at all for the sheep, that is, how, or whether the sheep be fed and prosper. He that works for Christ, finds his reward in his work, and his eye is upon his work, as a reward, as well as upon the reward of his work: he is pleased as much, yea far more with his business, then he is with his wages: Did he not take content, and pay himself in this, that he is in a work acceptable to Christ, he could take no content, he could not be pleased at all, that he is in work profitable to himself.

Now Job applies this general about the nature of a servant and an hireling, to his own condition. *So I am made to possess months of vanity, and wearisome nights are appointed to me.*

Similitudo dissimilis.

So am I made. It looks like a strange, and a very unlikely similitude; *As a servant desireth the shadow, so am I made to possess months of vanity:* Therefore to clear it, we must remember, that this is a similitude with a dissimilitude: The similitude is concealed, the dissimilitude is exprest; we may make it out thus; *As a servant desireth the shadow, and an hireling looketh for the reward of his work, so I, who am labouring in the heat of these afflictions, do earnestly desire a shadow, and I who am at work, as an hireling, would have a reward; that is, I would see the end and issue of these troubles; But (here's the dissimilitude) I am made to possess months of vanity, and wearisome nights are appointed to me; As if Job had said, When the servant hath wrought all day and is weary, he can lie down at night quietly and rest himself; but alas! the night is troublesome, and as laborious to me as the day; When the hireling hath laboured and taken pains, he receives his reward at evening, but my wages are months of vanity, and my rewards are nights of trouble, I am paid in ill coyne, months of vanity, wearisome nights are appointed for the reward of weary dayes.* Thus the sence is plain.

Est jure hereditario a liquid acquirere & possidere.

I am made to possess. The word signifies possessing by inheritance, and descent. Two things are implied in that phrase: First, that troubles and afflictions belong to us by right, they are possessed as an inheritance, which we receive from our parents and progenitors. *I am made to possess.* And,

Secondly, it notes the continuance of troubles upon us: We have not onely an ill lodging for a while, or we stay not with trouble, as travellers for a night, but we possess and inherit them as our

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own. *Jobs* troubles, were not to him as an hired house, or a lodging, but as an inheritance, wherein he was settled and estated : *I am made to possess months of vanity* ; as if he had said, you see what the patrimony and inheritance is, which descends to me : I have waited for comfort, and have been in expectation of good dayes, but I possess months of vanity, that's all I have found and felt, as the issue of my labours.

Months of vanity.] Some read, *Empty Moons* (the word bears that sence) as if *Jobs* Moon were alwayes in the wane, or ever in the eclipse. The word signifies any kind of vanity, whether in word or in deed, personal vanity, or real vanity, falshood or deceit, any thing that is trivial or light. Such months have I appointed to me.

But some may say : *Months of vanity* : Why doth *Job* so complain of this ? Hath any man in the world any other than months of vanity ? Why then doth *Job* take it so ill, that he possesseth months of vanity, when no other fall to the lot or possession of any man ? *David Psal. 39. vers. 5.* affirms, *that, man at his best estate is altogether vanity* ; What reason then hath *Job* to complain of months of vanity in his worst estate ? It was with him as well as with any of his neighbours, we know not who hath any other than months of vanity. The Preacher makes this the preface of his Sermon, *Eccles. 1. 2. Vanity of vanities, (saith the Preacher) vanity of vanities, all is vanity.*

I answer, it is true, our whole life is a life of vanity, but yet there is more vanity in some mens life, or in some part of the same mans life, than in another. Vanity is gradual. There is a vain, and a vainer vanity, and there is the vainest vanity. Months of vanity may be understood two ways.

First, *Months of vanity*, that is, months empty of comfort, fruitless months, months bringing me no refreshing or content. As *Gen. 1. 2.* it is said, *the earth was without forme and void: void*, that is, it had neither man, nor beast, nor plant upon it, there was nothing but emptiness upon the face of the earth, as it lay in that rood mass ; So *Job* saith here, mine are months of vanity, void months, that is, months not filled up with any light of comfort, with any refreshing, with any joy, with any light or content, all these which are as the filling up of our months and the beauty of time, are taken away from me, mine are empty months, my dayes are all dog-dayes, or at best, the dayes in the kalender of my life are blanks.

Second.

רח"ל שוא

Inanis & vacua, quia erat vacua hominibus jumentis & plantis.

*Vacuum tem-
pus est, quod
nullam nobis of-
fert utilitatem.*

Secondly, *Months of vanity*, because he had not what he expected, or the issue which he waited for: *Job* expresses himself in a posture of waiting, by the former similitudes; The hireling looks for his wages, and I look for somewhat, but it is in vain, I cannot enjoy it. So the word is used, *Psal. 78. 33.* where the Psalmist describes the sinful distempers of the people of *Israel*, and Gods anger towards them, *They beleived not his word, &c.* What then? *Therefore their dayes did he consume in vanity, and their years in trouble.* The dayes of all men are consumed in vanity, as we said before? but here was somewhat more judicial and pœnal; It is a sore judgement to consume our dayes in vanity, as that people did: As soon as they came out of *Egypt*, they were in a fair way to *Canaan*; but God leads them about by the wilderness, and there lets them wander out fort y years, expecting and waiting for *Canaan*, but no *Canaan* came, or they came not to *Canaan*; this was the spending of their years in vanity, because they were travailing to their desired rest, but enjoyed it not, they went toying up and down the wilderness as in a maze, finding no way out, but at the door of the grave; their carcases fell in the wilderness; thus their dayes were consumed in vanity. So saith *Job*, *I possess months of vanity*, that is, months wherein I am tired out in continual troubles. and they are fruitless, issueless troubles, I have no sensible benefit by them, I see no end of them, my hopes are frustrate, and put far off from me. And are not these months of vanity? Observe hence, first,

Troubles will prevail upon us, whether we will or no. I am made to possess, &c. As if *Job* had said, I would fain have got over these months of vanity, or worn them out, but whether I will or no, I am made to possess them. *The bands of affliction, are too strong for the creature to break:* when the Lord sends trouble, he will make a man possess it, how displeasing soever it is; *It is, best for us to submit, where we cannot remedy, and to yeeld quietly to that which we cannot avoid.* Secondly, Observe,

Troubles come to us, as our natural inheritance. I am made to possess months of vanity, they are as mine inheritance, and I would wave my right, but I cannot. There are two parts of our natural patrimony, *sin*, and *sorrow*, both these descend to us, and we are made to possess them, till we come to our purchased inheritance, reserved in Heaven for us. Observe thirdly,

That, though every mans life have vanity in it, yet some men have

have more : that is, more troubles and trials, more disquietments and disappointments. The common condition of all men, in their best estate is, *that they, are altogether vanity*, but the vanity of some men is more vain, their afflictions more afflicting, their troubles more troublesome, and their sickness more sick then their brethren. *Job* speaks as if he had spoil'd all the world of this inheritance, and had engross'd all vanity to himself : *I am made to possess months of vanity* : That vanity which is the portion of all men, seems sometimes to bethe portion of one man alone. *I am the man that hath seen affliction*, saith the Prophet *Jeremie*. *Lam. 3. 1.* why, is that such a strange sight, who hath not seen affliction ? True, but *Jeremy* had seen more, then most, and therefore he speaks, as if he only had seen affliction. *I am the man.*

And wearisome nights are appointed to me.

Wearisome nights.] Or nights of labour and weariness ; As if *Job* had said, though the servant be weary all day, yet the night is not wearisome to him, he rests at night; but I am wearied in the day, and wearied in the night; *wearisome nights are appointed to me*; the night which is given unto others for rest, is measured out to me, in watchings and sorrows. And this is a great aggravation of his sad condition : it is said before, tha he had moneths of vanity, yet it might be supposed, his nights were comfortable intervals of refreshing: As a man may say, I have had seven years of hard labour, yet it is supposed he rested all the nights of those years ; so when *Job* saith, I had months of vanity, it might be conceived, he had, at least sometimes, a good night ; therefore he adds, *wearisome nights are appointed to me* ; I speak not after the rate of ordinary men, whose months labour, is a month of dayes, my labouring months include the night also.

A strong, healthy man goeth forth to his labour and to his work, until the evening, *Psal. 104. 23.* But a sick, weak man, goeth forth to his labour in the evening.* The night is most laborious to sick men, then they resolve their troubles, and being free from visites of friends, they visit their own afflictions, and study their own distempers, freely.

Are appointed to me.] The Hebrew is, * *Are numbred or reckoned to me* : as if he should say, God sets down my nights by tale or by scores, It is an *arithmetical word*, it notes to number by art & skil: And some observe, that it notes *Arithmetique* in that operation of

*Noctes plenas
vigiliis et
anxietatibus.
Noctes laboris,
i.e. laboriosas.
Menses habeo
omni solatio
vacuos, ut nec
innoxibus qui
demiceat mihi
quiesce. Al.
lusi ad servi
et mercenarii
nocturnam qui-
etem, Pined.
* Nox agra
maxime infesta
est, toti sunt in
cogitandum mole
sua.*

מנחה
Numeravit,
supputavit, unde
de mēsis
quod iuxta lu-
nae cursum
menses nume-
ramus. Non
quancumq; ra-
tionem nume-
randi denotat:
sed artificialem
et Arithme-
ticam; nequil-
lam quam vo-
cant Additionē,
sed substra-
ctionem.

Qui in hac variatione numerandi quædam subducuntur, & quasi separantur, ideo significat seorsim designare ad aliquem specialem usum.

it, which we call *subtraction* or *subduction*, not that which we call *addition* or *multiplication*. Wearisome nights, are numbred or appointed to me, in a kind of subtraction, that is, God takes or subtracts the night out of the months, and makes them as wearisome and as troublesome to me, as the dayes are. And because those things, which are thus numbred by way of separation or subtraction, are usually appointed or appropriated to some special use; therefore the word is well translated, to appoint or constitute: if you see a man separate or subtract one thing from another, it is an argument that he hath a reason for what he doth, and intends it to some extraordinary purpose. The word is so taken here, to note a special end to which these nights, being subtracted from the rest of his time, were appointed; namely, they were to be as *Jobs pay and reward*; He was troubled all day, and if he looked for his reward or comfort in the evening, this was given him, *A night as wearisome as his day*, or he had an ill nights rest given for his hard dayes labour. The Prophet gives us the word in such a sence, *Isa. 56. 11, 12.* He tells the *Jews* their sin in the former words, *Ye furnish a drink offering to that number*; Some understand his meaning to be, a reproof of that wicked and superstitious custome, wherein the *Jews* (it seems) did symbolize with the heathens, who were wont to drink to their *Idols by number*, to such an *Idol* they would drink so many cups, and that was called *a drink offering to that number*; Now saith God, because you have done thus, namely, *furnished a drink offering to that number*, therefore I will number you to the sword, or, therefore I will appoint you to the sword, I will subtract and take you out, and you shall be the men separated for the sword to deal with and destroy; I will number you to the sword, that shall drink your blood, because you have been so accurate in wickedness, to drink by number. The word is applied to Christ (*Isa. 53. 12.*) He was numbred amongst the transgressors, that is, he was taken aside, and separated from the innocent, and ranked amongst transgressors; which notes him appointed, or set a part to that end, that so he might be the Saviour of transgressors, and a deliverer of the wicked from their sins. In *Daniel 1. ver. 10.* when those children of the *Hebrewes* desired to be spared from eating the Kings diet, I dare not doe it, saith the steward, for I feare my Lord the King, who hath appointed your meat and your drink; as if it should be said, he hath numbred out to you, so many dishes of

of meat, he hath numbred out to you so many flagons of wine, he hath substracted such a proportion, and appointed it to you, and I dare not alter it. And in the Propheſie of *Jonah*, chap. 1. ver. 17. it is ſaid, *God prepared a great fiſh to ſwallow up Jonah*, ſo we tranſlate; the Hebrew is, *God numbred a great fiſh to ſwallow up Jonah*, that is, God did ſeparate or ſubſtract a fiſh from all the reſt of the fiſhes of the ſea, for that end and purpoſe, to ſwallow up *Jonah*. From all which inſtances it is clear, that the word notes an appointment by way of deſigne, or the drawing of a thing to ſome ſpecial uſe and ſervice. When a *Party* is drawn out of the body of army, they are numbred or appointed to ſome deſign; ſuch a meaning is in *Jobs* words, theſe nights are ſubſtracted or drawn out, and then appointed to be my reward and wages. The ſumme of all is, *Job* comparing his eſtate with that of hirelings, ſervants and ſouldiers finds his far worſe than theirs, they have reſt in the night, at leaſt ſome nights they reſt, but he had none.

Obſerve here the law of nature, *Night is the time of reſt. Sleepe is the parentheſis of our troubles*: it puts a ſtop to our ſorrowes, and gives intermiſſion to our labours. Obſerve ſecondly,

That the troubles of every night, and how many troubleſome nights any one ſhall have, are determined by God himſelf. I have wearifome nights, ſaith *Job* but they come not by accident, they are appointed and exactly numbred to me. It is matter of great comfort, to remember, that God is thus accurate about our ſorrowes: He gives his people a cup of ſorrow, & he appointeth how many drops ſhall be in their cup, all the world cannot put in one drop beyond his meaſure. He appointeth out our trouble for the kind and for the degree, and for the time or continuance of it, how many wearifome nights, how long ever night ſhall be, are all calculated and ſet down in the kalender of his heavenly counſels.

I ſhall adde but a word of the next verſe, which is only the deſcription of a wearifome night. *Job* having ſaid, that wearifome nights were appointed or numbred out to him: now reſolves us what he means by a wearifome night, or when he accounts a night wearifome.

Verſe 4. *When I lie down, I ſay, when ſhall I ariſe, and the night be gone? And I am full of toſſings to and fro, unto the dawning of the day.*

This is a wearifome night, and it is a moſt exact deſcription
Ffff2 of

of a wearisome night; when a man, as soon as he goeth to bed, desires to rise; as soon as it is night, enquires for day; this man hath a weary time of it.

ערב
Miserit, adve
sperascit, inde
ערב vespere
tempus illud
cum tenebra
miserentur luci.

מטר Mensu
ravit hinc
מטר mensu
ram quantita
ta continuæ de
notat, sicut
מטר
discreta.

שבע Satura
tis.

נרד

aradice נרד
remotus, remotum
allogatus. Ce
terum agitatio
nem denotat.
Saturatio sum
magis cogitatio
nibus. Rab.
Lev.

When shall I arise, and the night be gone? Mr. Broughton translates, *the duskie time be gone?* The word signifies evening, and the verb to mingle or to mix; because the evening is a time, wherein there is a mixture (as it were) of light and darkness. Evening, is light and darkness mingled; hence we call it *twilight*; And though all the night be (in this sence) mixed, because in nature there is *no pure darkness*, yet in the evening, this mixture is more discernable; therefore it is rather applicable to the former part of the night, because afterward the light is more fully overcome, and conquered.

When shall the night be gone? The Hebrew is, *when shall the night be measured out?* There is an elegancy in that; it signifies to measure a thing, as we measure cloath, by a yard, or as ground is measured, by a rod or pole; it signifies likewise to measure time, to tell, count and observe the houres: As if Job had said, of himself (as many times sick men doe) *I lie a bed all night and tell the clock*. The clock is the measure of the night: now, saith he, *when shall the night be measured out?* As if he had (with sorrow) counted the tedious houres, oh when will this time be measured out? what a long night is this! As come to a sick man in a morning, and you shall have him say, what a long, tedious night was this? as long as two or three nights.

He adds yet another part of the description, *I am full of tossings to and fro unto the dawning of the day*. He lay measuring of the night, and was unquiet all the while, *full of tossings to and fro*. The word signifies to be filled with meat and drink; I have my fill of troubles, my fill of torture, I have unquietness enough, as much as I can hold of sorrow.

Tossings to and fro.] The word is understood by some, of inward tossings. *I am full of tossings to and fro*, that is, *I have great agitations in my heart, my thoughts are very unsettled*. One of the Rabbins to that sence, *I am full of wandring thoughts*; thoughts will toss up and down, forward and backward; A mans thoughts will toss him from one end of the world unto the other; while he is a prisoner in his bed: They toss him from business to business, while he is unfit for any business. A sick man is full of inward tossings, of wandring thoughts, his thoughts run
fastest,

fastest, when himself is bed-rid, or confin'd to his bed : all the night is spent in the travel of his mind, while his body cannot stirre.

But rather understand it of corporal tossings. A sick man full of paine removes from one side of his bed to another, from one corner to another, sometimes from the head of the bed to the foot. The Moralist expresses it excellently, *Sick men use changes, as if they were medicines*, they hope by changing their place to loose their pain by the way, *I am full of tossings to and fro.*

*Ægrotantes
mutationibus
ut remediis ut-
untur. Sen.*

Till the dawning of the day.

Till the day brake, that is, the whole night though. Some understand this for the evening, the word signifies both the evening and the morning. And these interpret the latter part of the verse, for his trouble in the day, having complained before, that wearisome nights are appointed to him, *When I lye down, I say, where will the night be gone ?* There is an end of the night, but when the night is gone, have I any ease in the day ? No, I am full of tossings to and fro, untill the evening ; And so it is an amplification of his troubles in regard of both parts of the natural day, light and darkness. But we may more properly keep it to the description of a wearisome night; and that word, which may note the evening, is here to be appropriated to the dawning of the day, when darkness begins to depart, and give way to the prevailing light.

*ἤνιξ Crepuscu-
lum, vespertinum
vel matutinum.*

This was a great aggravation of the afflictions of this holy man, he had no rest, no ease, in any part of the night, he could not so much as get a nap towards morning.

The night is the time of truce with troubles ; though a man be in conflicts with business all day long, yet there is a cessation at night, all is laid by till morning. Hence the night and sleep are well called, *The Conquerours of evil, and Victors over sorrow* ; because in the night a man gets rid of them: Christ saith, Mat. 6. ult. *Sufficient to the day is the evil thereof*: if their be evil enough in the day, who is able to stand before the evils of day and night too ? When our very sleep becomes our fight, what can flesh and blood doe any more ? Sleep is a medicine for all diseases, and Physicians often have a sleepe portion for a medicine, that the body may have a little refreshing, after he hath been worne and tired out with a wakeful sickness.

*Malorum De-
mitores.*

Observe from the text, as it is the description of a sick man ;

Thas

That a man in pain looks upon every time as better to him, than the present time. When I lie down, I say, when shall I arise? I hope it will be better with me anon, I hope the day will be better to me than the night; and when the day comes, then he wisheth for night, hoping the night will be better than the day. An afflicted troublesome time is so described, Deut. 28. 67. *In the morning thou shalt say, would God it were Even, and at Even thou shalt say, would God it were Morning*; They shall think any thing, or time to come, better to them, then the present; therefore when they had night, they call'd for day, and when they had day, they sent a messenger for the night, ever thinking the next change of time, would be friend them with a change in their condition. Observe, Secondly,

Celum non animam mutat, qui trans mare currit.

Change of place giveth no ease of pain. I am full of tossings to and fro to the dawning of the day; he had changed, and changed, & changed, but could not change his pain for ease, that continued still. Some travel to other Countries to mend their Estates. Some go from kingdome to kingdome to ease their minds, and some to better their manners; but, as he that runs to another country changes his aire, but not his heart; alters place, but not his manners, the same is the same still: So it brings no health to the sick, no ease to the pained to change place.

As a man sin-sick, before he comes to rest and healing in Christ, tosses from place to place, from this duty to that duty, from this meanes to that meanes to get a little ease for his wounded spirit and aking conscience; he hopeth this will do him good, and that will doe him good, but all in vain. And as worldly men hope their pleasures and their riches will do them good, and so they toss from one pleasure to another, from creature to creature, but all fails there is no settlement, no composedness, no peace, no redress, till the soul fixes upon Christ. So in bodily paines, there is no ease, no refreshing, but in God: it is not this or that place of the bed, it is not the bed or the couch, it is not the Country or the City, a sharp or a temperate aire can do it; God can alone, and he can command any creature to do it.

You that have months of comfort, and to whom refreshing nights are appointed, bless God, it is not your bed that gives you rest, but his blessing.

Remember this description of a sick man: present the condition, of a sick man to your thoughts, think what a wearisome thing it is

is, to lie all night telling the clock, calling for day, and tossing to and fro, praise God for quiet nights, and pity those to whom wearisome nights are appointed.

JOB Chap. 7. vers. 5, 6, 7 8.

My flesh is cloathed with wormes, and clods of dust, my skin is broken, and become loathsome.

My days are swifter then a Weavers shuttle, and are spent without hope.

O remember that my life is wind, mine eye shall no more see good.

The eye of him that hath seen me, shall see me no more; thine eyes are upon me, and I am not.

WE have seen Job in this Chapter confirming his former desires of death.

1. From the general condition of man-kind, v. 1.
2. From the condition of some particular man, v. 2. And
3. From his own present condition, which he draws forth in the 3, 4, 5, and 6, verses.

The third and the fourth verses have been already opened.

In this fifth he gives us a further description of himself, and such a one, as might well assure us, that his restless nights were not without reason, *My flesh is cloathed &c.* As if he had said, if you think I am thus unquiet without cause, then behold my body, look upon me, and see what a pitiful spectacle I am, *My flesh is cloathed with worms, my skin is broken, and become loathsome.*

These words give us *Jobs picture*, here is his delineation and pourtracture, as he was under the hand of God. They who would take *Jobs picture*, as, in the day of his afflictions, must draw him, thus, *A man cloathed with wormes and clods of dust, there's his garment; his skin scabby and discolour'd, full of chaps and running sores, angry biles and enflamed ulcers, his posture, lying on the ground, scraping himself with a pot sheard.*

My flesh is cloathed with wormes.

My flesh.] That is my body, by a *Synechdoche*; and the word which we translate *flesh* springs from a root, or hath neare relation

כשר
caro per synec-
dochen corpus
in Piel Bisbet
significat E-
vangelium.

relation to it, which signifies to bring and publish good tidings, or welcome news; and therefore the gospel is exprest by it (*Evangelium*) is the same in Latin, or (*εὐαγγέλιον*) in Greeke, with this in the Hebrew: And some Criticks give the reason, why *flesh* is exprest by this word, which signifies to publish or bring good tidings, because there should be a taking of flesh, or a making of flesh, namely the *incarnation of our Lord Jesus Christ*, which should be the best tydings, and the most joyful news that ever the world heard of.

Is cloathed with worms.

In the first Chapter of this book at the 21. verse, *Job* describes himself thus, *Naked came I out of my mothers wombe, and naked shall I return*; but now it seems *Job* hath got clothing, and being ready to lie down in the grave, he had a vesture put upon him; now (it seems) *Job* should not goe naked out of the world, for he said, *My flesh is clothed*; but, what is this clothing? *My flesh is clothed with worms, and clods of dust*, that's a suite of clothes very fit and sutable for the grave, but it is usually put on in the grave. *Job* is in his grave-cloths before he dies; or, he speaks this to shew that he accounted himself dead, while he lived, or (as *Heman* mourns, *Psal. 88.*) *Free among the dead*; A member of that Corporation, a brother of that society already. For he was now in their habit, or livery, *A gown of worms set or embroidered with clods of dust.*

My flesh is cloathed with worms.

Quamvis vestiri dicimur, Cujus accessione vel dedecoratur, vel ornatur.

It is frequent in Scripture, when the holy Ghost would heighten the sence of what we are, & would enjoy, to note the abundance of a thing, or how man is adorned, or de filed with it all over, then to exprest it under the notion of cloathing: God himself is exprest, *cloathed with Majesty*, because he is Majestie all over, and there is nothing but glory upon him; God is also described, clothed with judgement and with justice; why? Because these are his honour and his ornament, he is justice and judgement all over; we find *Job* in the 29. of this book at the 14. verse, speaking thus of himself in his state of Magistracy, *I put on righteousness, and it clothed me, my judgement was as a robe and a diademe*; that is, I was full of righteousness, I was altogether righteous, in dispensing rewards and punishments, in exercising my power among

mong the people. To be cloathed with humility, to be cloathed with the Spirit, to be cloathed with Christ, are phrases of the same importance. So on the other hand to be cloathed with pride, with shame, with dishonour, *Let mine enemies (saith David) be cloathed with shame*, Psal. 109. 29. *Let him be cloathed with dishonour*, Psal. 35. 26. that is, let them be ashamed and dishonoured all over, or exceedingly ashamed or dishonoured. And so a great desolation is called a cloathing with desolation, *Ezekiel 7. 27. That which stripps a man naked is in this sence called his colathing*, cloathed with desolation.

Thus we are to understand *Job*, when he saith, *That his flesh was cloathed with wormes*; his meaning is, he had many wormes crawling upon his flesh, or lying within his flesh, and so were as a lining to his upper garment of nature. These wormes spread themselves all over him, as a filthy and loathsome garment covering his whole body.

And besides this figure, *Job* spake properly, while he was thus full of sores and botches, and boyles, to say, he was cloathed with wormes; wormes are proper to sores: many sores, breed wormes, and wormes are a disease in the flesh, as well as within the bowels, and such diseases are accounted the foulest and filthiest diseases of all other: Such was *Jobs*, his sores and boiles corrupted and bred wormes, which made him an abhorring to himself. *Putrefaction is the soyle out of which worms grow*. Rotten flesh breeds wormes, and a rotten conscience breeds a worm, *Isa. 66. 24. Their worme shall not die*; why doth the holy Ghost say of those men who were never washed nor healed of their sin-sores, of their soul-sicknesses and pollutions, that when they die, they have a worme, that dieth not. It is an allusion to this, because, as a corrupt body, or corrupt putrid flesh, breeds noisome wormes, so a corrupt conscience, a soule full of filthiness and uncleanness, which was never washed or healed in the fountain of the blood of Christ, this soule, this conscience breeds wormes, even that gnawing worme, which shall live with it, feed upon it, and cloath it for ever. Both the natural and the spiritual worme, arise from rottenness, and derive their pedigree from sores, sicknesses, and putrification.

And clods of dust.

Wormes and clods of dust. Here are strange materials, course stuff for *Jobs* cloathing, *clods of dust*. Some conceive that *Job*

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state in the dust, and so the dust gathered about him as a garment; others, that these clods of dust, were the scrapings of his sores, for the word signifies the filings of any metal, or the scrapings of an unclean thing. It is said expressly in the second Chapter, that he *took a pot-sheer to scrape himself*; those clods of filthy dust, or scales scrap'd from his putrifying sores; these, with the crawling wormes bred in them, cover'd his whole body like a garment, and therefore he complains, *I am clothed with worms and clods of dust.*

You see what his garment was, see now (to carry on the allusion) his skin, upon which this garment was put? *My skin* (saith he) *is broken, and become loathsome.* The skin is the immediate garment of the flesh, his sickness had worne out his skin, he had many holes and rents in that garment, which needed mending, and it was all over so filthy, that it needed washing. *My flesh is broken, and become loathsome.* Sores break the skin, and defile the skin; *Jobs skin* was so broken and chapt, so defiled and filthy, that he was loathsome to all beholders, and to himself.

This is the picture of Job: A few daies before, you might have pictur'd or drawn him thus, *Job clothed with silk and scarlet, his garment set with precious oriental stones, his skin smooth and beautiful, his face cheerful and manly, his eye quick and peircing.* But now Job is clothed with worms and clods of dust, his skin is broken and become loathsome.

We may hence learn, what our own bodies are. The Apostle (Phil. 3. 21.) calls the body, *a vile body*; not that the work of God was vile: The work of God was noble and honourable in all he wrought, especially in that master-peece of it, the fabrique of mans body; but as the body is come out of the hands of sin, so it is a vile body; that is, it is a body subject to corruption, and will quickly corrupt, be vile and loathsome, 1 Cor. 15. 53. *This corruptible must put on incorruption.* The body of man is but one remove from worms and corruption, Chap. 17. 4. *I have said to corruption, thou art my Father, and to the worme, thou art my mother.* We shall quickly bear the image of our parents, worms and corruption.

Then be not proud of your bodies, nor of your beauties; They, who are now the fairest and goodliest to look upon, may quickly have a broken and a loathsome skin; A disease, one fit of sickness will spoile all thy beauty, deface and blemish thy excellent feature, and

and if a disease doth it not, old-age will, time will draw furrows in thy face, and make wrinkles in thy brow. Strength and beauty of body are no matches for time. All things were made in *time*, and *time* will marr all things. So long as generation continues, corruption must.

Againe, take heed of pride in cloathing. The two externals, of which man is most subject to be proud, are beauty and apparel. Cloaths are a flag of vanity, and pride sits upon the skirts. But remember how fine soever your cloathing is this day and houre, God can put you on another suite before to morrow. We see what change of apparel *Job* had, a godly man, an humble man. That which God did to try the grace of one, he can quickly do to punish and chastise the sin of another; he can quickly put you on such clothing, as you shall have little cause to be proud of. *He can make you wear worms and clods of dust.*

And if we consider it, we have little reason to be proud of clothes: for if we follow the best of them to their original, they will be found to be but a clothing of wormes, and clods of dust; what are silkes, sattins and velvets, but the issue of wormes? And what is your gold & silver, what your pearls and precious stones? are they any thing (if you will resolve them into their principles) but *clods of dust*? They are indeed better concocted by the heat of the Sun, refined and polished by the art of a man; but if you search their pedigree, they also are but clods of dust. In your most glorious array, you are but cloathed with dust and wormes, and if you be proud of such cloathing, God can claoth you with *worms and clods*, not onely of unrefined and unpolished, but of putrified and filthy dust.

Thus we see the first thing, the picture or description of *Jobs* body: His friends at first sight, might be convinced, that a body in such a case, could take little rest day or night. He carries on his complaint; a degree further, at the 6. verse.

Verse 6. *My dayes are swifter then a weavers shuttle, and are spent without hope.*

My dayes are swifter.] The Seventy render it thus, *My daies are swifter or nimbler than a word or speech.* Nothing moves faster, or passeth away more lightly, than a word; a word is gone, and it is gone suddenly; Hence the similitude is used proverbially, Psal. 90. 9. *We spend our daies as a tale that is told, or, as a me-*

itation (so some translate) suddenly or swiftly, a discourse is quickly over, whether it be a discourse from the mouth, or in the mind; and of the two, the latter is far the more swift and nimble of foot; a discourse in our thoughts out-runs the Sun, as much as the sun out-runs a snail; the thoughts of a man will travel the world over in a moment; he that now sits in this place, may be at the worlds end in his thoughts before I can speak another word. So that the translation or gloss, by speech or meditation, aggravates the sence, and extends it to the highest.

But the word properly signifies (as we translate) a *Weavers shuttle*, which is an instrument of a very swift and sudden motion. And the word which we render [*Swifter*] signifies that which is fitted for the swiftest motion, *Any light thing*, because those things which are light, move swiftest; and we call a good runner, a man *light of foot*, Hab. 1. 8. The horses of the *Chaldeans* are thus described, *Their horses are swifter (or lighter of foot) than the Leopards*, so, *swifter or lighter than the weavers shuttle*, which passeth the loome or web with such speed, that it is growne to a proverb, for all things which are quick and transient. The Latines express it by that word, which signifies a ray of the Sun, which is darted in a moment from one end of the heavens to another.

But a question rises. *Job* in the third Chapter, and so in the fifth, complains that his life was so prolong'd, and slow-paced that it was very tedious to him; and in this Chapter by a repeated request, he spurrs and hastens his life to it's journies end; he thought (it seemes) his time not wing'd, but slow footed; how is it then, that in this place he complaineth of the swiftness of his daies? *My dayes are swifter then a weavers shuttle.*

Answer, In a word: By his dayes, here, we are to understand his good dayes, his dayes of comfort and prosperity; the dayes of my peace and plenty, are slipped away and gone, even as a *weavers shuttle*. But when he complains that his life is slow-footed, and requests that his dayes might move faster, he means the dayes of sorrow and trouble which had overtaken him in his journey; the former were too swift, and the latter too slow; It is as if he had said, *Alas all my fair dayes of prosperity are gone, they are slipped away as a weavers shuttle, they are as a tale that is told, nothing remains of them, but the remembrance, which is an addition to my sorrow; but now I have dayes, that seem long, very long, they stand*

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Radius Textus
in dictum pro-
verbiale, radius
velocis.

stand upon my hands, I cannot get them off, my sorrows clog my time, and make every houre seeme a year. Hezekiah in his complaint upon his sick bed, useth this allusion, *Mine age is departed and removed from me, as a shepherds tent, I have cut off like a weaver my life, Isa. 38. 12.* As the weaver cuts off the thred when the web is finished, so it is with me, *I have cut off as a weaver my life*; Not that Hezekiah was active in his own death, we are not to understand it so, for he pray'd that God would spare him; and he spake this upon the promise of God, to lengthen out his life, and to tye the thread of his dayes again, according to which the web was woven on for fifteen years more; But this speech of Hezekiah, *as a weaver I have cut off my life*, is like that of the Apostle, *I have finished my course*. He compares the passing of his life to a shuttle, and the conclusion of it to the cutting off, of the thread? Nights and dayes pass this shuttle forward and backward, to and again, the night casts it to the day, and the day to the night; between these two, time quickly weares off the thred of life. The heathen Poets had a fiction answering this allusion of the holy Ghost; they tell us a story, or a fiction rather, of *Tres Parca* three sisters, whereof one held the wheel or the distaffe, the *Clotho* second drew the thred, and a third cut it off: In this day they shadow the state of mans life; our ordinary phrase for living long, is *spinning a long thred*, and for dying, the *cutting off the thred of life*:

And they are spent without hope. Some translate, *they are spent so, as that there is no hope left*. The word, which here we english, *spent*, signifies both *consumption* and *consummation*, or sometimes in a good sence, the end or perfecting of a thing, and sometime in an ill sence, the end or consuming of a thing, *Gen. 2. 1.* So the heavens and the earth were finished; It is this word, *they were ended*. God ended his works by way of perfection, and consummation, he made his work compleat. But here, and often in Scripture, it notes ending by way of consumption, or as we translate, the spending of a thing; *Jer. 14. 12.* I will consume (or make an end of) them by the sword; And *Exod. 33. 3.* God commands Moses, to goe with the people into the wilderness, for (saith he) *I will not goe up in the midst of them, lest I consume them in the way*.

And to shew how deep an expence and consumption of time was upon him, Job tells us, it had devoured and eaten up all his hope.

*Tres Parca
Clotho Lachesis
Atropos.*

*ἀπολοὺς δὲ
ἐν κῶν ἑλπίδι.*

הלל

Cum inopia
spei, vel defectu
spei, sc. longio-
ri in vita.

hope. It is worse to have our hope spent, then to have our dayes spent; now (saith he) *my dayes are spent*, and that is not all, *my hope is spent*; Some translate so, *my dayes are spent, and I have want or penury of hope*; as I have spent my dayes, so I have spent my hope. And his hopelesness, may referr two wayes; *I have no hope*, or *my hope is spent*; First, in regard of long life, I see I am so afflicted with this disease, that there is no hope I should hold out under it: Secondly, *without hope*, that is, without hope of being in a better condition, that is, of having my estate restored unto me again, if I should have health restored, and a longer life continued. In both these senses, as he saw the thred of his dayes cut off, so he saw the thred of his hope cut off, he was near death, and *his hope was dead*. *My dayes are spent without hope*, or, there is no hope remaining. This also is negative to both parts of *Eliphaz* his promise, either of a longer life, or of a better.

We may observe hence, first, a common truth (which I shall not insist upon) about that precious commodity, a commodity more precious then the gold of *Ophir*, *Time*.

All time is short, and we have a very short estate in time. Man is not master of one day, and a servant but of few dayes. The holy Ghost gives us very many remembrances of this, which is an argument, that we are very apt to forget it. Man is slow to take notice of the swiftness of time, and very dull in apprehending the speed of his dayes. It is a wonder that such a plaine common doctrine, should be handled so often, and that the Holy Ghost, should, as it were, labour for similitudes, and fetch in all things that are more then ordinarily transitory in nature, to teach us the transitoriness of our condition: We meet with many in this book, all hinting at the sudden, invisible motion of time: This is a point easie to be known, but very hard to be beleived; every man assents to it, but few live it. And surely the holy Ghost would not spend so many words about it, nor gather up so many illustrations of it from sense, if it were not of so much importance to our faith. We usually slight the hearing of common principles; and a Sermon preacht upon this subject, the shortness of our lives, and the speed of time, is judg'd a needless shortning of time; and the houre seemes very long, which runs about the speed of time; we think it an easie doctrine, and a Theame for boyes. But the truth is, if the heart did well digest, how few our dayes are, we should have better dayes; and men would live holier, if they knew

knew indeed their lives were no longer. Therefore though I only touch this subject, yet, doe ye dwell upon it, and stay long in your thoughts upon the shortness of your lives : *Common truths neglected, cause a neglect of every truth.* Had we more serious thoughts of Heaven and hell, that these are, and what these are ; that there is a God, and who he is ; that there will be a judgement, and what it will be ; we should more profitably improve and trade our time and tallents. Secondly note,

Time passeth irrecoverably. When the weavers shuttle is once out of his hand, 'tis gone presently ; there is no hope time past should be recalled, or time in motion stopt : To consider time under that notion, should make us very good husbands of our time, or (as the apostle advises) *to redeem the time.* Redemptions are made by purchase, to redeem a thing, is to buy it with a price ; the price we redeem time with, is our labour and faithful travel. *It is matter of mourning, to consider, that so little care is taken in spending that, which when it is gone, we have no hope it can be restored to us again.*

Thirdly, In that *Job* complained before, that his life was so long, and now complaineth of the shortness or swiftiness of his life, we may note ; That,

Man thinks good dayes end too soon, and that evil dayes stay too long, or will never have an end. We love the company of good dayes, and are therefore sorry when they depart : When the Disciples were upon the Mount, and had such a good day of it, how desirous were they to have continued there, and sorry they were the day was at an end. Master (saith Peter) *it is good for us to be here :* *The sudden passing of our comforts, is our trouble.* Time is alwayes of the same pace, no creature keeps his pace more evenly then time doth, it alwayes moves at the same rate, neither faster nor slower ; but a man thinks this time short, and that time long ; this time speedy, and that time slow ; according to the severall objects he meets with, and to the conditions wherein he is : Fourthly observe,

That hope is the last refuge of the soul : My dayes are spent without hope, my hope is spent too ; If I had hope left, I had somewhat left, but my hope is gone. It is so in natural things ; it is so in spiritual things. The Apostle, *Heb. 6.* tells us, that hope is the anchor of the soul, sure and stedfast ; while hope holds, comfort holds, and when hope's gone, all's gone. Observe lastly,

That

That, sometimes a godly mans hope may lye prostrate. My dayes (saith he) are cut off without hope: Job thought (as I have noted from some passages before) that his case was desperate, his hope lay in the dust, as well as his body, or his honour. Every godly man is not an Abraham, of whom it is said, Rom. 4. 18. That against hope he beleived in hope: Nay Abraham, is not alwayes Abraham, he that hath such a strong hope, hath it not alwayes, even his hope may sometimes possibly be hopeles. There are weakneses in the strongest, and imperfections may come upon those who are perfect, ebbings after the greatest flowings, and declining after the greatest heights of graces and gracious actings. My dayes are spent without hope.

Job having thus complained of his condition, and asserted his own desires of death, now turnes from his friends, with whom he had discoursed all this while, and betakes himself to God, to speak a while with him; The next words are generally understood, an Apostrophe to God:

Verse 7. O remember that my life is wind, mine eye shall no more see good, &c.

O remember that my life is wind. To remember, is not here taken strictly, for to God all things are present. Remembrance, is the calling of that to mind which is past; when the act of remembering is applied to God in Scripture, it hath one of these three senses.

1. It notes a resolution and settled purpose in God, to act his justice, or inflict punishment upon his enemies, *Psal. 137. 7. Remember, O Lord, the children of Edom: that is, Lord bring forth that decree of thine, for the ruine and destruction of these bloody Edomites, who have been cruel against thy people.*

Secondly, it signifies an affection in God, ready to help and relieve his own people: *Psal. 74. 2. Remember thy Congregation which thou didst purchase of old, that is, doe good to thy Congregation, bless thy Congregation.*

Thirdly, *To remember*, imports an act of present consideration: to remember, is fully to weigh, observe and take notice of the estate of things or persons: *Psal. 38. 39. He remembered that they were but flesh, a wind that passeth away and cometh not again; that is, he consider'd and weighed the estate of man: So in this place, O remember that my life is wind, that is, consider, and weigh it well;*

well Lord, put my condition into the ballance, observe what a weak creature I am, how short my life is: therefore deal with me, as with a weak short-lived creature; Thou needest not lay any great stress upon me, thou needest not trouble thy self much to make an end of me, my life is but wind, 'tis but a puff, which quickly passes away:

Remember that my life is wind. This is a proverbial speech like that before, of a weavers shuttle. The word translated wind signifies the holy Ghost, the third Person in the blessed Trinity: As also a Spirit in general. And because the wind is of a spiritual nature, invisible, swift, powerful, therefore it is applied to that aerial or elementary spirit; And the operation of the holy Ghost, is shadowed by wind or breath, *Christ breathed upon his disciples, saying, receive the holy Ghost, John 20. 22.* and the holy Ghost came as a mighty rushing wind, Acts 2. 2.

When Job saith, *remember that my life is wind*, he meanes, *my life is like the wind*; It is a similitude, not an assertion. The life of man is like the wind in two things; First, the wind passeth away speedily, so doth mans life: Secondly, the wind when it is past, returns no more; as you cannot stop the wind, or change its course; So all the power in the world, is not powerful enough to recall or divert the wind; which way the wind goes it will goe, and when it goes 'tis gone, Ps. 78. 34. *He remembered that they were but flesh, wind that passeth away*: in this sence Job calleth his life a wind, it passeth away, and shall not return, by any law or constitution of nature, or by any efficacy of natural causes:

Yet here observe, Job saith not, *His soul was a wind*, but *his life was a wind*. Some have philosophiz'd the soul into a wind, a blast or a breath; and tell us, that it goes, as the soul of a beast, that life and the soul are but the same thing; when the life is gone out of the body, the soule's gone from it's being: They acknowledg a restoring of it again with the body at the resurrection, but deny it any existence when separate from the body. How dishonourable this is to the noble constitution of man, and how dissonant to Scripture, is proved in mentioning it; we acknowledg, that life which is the union of soule and body, is a wind and passeth away; In all the learned languages, Hebrew, Greek, Latine, the * word which signifies spirit or life, hath its original, from respiring; and when we say, my wind was gone, or my wind was almost beaten out of my body, our meaning is, my Life was almost gone. In the

Vitæ ventus,
Elegans pro-
verbiale.

Quasi ventus,
Largum.

* חַי
Flare. *πνεύμα*
à πνέω, Spi-
ritus a spirando;
Animum quasi
ἀνεμῶν quidam
dictum existi-
mant.

Græci pro re-
spiratione seu
spiritu quem
ducimus acci-
piunt, primo
quod vita no-
stra respiratio-
ne indigeat;
secundo quod
flatu videatur
humana vita
in prima sua
origine consti-
tisse.

creation (Gen. 2. 7.) God breathed into man the breath of life, or of lives, implying the many faculties and operations of life. And in as much as the body of man was first formed, and this life brought in after, to act and move it, this is an abundant proof, that the soul of man is not any temperament of the body, the body being compleated (as a body) before it, & yet no life resulting. Whereas beasts (to whom that beastly opinion compares man in his creation) had living bodies as soon as bodies, their total form being but an extract from the matter.

Solomon, Eccl. 3. 19, 20, 21. brings in the Atheist, drawing this conclusion from those confused oppressions which he observed in the world: men carried themselves so like beasts, preying upon, and devouring one another, that he (who had nothing but carnal reason to judge by) presently resolves; *That which befalleth the sons of men, befalleth beasts, even one thing befalleth them : as the one dieth, so dieth the other, yea they have all one breath ; so that a man hath no pre-eminence above a beast, for all are vanity, all goe to one place, all are of the dust, and all turn to the dust again.* And whereas the Atheist heard some speak of the ascent of mans spirit after this life, he puts it off, as but talk and guessing, ver. 21. *Who knoweth the spirit of man, that goeth upward, and the spirit of the beast, that goeth downward to the earth ?* That is, who can tell that there is such a difference, between the spirit of a man and of a beast ? who ever saw the one ascending, or the other descending ? or from what Anatomie was this learned ? Thus the Atheist derides the doctrine of the soul, and will therefore laugh and be merry with his body while it lasts, that's his portion, *For who shall bring him to see what shall be after him,* ver. 22. Is it not strange, that any who are called sober Christians, should plant their opinions in this soyle of Atheisme : and make that a proof of their faith, which Solomon brings only as a proof of some mens infidelity ? The Preacher in this Book, personated those whom he abhor'd, and sometime speakes the practises of other men, not his own opinion. There is no more reason to ground this Tenet of the souls Mortallity upon those texts, then there is of encouragement to intemperancie in that, chap. 11. 9. *Rejoyce O young man in thy youth, and let thy heart cheare thee in the dayes of thy youth, and walk in the wayes of thine own heart ;* Or in that of the Apostile, 1 Cor. 15. 32. *Let us eat and drink, for to morrow we die.* If any would learne Solomons own sence about this point

point, let him read it, as plaine as words can make it (Eccl. 12. 7.) Then (namely when man dies) shall the dust return to the earth, as it was, and the spirit shall return unto God, who gave it.

So then (to the text before us) the soul is not a wind, but the life : And all those Scriptures where life is compared to wind; and dying, to the passing of it without returning, deny the regrest or returning of the soul to a natural, not to an eternal life, and imply the short stay of the soul in the body, and certain departure from it, not, a not being, when it parts. These two must part, and so part, as never to return to that estate again ; Thus Job expounds himself in the words following ;

Mine eye shall no more see good. Or as the Hebrew, *I shall not return to see good*, answerable to the metaphor of a wind, it passeth away, and returns no more.

To see. In this place, as often elsewhere, is to enjoy, *I shall not enjoy good*, Psal. 4. 6. *Who will shew, or who will cause us to see any good?* It was not the bare sight of good, which they desired, but the enjoyment of it. So Jer. 17. 6. The man whose heart departeth from God, is threatned, that *he shall not see, when good cometh*, that is, he shall not enjoy good, when it comes : *For though to see good be a mercy yet to see it and not to tast it, is a curse.* Therefore at the last day, they who thought themselves high in Gods favour, but were indeed under his wrath, are told, that *they shall see Abraham, Isaac and Jacob in the Kingdome of God, and themselves shut out* ; they shall see what they cannot enjoy, and that sight shall add to their sorrow. The Prophet cries out, Lament. 3. 1. *I am the man that hath seen affliction*, that is, I am the man that hath felt and had experience of afflictions. And Psalm 16. 10. the great promise to Christ is, that though he took a corruptible body upon him, yet *he should not see corruption*, that is, partake of corruption ; corruption should have no communion with, much less power over him. And we have the same use of the word in this book, chap. 20. ver. 17. where Zophar tells the hypocrite, that God will deprive and strip him of every good thing, *He shall not see the rivers, the floods, the brookes of hony and butter* ; It is a rhetorical expression, comparing the affluence of outward things, to floods, and rivers, and brooks, which send forth their streames plentifully ; as if he had said, though there be great store of hony and butter (those two are specified for the rest) though

*Huiusmodi
sentientie re-
gressum anima-
rum in corpora
minime negant,
sed necessitatem
merendi con-
firmant, & ce-
leritatem.*

*Videre bonum
pro frui, nota
locutus est.*

Lam. 13. 26.

210 *
Sicut Craci
xavoy & La-
tini bonum a-
liquando pro
pulchro, com-
modo & utili
usurpant. Ita
subinde He-
braei vocabu-
lum, Tob. Es-
aius, in Gen. 2.
8.

In his & si-
mi idem locis
Scriptura in-
telligenda est
de statu mortu-
orum: in morte
quis confitebi-
turi tibi? post
resurrectionem
pii laudabunt
Deum, sed ante
illum, qui indu-
erunt in sepul-
chro, nemo con-
fitebitur ei ani-
ma & corpore
simul, Drus.
Juxta naturam
cursum hic lo-
quitur, negans
rediturum ho-
minem; ubi hinc
excessu Resur-
rectio mortuo-
rum divinam &
supra naturam
operis est quo hic
non respicit, na-
turam tantum.
con suetum or-
dinem afferens,
quomodo intel-
ligenda sunt
quae cumq; talia
in hoc libro in

there be rivers, brooks and streames of these commodities, yet he shall see none of them, that is, he shall not enjoy or tast a drop of them. That unbelieving Lord, is told by *Elisha*, that he should see plenty in *Samarit* the next day, but should not eat thereof, 2 King. 7. 2. Not to see, is not to eat; and he that sees, but eats not, is not relieved, but troubled at the sight.

Mine eyes shall not see good. What good? when a man dies, shall he see no more good? We see but little good while we live, and the greatest good, is to be seen when we die: or rather, while we live, what do we see but evil; and when the saints die, what have they to see but good? how is it then, that *Job* saith, when I die, mine eye shall not see good? what miserable creatures were we, if there were no good to be seen beyond the line of this life? our richest stock of comfort, lyes in the good we shall see hereafter, which is therefore called, the *blessed-making vision*; And *Job* knew well enough, that his eyes should see good after death, for he saith (chap. 19. 27.) *with these eyes shall I see God*; he knew also his soul had an eye to see good (and a better good then ever he saw in the world) while his body lay in the grave. Then, his meaning of, *Mine eye shall no more see good*, is no more worldly good, none of * these good things, which I have seen; I shall be above the smart of earthly sorrowes, and above the fence of earthly joyes. Good is either natural, or civil, or spiritual; When God created the world, he looked upon all that he had made, and he saw that all was very good: Civil good is the order, peace and prosperity of the world: death stops the sight of all this good. As for eternal or spiritual good, death cannot close or dimme the eye against those objects.

Then here is no plea for Atheists against the resurrection, nor any, against the soules Being, or being awake, till the resurrection. *Job* speaks only about the sphere & course of nature; when man dies naturally, and is in the state of the dead, he enjoyes nothing, he acts nothing according to the estate of the living, * *Psal. 115. 17.* *The dead praise thee not, &c. there is no work, device or business at all in the grave, Eccl. 9. 10.* The hand works not, the tongue speaks not, *The eye shall no more see this good.*

Job expresses himself by an act of the eye, which carries the greatest strength for refreshing to the whole man. All the joy and pleasure we shall have in Heaven, comes in by sight, we shall see him as he is; The beholding of God in Christ, is the *beatifical vision*.

vision. Much of the good which we have in this world, comes in by the sense of seeing; and all the good of the next is placed in seeing; therefore he doth not say, I shall no more tast good, or no more feel good, but no more see good, * because the chiefest good, eternal good, consists in vision, therefore proportionably our present good doth so likewise.

Sick Hezekiah speaks in the language of sick Job; I said, I shall not see the Lord, even the Lord in the land of the living; I shall behold man no more, with the inhabitants of the world; Isa. 38. 1. When Hezekiah thought he should die, he describes the state of the dead by a deprivation of all those comforts which are taken in, by the sight of the eye. But you will say, how saith he, I shall not see the Lord? He doth not say absolutely, I shall not see the Lord? But with modification, thus, I shall not see the Lord, even the Lord in the land of the living. But did Hezekiah see the Lord in the land of the living, or while he lived? Yes, as Moses saw him that was invisible, so did Hezekiah: God makes himself visible to his Saints in this life. Though God cannot be seen in his essence in Heaven, much less on earth, yet he is seen in his works, in the acts of his providence, and in his ordinances; we may see the goings of God in the Sanctuary, and behold the beauty of the Lord, while we enquire in his Temple, Psalm 27. 4. So that when Hezekiah saith, I shall not see the Lord in the land of the living; his meaning is, I shall not behold God in his great works, and in the ordinances of his holy worship, and in the Congregations of his holy people. In all these God is visible, and most in the last; and therefore he saith, I shall behold man no more, with the inhabitants of the world; God is visible in all creatures, but most in man, and among men, most in Saints, and among his Saints most, when they meet in the comly order of his house and worship; The ignorant and unlearned coming into such a sacred throng, sees so much of God, that he is convinced and goes away reporting, that God is in them of a truth. In Christ is seen the brightness of his Fathers glory, and in the Saints much of the beauty of it is seen. Christ is the express image of his person, and in the Saints so meeting, much of his image is expressed.

First, in that Job betakes himself to God, O remember that my life is wind, &c. Observe, That

In our distresses it is better to cry to God, then to complaine to creatures. God is usually the last, but he is alwayes the best refuge,

Psalmi, & al-
liis Scripturae
libris, occurrunt.
* Per Analogiam
ad summi boni
possessionem,
quae in visione
consistit alio-
rum bonorum,
possessio recte
dicitur videre
bona.

fuge, when we have told over the story of our sorrowes and sad condition, and powr'd our wants into the bosomes of our most faithful friends ; yet, this *Apostrophe* is sweetest to the soul, when he can turn unto God, *O remember me*. It is said of *Hezekiah* in his sickness, that he *turned himself unto the wall, and prayed*; he turned from the people, from those that were about his bed, unto the wall ; why, what was the wall to him ? Or what could the wall doe for him ? surely nothing. As good turn to an Idol for help or ease, as to a wall ; yea such a turn to the wall, turnes the wall into an idol ; Good *Hezekiah* had no thought of the wall, nor had he any message to any image, hanging there. But as 'tis probable, many of his loving subjects and servants were weeping about the bed of their sick King and he had been discouraging of his disease, and telling them of his sickness, *but at last he turnes to the wall* ; that is, he leaves speaking to the company, and turnes away from them, that he might have communion with God ; and his first word of prayer, is, the same with *Jobs*, *Remember now O Lord, Isa. 38. 3.* Creatures are but creatures, and when they have done their best for us, it may be they can doe no good for us ; when they have tried all their skill, and all their strength, and stirred the utmost of their abilities, to give us counsel and ease, we must say to them all, stand by, and come to *Jobs* *Turn, O Lord remember. That man is most to be bemoaned, who can make his moane to man only.* He, who knowes not how to complain to God, or to speak out his sorrowes, and his griefes in the ear of Christ, shall gaine little (though he receive much) by complaining to the creature. But so long as we have a God to turne to, and spread our cause before, though men turn from us, yea, though they turn against us, and forget us, yet it is enough, that we have said, *O Lord remember.*

Secondly, from the matter, which *Job* puts God in mind of, namely his natural frailty and fleeting condition, that he was a *passing wind*, Observe,

It is an argument, moving the Lord to compassion, to mind him of the frailty of our condition. There is no argument from our selves, so effectual, to draw out the bowels of Gods compassions toward us, either in regard of our spiritual or temporal estate, as this, to tell him how frail we are ; The Psalmist shewes this the motive of mercy often to that ancient people the Jewes, *Psalm. 78. 38.* *He being full of compassion forgave their iniquity, and destroyed*

destroyed them not, yea many a time turned he his anger away, and did not stir up all his wrath; But what moved the Lord to deal thus with his people? What was it, out of himself? We know, the inward moving cause was his own free-grace, but what did he look upon abroad in the creature? He remembered that they were but flesh, a vint that passeth away, and cometh not again. Jobs argument to a letter. He considered how easily and quickly they might be destroyed, and therefore he destroyed them not, Psal. 103. 14. Like as a father pitieth his children, so doth the Lord, &c. Why, what stirr's up this pity? For he knoweth our frame, and he remembreth that we are but dust; Now, that which God himself makes the argument, all the argument in us, of his turning to us in mercy; that we should mannage, especially as our argument, when we turn to him in prayer. Should we plead before God our perfections, and say, Lord remember our holiness, our zeal, our prayers, our teares, our fastings and humiliations, could any of this move God, or be any attractive of his compassions toward us? If we will plead our perfections, God will despise our prayer. Our strongest argument is to say, we are weake; and to tell God we are sinful, prevails more, then to tell him, we are righteous: We shall gain most by saying we are unprofitable servants.

But did not *Hezekiah*, entreat the Lord to remember that he had walked before him in truth and with a perfect heart, and done that which was good in his sight? Isa. 38. 3. And doth not *Nehemiah* use the like plea, Chap. 13. 14, 22.

I answer, first, that, these were the best, the most spiritual and powerful pleadings with God is not proved, because used by good men. Grace doth not act alwayes at the height, nor bring out it's choicest treasures at all times.

Secondly, they move the Lord to remember what good they had done, but they do not move the Lord by that remembrance to do them good. *Hezekiah* was so far from rejoycing in his own righteousness, that the text saith, He wept sore. And *Nehemiah* with the same breath, desires the Lord to remember what he had done, and to spare him, according to the greatness or multitude of mercy. He, that when he hath done best, begs a multitude of mercies to spare him is far enough from challenging justice to reward him.

Men; that are but ingenious, will be moved most with a sigh to report of anothers weakness. The beggar speaks most effectually
by

by his rages and sores. The Woman, 2 Sam. 14. 14. who was hired to move David for the bringing back of Absalom, useth this argument, *For we must needs die, and are as water spilt upon the ground, which cannot be gathered up again*; As if she had said, Sir, if you will contend with your Son, thus, alas, his life is but water, and he will dye, for this is the common condition of mankind; therefore be compassionate and pitiful to him, fetch home your banished. This motive takes much upon the heart of God, as in regard of particular persons, so of a people in general, Deut. 32. 36. *The Lord shall repent himself for his servants.* But when will he repent himselfe? *When he seeth that their power is gone, and there is none shut up or left.* When they have no power and strength, and there is none shut up, that is, when they have no fort, no strong places to defend themselves in, but even lie open to the rage and malice of the adversary, and are ready to sink utterly, then the Lord takes this, both as an argument and a season for him, to repent of the affliction of his people; that is, to change the way of his administrations towards them. This promise was in part made good to Israel in the dayes of Jeroboam, Son of Joash, 2 King. 14. 26. *The Lord saw the affliction of Israel, that it was very bitter, for there was not any shut up, nor any left, nor any helper in Israel.*

Thirdly, speaking of the world, he saith, *Mine eye shall no more see good.* Observe then,

That worldly things are good things. In their sphere and proportion, they are good. Abraham minds the rich man, Luke 16. *Son remember that thou in thy life time receivedst thy good things.* Therefore, we are to use the world, and all the creatures in it, as the good things of God; and the goodness we see in creatures, should raise us up, to admire the goodness of the Creatour; if goodness be stamped upon present and temporary things, how good are things eternal?

Fourthly, *Mine eyes shall no more see good.* Observe;

After this life there is no more use or enjoyment of worldly things. The things of the world are but for the world; *Mine eyes shall no more see, I shall no more enjoy or use these good things.* Consider what it is you lay up, when you lay up the things of this life, you lay up those things which after a while your eyes shall see no more; you lay up those things, which after a few dayes, you shall have no more use of; you shall have no use at all

all of your gold, no use at all of your silver, no use at all of your apparel, no use at all of your goodly houses, no use at all of your rich furniture, no use at all of your lands, you shall have no use of all these good things : consider then what it is you lay up, a time is coming when you shall say of them all, I shall no more see, I shall no more use and enjoy any of these good things. Therefore be so wise as to improve this time, which passes like a Weavers shuttle and a blast of winde, to lay up such good things, as your eyes shall see, when you are laid down in the grave ; lay up spiritual good things, lay up your portion in Christ, make him yours, and then when you dye and lye down in the grave, you may say, we have good things, yet to see ; our best sight is to come, even such a sight, as eye hath not seen. Such a sight as to which the glory of all the Princes of the World is a meer Pageantry. And so much of *Jobs* Apostrophe to God.

The next verse is a further description of the state of the dead,

Verse 8. *The eye of him that hath seen me shall see me no more ; thine eyes are upon me, and I am not.*

In the former verse, *Job* had said his own eyes should see no more good, now he saith, that the eyes of others shall see him no more ; *The eye of him that hath seen me, shall see me no more.* It is a great part of the glory and comfort which men take in the World, to be seen of men. As we take in our comfort by seeing, so by being seen. No man would put himself into goodly clothing, were it not that he goes abroad in company to be seen, and knowes others will be looking upon him. Now as *Job* sets forth the vanity of the creature and of this life, because he should see none of it when he dyed, so, because when he dyed, others should see him no more, all his beauty, riches and good things, must be buried with him. There is an elegancy in putting these two together, *to see and be seen.* Death stops both ; it takes us from seeing, and it takes us from being seen. As all the good we have will be hid from our eyes, so all our glory and excellency will be obscured from the eyes of others in the dark chambers of the grave.

Thine eyes are upon me and I am not.

Job speaks of a three-fold eye. 1. Of his own eye, *Mine eye shall see no more good.* Vers. 7. I i i i 2. Of

Ponit hic duo, ut significet quod non re-vertetur ad conversationem humanam quæ maxime consistit in videre & videri. Visum cum sit subtilior sensuum principatû tenet in vita sensibili. Aqu. Me quarent quem aspiciant humanitus di-um.

2. Of the eye of men, *The eye of him that hath seen me shall see me no more.*

3. Of the eye of God, *Thine eyes are upon me; and I am not.* He doth not say, *Thine eyes are upon me, and thou shalt not see me.* Gods eye looks into the grave, and can see there; when we are out of the eyes of men, we are in the eye of God; therefore he saith, *Thine eyes are upon me, and I am not;* as if he had said, Lord, if thou shalt defer a little to help me, and then shouldest come to look for thy *Job*, I shall be dead, I shall be laid in the grave, I shall not be capable of remedy, if my remedy be deferr'd: it is too late to give a man a cordial when he is dead: *Thou shalt not have a Job to help, if thou dost not help him quickly.* Some understand it in a spiritual sence, *Thine eyes are upon me,* as if he should say, Lord *thine eyes are upon me,* to search me, and try out my wayer, and alas I am not, I am not able to stand before thy justice, before thy pure eyes, which can behold no iniquity. But rather take it in appeal to God, whether or no he were not near death. Thou Lord seeest I am as a dead man; as a man not to be numbred among the living: Therefore if thou wilt deliver me, let thy loving-kindness speedily prevent me, for I am brought very low. As a sick man in some acute disease hastens his Physitian, Sir, give me somewhat presently, or I am gone, you cannot but see I am a borderer upon death. *Thine eyes are upon me, and*

*Tuorum benefici-
eiorum, si forte
cupias (humani-
tatis) loquatur cum
occulto questu
neglectus fui)
non ero capax,
Cocc.*

I am not.

That is; I am not alive, I am not among the children of men. *Not to be, doth not import a not-being, but a not appearing, I am not as I was, nor can I long be at all.* Rachel wept for her children, because they were not; *Josephs* brethren said to their Father, *Joseph is not;* and *Job* himself in the 21. of this chapter, explains this to be his sence, *Thou shalt seek me in the morning, and I shall not be;* Death is a great devourer, it sweeps all that appears of man, into the grave. The world shall no more enjoy him, nor he the world; this is mans *not being*, when he dies: as the two following verses further explain by an elegant similitude.

Verse 9. *As the cloud is consumed and vanisheth away ; so he that goeth down to the grave shall come up no more.*

10. *He shall return no more to his house ; neither shall his place know him any more.*

Job having moved the Lord to take notice of, and compassionate his transitory condition, his life being but like the hasting wind, He gives us another comparison to the same sence and purpose ; There, his life was but wind, and here it is but a cloud, *As the cloud is consumed and vanisheth away, so he that goeth down to the grave, shall come up no more, &c.*

The cloud] in a natural notion, is a thick and a moist vapour, drawn up from the earth, by the heat of the Sun, to the middle region of the aire, and by the coldness of that heavenly country (where snow and haile, &c. are made and stor'd up) is further condens'd, congeald and thicken'd, and so hangs or moves partly from natural causes, the Sun and wind, but especially by supernatural, the mighty power and appointment of God, like an huge mountain in the air. To this cloud Job compares the vanishing estate of this life.

As the cloud (such a cloud, as you see hanging in the aire) *is consumed, or spent :* The same word is used at the 6. Verse, *My life is spent without hope.* A cloud comes to it's height, and then 'tis quickly disperst and vanished away ; The letter of the Hebrew is, *It goeth or walketh away.* The walk of the clouds is according to the walk of the winds, we call it the *Rack of the clouds.* When the Heavens are (as it were) all masked with clouds, and a black vail or curtain drawn between us and the Sun, the winds in a little time dissipate and scatter them.

Ambulavit, id est, & per motus in de-
bus evanescentibus intereun-
tibus, &c.

It is usual in Scripture to compare those things, which are vanishing, & suddenly consumed, to clouds: In which sence (Isai. 44. 22) the sins of the Saints are compared to a cloud, and the pardoning of their sins to this consuming and scattering of the cloud; *I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins.* A cloud is but a kind of a blot in the pure parchment-roll of the skies, I am sure a cloud of sin is a foule blot in the roll of our lives. Blot a faire writing, and you cannot read it ; but blot out the blots, and then 'tis legible again : yet, the blotting out of sin, intimates it fair written, as an evidence or a record against us,

till a pardon blots it out. In which sense, Christ is said to *have blotted out the handwriting of Ordinances that was against us.* Col: 2. 14. Thy sins, O Israel, so the Lord seems to speak in the Prophet) are as a cloud to hinder the shining of the light of my countenance upon thee; like blots they hinder thee from reading the evidences of my favour, or they stand like evidences of guilt against thee. But I have blotted out this cloud, that is, I have pardon'd thy sins, and by the breath of my favour and free grace, scatter'd thy transgressions, with all the evils and sequels, which they naturally bring forth. So that now, the light shines fair and warm upon thee; the evidences which were against thee cannot be read, & thou may'st read the evidences of my love, and mercy towards thee. *The sins of the Saints are but vanishing clouds*, whereas sin in it self, and the sins of all those, who are out of Christ, are an abiding cloud, they are a cloud firm and immoveable, like a mountain of brass, or a rock of stone. Sins make such a cloud as no power in heaven or earth is able to consume, but the power of mercy, and a gale of love, breathing through the covenant of Grace.

And as the life of man is compared by *Job* to a cloud, so to that which is the matter of the cloud, by the Apostle *James*, Chap. 4. verse 14. where he puts the question, what's the life of man? *is It not* (saith he) *even a vapour that appeareth for a little time, and then vanishes away?* A vapour is exhaled from the earth by the heat of the Sun, and is the matter out of which the cloud is made. Mans life is not only like a cloud, which is more condense and strong, but like those thin vapours, sometimes observed arising from moorish grounds, which are the original of clouds, and more vanishing than clouds. Even these, are but vanishing enough, to shadow the vanishing, decaying, quickly disappearing life of man. As the cloud consumes and vanishes, (the next words speak out the mind of the comparison.)

So he that goeth down to the grave shall come up no more.

The grave is a descent; and the word which is here used for the grave, is, *Sheol*, about which many disputes are raised among the learned: the root of it signifies to desire, or to crave with earnestness, & the reason given is, because the grave is always craving and asking; though the grave hath devoured the bodies of millions of men, yet it is as hungry as it was the first morsel, still it is asking and craving: The grave is numbred among those things which

which are not satisfied, *Prov. 30. 16.* In the Greek of the new Testament, it is translated *Hades*, which by change of letters some form out of the Hebrew *Adam*, and *Adamah* the earth, unto which God condemned fallen man to return, *Gen. 3. 19.* we find this word *Sheol*, taken five wayes in Scripture.

1. Strictly and properly for the place of the damned, *Prov. 15. 11.* *Hell and destruction are before the Lord, how much more then all the hearts of the children of men.* God looks through the darkness of hell, which is utter darkness.

2. It is put metaphorically, for great and extream dangers, or miseries which seem irrecoverable and remediless; these are figuratively called *hell*, because hell properly taken, is a place from whence there is no recovery; there's no release from the chaines of darkness; all changes are on earth, Heaven and Hell know none: When *David* praises the Lord *Psal. 86. 13*) for delivering his soul from the lowest hell; he meaneth an estate on earth, of the lowest and deepest danger imaginable; mercy helpt him at the worst. To be as low as hell, is to be at the lowest.

3. The word signifies the lower parts of the earth, without relation to punishment, *Psal. 139. 8.* *If I go down into hell thou art there.* He had said before, *if I ascend up into Heaven thou art there*; by Heaven he means the upper Region of the World, without any respect to the estate of blessedness; and hell is the most opposite and remote in distance, without respect to misery. As if he had said, let me go whither I will, thy presence finds me out.

4. It is taken for the state of the dead, whether those dead are in the grave or no, *Psal. 30. 3.* *Isa. 38. 18, 19.* *Gen. 37. 35.* In all which places to go out of the world, is to go to *Sheol*. *Jacob* in the Text alledged, *Gen. 37. 35.* said, *he would go down into the grave to his Son mourning*; yet *Jacob* thought his Son was devoured by a wild beast, he could not go down into the grave to his Son, for the bowels of a wild beast was his supposed grave, but he meaneth only this, I will even dye, as he is dead. So *Num. 16. 33.* where that dreadful judgment of God upon *Korah, Dathan* and *Abiram* is storied, it is said, that *they their Sheep, and their Oxen, and their Tents, and all went down into Sheol*, that is, they were all devoured and swallowed up. But

5. *Sheol* signifies the place where the body is laid after death, namely the grave, *Prov. 30. 16.* *Man hath a demension of earth*

לִישׁוֹן
Tam infernus
quod sepul-
chrum a dno,
Sept. Statu
mortuorum vel
sepulchrum,
nam ut anima
de corpore
a dno de sepul-
chro usurpa-
tur, *Psal. 16:*
Druf.

* קבר

Ainsw. in
Gen. 37.

Hic abnegat
Job resurrectionem mortu-
orum. Rab.
Sol.
Non negatur
resurrectio ad
vitam, sed ad
similem vitam,
Pined.

fitted to the dimensions of his body ; this portion or allotment is his *Sheol*. Yet, it signifies the grave only in general as it is natural to man-kind, not that grave which is artificial and proper to any particular man ; this the Hebrew expresses by another * word : He that goeth down to the grave goes to his *long home*, to a house out of which he is never able to see or to make his way, and therefore it followes ;

He shall come up no more. No ? that sad news indeed, to go down to the grave, and come up no more. Are all the hopes of man shut up in the grave ? and is there an utter end of him when his life ends ? *Shall he come up no more ?*

Many of the Greek writers tax *Job* as not acquainted with the doctrine of the Resurrection, as if he either knew not that mystery, or doubted, at this time of it ; and some of the Rabbins say plainly, *he denied it* : But he is so clear in the 19 Chapter, that we need not think him so much as cloudy here : And if we look a little farther, himself will give us the comment of this text : When he saith, *he shall come up no more*, it is not a denial of a dying mans resurrection to life, but of his restitution to the same life, or to such a life as he parted with at the graves mouth : They who die a natural death, shall not live a natural life again ; therefore he addeth in the next verse ;

Verse 10. *He shall return no more to his house.*

He doth not say absolutely, he shall return no more, but he shall return no more to his house, he shall have no more to do with this world, with worldly businesses or contentments, with the labour or comforts of the creature, or of his Family ; *he shall return no more to his house.*

But some may say, how doth this answer the comparison, *That as the cloud is consumed and vanished away, so he that goeth down to the grave, shall come up no more* ; for we find another description of clouds, *Eccles. 12. 2.* where the text saith, that *the clouds return after rain* : So that it seems, though clouds vanish and are consumed, yet they return and come again. The clouds are like bottels full of raine, or sponges full of water ; God crushes these sponges, or unstops these bottels, and they are emptied, and in emptying vanish away : but yet *Solomon* affirms, *the clouds return after rain*, how then doth *Job* say, that as the cloud vanisheth, so man goeth to the grave, and returns no more ?

In

In that place of Ecclesiastes, Solomon is only giving us a description of old age, and the sad condition of man in it; he calleth it the *evil day*; and wisheth men would be wise to consider their *latter end*, remembring their Creator, and laying up a good foundation, before those *evil dayes* overtake them, *before the light of the Sun, and Moon, and Stars be darkened, and the clouds return after the rain*. In old age, the clouds return after the raine, thus: as in some very wet time, when we think it hath rained so much, as might have spent and quite exhausted the clouds, or drawn those bottles dry, yet you shall see them return again, it will rain day after day as fast as ever; so in old age, when rheumes distil so freely, that you will think an old man had emptied himself of all, yet the clouds will return again, and floods of watery humours overflow. Thus the clouds of old age return; And in this sence the clouds of the ayre return, after they are consumed and spent into rain: But how doth a cloud return? not the same cloud numerically, that cloud which was dissolved doth not return; the same Sun goes down, and vanisheth, out of our sight in the Evening, and returneth again, the same individual and numerical Sun, in the morning; but that numerical cloud which vanished, comes not again: Thus man vanisheth and returns as the clouds return after the rain, that is, after one generation of men are dead, they return again in their children, another generation springs up: other return to life there is none, till all shall return at the general judgement of quick and dead. As now we are, who never were, so all shall return, who were, but are not. It was a witty answer of a learned Jew, disputing with a heathen Philosopher, who opposed the Resurrection: *If that (saith he) which never was in the world, now is; is it strange, that, that which now is, should be again, after it is not in the world? If this be a wonder, the other is much more wonderful.*

Si id quod nunquam fuit nunc est, quomodo quod nunc est, post interitum denuo fore negatur? Nam si hoc mirum, illud magis mirum videtur.

Neither shall his place know him any more.

His place, may be taken three wayes. First, For the calling and condition of a man in this life, that's the place of a man, a mans Calling is his place. Or secondly, Locally for his house or inheritance, where he dwelt; he shall come to that place no more. Or thirdly, Place is taken for dignity, magistracy, for the eminency of a mans calling, therefore we say of a Magistrate or a man in honour, he hath a Great place, or he is a man of place or Rank; in all these

these senses, *his place shall know him no more.*

His place shall not know him. That's an elegancy of the holy language. Places are without life and without sense, much more without knowledge; knowing is an act of reason, how is it then said, *His place shall know him no more?* Did it ever know him? there's a double figure in it: Some understand it by an *Hypallage*, or transmutation of the words, *his place shall know him no more*, that is, *he shall know his place no more.* So that is expounded (*Psal. 103. 16.*) *The place thereof shall know it no more*, speaking of man passing away like a wind. So *Psal. 37. 10.* *Thou shalt diligently consider his place, and it shall not be*; his place shall not be; places continue while the world continues; then, his place shall not be, is, *he shall not be in his place.* Or secondly, understand it by a *Prosopopeia*, (frequent in Scripture) which is the imitation of life, by things without life: when a place takes upon it the person of a man, or when a place acts or imitates the speech of a man: sense and reason are often ascribed to things without life, and so the meaning of, *his place shall know him no more*, may be conceived thus: When a man lives and comes home to his house, his house (as it were) welcomes him home, and his place is glad to entertain him; as in the *Psalme*, *the little hills are said to rejoice at the showers*, so, when a man comes home, his house and all he hath, have as it were, a tongue to bid him welcome, and open armes to receive and embrace him; but when he dies, he shall return no more, and then *his place shall know him* (that is, receive him) *no more.*

Quasi dicere,
ipse res inani-
ma que ser-
uiunt & pa-
rent ad nutum
mortalibus;
mortuis tamen
nulli usui sunt,
Illis non ag-
noscunt domi-
nos. Ea enim
est vis verbi
cognoscendi &
non cognosce-
di.

Observe from this briefly (because it is a similitude of the same importance with that opened in the former words) first,

That death is the conclusion of all worldly comforts and relations. As the cloud vanisheth and returneth not, so (in that sense) there is an utter conclusion of man, he is gone, and there is no returning; God by his almighty power, hath fetcht back some, and the vanishing clouds have been brought again: so *Lazarus* (and others at the death of Christ) was raised from the grave; but in a natural way, death seizeth all fast for ever: your places, your relations, your credits, your friends shall know you no more, or give you farther entertainment. Secondly observe;

That God hath given us not only the book of the Scripture, but the book of the creature, therein to read and learn our own frailty and mortality. The creatures preach what man is, and that is a reason

reason why the holy Ghost spends so much time; and is so frequent in giving us the measure of our selves by creatures; these are every hour in our eye, we meet with, and see, and handle, and feel them continually: The wind, the vapours, the clouds, set forth what we are, *When I consider (saith David Psal. 8 3, 4.) the Heavens, the work of thy fingers, the Moon, and the Stars which thou hast ordained, what is man that thou art mindful of him?* To consider the greatness of the works of God, should abase man; it should amaze us, to remember, that God hath made such things for our use, who are our selves so useless (in comparison of we ought) to God. And when man considers the Heavens and the Earth, and weighs how many things there are in them, which set forth his frailty, he hath reason to cry out, *O Lord what is man?* Man is but a wind, a cloud, a vapour, even such a thing, as I see most perishing and vanishing in the whole compass of the Creation. *Psalm 19. 1. The Heavens declare the glory of God, and the firmament sheweth his handy work;* the Heavens are excellent creatures, and full of glorious wonders, they speak the power and wisdom of God, they shew forth his handy work, they can be the work of none, but of God only; the clouds also shew forth the handy work and power of God, *Psalm 147. 8. Who covereth the Heavens with clouds:* The hand of God draws those curtaines, and puts that mask upon the face of Heaven.

But as the Heavens declare the glory of God, so they publish and declare the weakness of man, the vapours and the winds shew forth, how fraile he is: *As the invisible things of God, to wit his eternal power and Godhead, are seen in the things which are made; God is (as it were) visible in the creatures;* so likewise the frailty and mutability, the weakness and inconstancy of man, is visible in the things which are created; we may read a lecture of our own transitoriness, in the most transitory texts of nature: and that is an admirable contrivance and complication of things, that out of the very same text of the creature, where the infinite wisdom and power of God may be learned, man also may learn his own frailty: *He that studies that creature much, shall find much of God and of himself.* Some conceive when Isaac (Gen. 24. 63.) went forth into the field to meditate, that he studied the book of the creatures, probably the holy man did so, but we are sure he might. How will it shame those men at last, who know not God

not themselves, when they have or might have had (without cost or travel) so many tutors and instructors.

JOB, Chap. 7. Vers. 11, 12, 13, 14, 15, 16.

Therefore I will not refrain my mouth, I will speak in the anguish of my spirit, I will complain in the bitterness of my soul.

Am I a Sea or a Whale, that thou settest a watch over me?

When I say my bed shall comfort me, my couch shall ease my complaint.

Then thou scarest me with dreams, and terrifiest me through visions.

So that my soul chuseth strangling, and death rather than life.

I loath it, I would not live alwayes, let me alone, for my dayes are vanity.

IN the context of these six verses, we may take notice of four things.

1. Job's violent resolution to complain, vers. 11.
2. His vehement complaint, vers. 12.
3. An amplification of his sorrows, verse 13, 14.
4. A renovation of his often repeated desires to die, and the tediousness of his life, verse 15, 16.

Therefore.] Job having in an apostrophe to God, shewed his weak condition; takes up a fresh resolution of complaining to God; *Therefore I will not refrain my mouth, &c.* as if he had said, The consideration of these things, is so far from putting me to silence, that it doth rather enlarge my heart, and open my mouth to speak and complain once more; seeing death is by Gods appointment, the certain end of all outward troubles, and perceiving my self upon the very borders or brink of death, my body past cure, my estate irrecoverable and remediless, therefore I will complain yet again, I will yet farther lay open my misery before the Lord, and press him to hasten me thorough the confines of this land of sorrow, that I may accomplish my dayes, and see an end of these troubles, for my soul is in great bitterness.

*Proprie est
continere pro-
hibere.*

I will not refrain my mouth.] The word signifies to stop, inhibit or prohibit; Those virtus which stay the process of inferiour

Courts

Courts, are called Prohibitions, and then no man may open his mouth more in that buſineſs, until the Prohibition be diſſolved, or taken off: I (ſaith Job) will not give my ſelf a Prohibition, I will not ſilence or ſuppreſs my ſorrowes: I will give my heart full liberty to meditate, and my tongue to ſpeak out my ſufferings: Being emptied of all my comforts, I will ſurely take my fill of complaining. It will be ſome eaſe to me, to make known how I am pained. *I will not refrain my mouth.* That word is uſed (Iſa. 58. 1.) Cry aloud ſpare not; when the Prophet is commanded to tell the people of their ſins, the Lord ſets his tongue at liberty, ſpare not, thou art not ſilenced or limited, therefore, cry aloud; Theirs, were crying ſings, and crying ſins muſt have crying reproſs, loud ſinners muſt not be whiſpered to, therefore Cry aloud, ſpare not. *I will not ſpare my mouth* (ſaith Job) or refrain as we tranſlate.

But I will ſpeak in the anguiſh of my ſpirit, or in the ſtraitneſs of my ſpirit; I am in a ſtraight, I am ſpent in my ſpirit, and unleſs I let my ſpirit out, my heart will break, I muſt give it vent and ayre, *I will ſpeak in the anguiſh of my ſpirit.*

I will complain in the bitterneſs of my ſoul. The word render'd *complaine*, ſignifies to meditate, and ſo, to ſpeak upon meditation, or to ſpeak deliberately. It implies, firſt, a forming and faſhioning of what we would ſay in our thoughts, *Thoughts are the moulds of our words.* Job intends not raſh ſpeaking: what he intended to ſpeak, ſhould be moulded, ſhapd and wrought in his heart, before brought forth by his tongue. Prayer is expreſt by this word, becauſe prayer ought to be firſt formed in the heart: Prayer is the *manifeſtation of our deſires to God*; if the tongue ſpeaks before the heart, before the heart makes up our requeſts, we take Gods name in vain. Hinnab takes up this word (1 Samuel 1. 16.) *Count not thine handmaid for a daughter of Belial, for out of the abundance of my complaint (or meditation, ſo the word is rendred) and grief have I ſpoken.* Hinnab was praying, her voice was not heard, only her lips moved which cauſed Eli to ſuſpect and cenſure her for drunk or diſtracted; but ſhe answers in words of truth and ſoberneſs, *O my Lord, count not thine handmaid a daughter of Belial, For though my voice hath not been heard, yet I have been ſpeaking out of the abundance of my complaint, that is, out of the abundance of my meditation; my complaints are not the work of my tongue, but of my heart, and my*

re & cum ad
linguam & o-
rationem refer-
tur, offert ſup-
preſſionem
quandam &
cohibitionem
eluctantis ſpi-
ritus, & ſer-
monis, contra-
riis ſe aperto
ore effundere.

783

i.e. in anguſti-
tis ſpiritus
mei, coarctat
me ſpiritus
pectore inclu-
ſus, pue fa-
ciam liberum
illi auditum
מִן הָאֵרָצָה
à radice
Propie medi-
tari, vel ex
meditatione
interius animo
concepta ali-
quid exterius
agere loqui,
orari congu vi.
Vocem eam
querilam, muſ-
ſitando &
mednandi.
Hec.

lips moved not, until my heart moved, my complaint is my meditation. Hence likewise that phrase of powring out prayer, *Psal.* 143. 2. *I poured out my complaint before him*; he that powres out, must have somewhat yea much within, where there is a constant stream, there also is a fountain, *I poured out my complaint*, or my complaining prayer; it is the same word here, *I have gathered the bitter waters of sorrows into my own heart*, and now *I powre them forth in complainings*.

Amarum non solum, dulci oppositur, sed etiam jucundo. Amariorem mo fecit senectus, i.e. asperiorum Plaut.

I will complain in the bitterness of my soul. What the bitterness of the soul is, hath been expounded already in the third Chapter, therefore I shall not stay upon it: It notes only the height or extremity of affliction. Bitter is opposed to unpleasant, as well as to sweet: *In the bitterness of my soul*: The affliction appear'd most upon his body, but it afflicted him most in his soul, He speaks little of the pain of his body, in comparison of the trouble upon his spirit, he insists principally upon that, *I will speak in the anguish of my spirit, I will complain in the bitterness of my soul*, not in the paines of my flesh, or sufferings of my body; and yet that form of speaking, excludes not his sense and sensibleness of bodily paines, for a man may well say, his soul is in bitterness by reason of the paines of his body.

Being in this condition we see what his remedy was, he falls a crying and a complaining before God, telling how it was with him.

Jobs complaints have been spoken of in former passages of the Book, and why he complains hath been shewed. *An afflicted soul finds some ease, in complaining of affliction*; to complaine out of impatience, distrust and hard thoughts of God is very sinful; in that sence we must be silent, as *David*, *Psal.* 39. 9. when the hand of God was heavy upon him, *I was dumb, I opened not my mouth, because thou didst it*; in reference to the dealing of God with him, *David* had not a word to say; Our Lord Christ (the great patterne of suffering) *was as a sheep before the shearer, dumb, and opened not his mouth*, no impatient speech came from him. Though the grief of *Job* was very great, and so it might somewhat (as hath formerly been cleared) excuse the greatness of his complaint, yet, in this *Job* shewed himself a man like subject to such passions as we are. Man thinks to get cure by complaining, but usually he gets a wound: *What poor shifts are we poor creatures often put to? How often do we entangle our selves because we are straitned?* Though *Jobs* heart kept close to

Docemur quantum sint hominis vires sibi a Deo derelicti. Merc.

to God in the main, though his spirit was preserv'd untoucht of blaspheming, yet we find him touching too often, and too loud upon this string of complaining. He cannot be excused from some motions of impatience, while we hear him settling upon these resolutions, to take his fill of, or to let loose the reins of his passion to complain *I will complain in the bitterness of my soul.* Anguish is a very ill guide of the tongue. It must needs be troubled matter, which passion dictates. Observe further,

That when sorrow continues and hangs long upon us, it grows boisterous and resolute.

We have three wills in the text, as if Job had turned all his reason into Will, and his will into passion, *I will not refrain, I will speak in the anguish of my spirit, I will complain in the bitterness of my soul;* He was grown to a kind of resolvedness in his sorrow. *It is as unsafe for man (in this sence) to will what he doth, as to do what he will;* we ought to will the will of God, but we must submit our own. We should not mourn over our afflictions, nor rejoyce over our comforts, but as God wills. Yet in this, the will of Job was rather strong then pertinacious. He was not a man of that rough make, to oppose his will against the will and good pleasure of God, though that were a pain to him.

*Nec tamen à
fuit Job, qui
quod sibi lice-
re non putares
protervè ac
procaciter
veller aggredi-
Mers.*

Having thus resolved to complain, he complains in this very high Language.

Verse 12. *Am I Sea, or a Whale, that thou settest a watch over me?*

These are his first words, words full of deep complaint, like the sea, which, whether he was or no, he would be answered. *Am I a Sea? Tell me.* His question is of like importance with that at the 12. verse of the 6. Chapter, *is my strength the strength of stones, or is my flesh brass?* He expostulates with God, why hast thou laid such trouble upon me? Am I a stone or brass that I should be able to bear it? And here (like a sea swoln with bitter waters) in the bitterness of his soul he begins to break the bounds again, *Am I a sea, or a whale that thou settest a watch over me?*

A Sea or a Whale:

The Sea and the Whale are often joyned in Scripture, *Psal. 104. 25, 26. O Lord how manifold are thy works, &c. the earth is full of*

of thy riches, so is the great and wide sea, there go the Ships, there is that Leviathan, whom thou hast made to play therein. Again, Psal. 74. 13, 14. Thou diddest divide the Sea by thy strength, thou brakest the heads of the Dragons in the waters, thou brakest the head of Leviathan in pieces.

But why doth Job speak this language? In briefe, the meaning is this. The Sea, you know, is a mighty boisterous and unruly creature, and the Whale is the strongest, mightiest and most dreadful creature in the Sea; the greatest of the creatures, whether upon sea or land. The sea is the most boisterous of all the inanimate creatures, and the whale is the most boisterous of all living creatures: So that here Job gives instance in two creatures which are the most head-strong, violent and out-ragious in the whole creation. *The Whale and the Sea.* And he sets forth his own weakness, by the Antithesis of these two creatures, surpassing all in strength with which God only is able to grapple and encounter. And in asking, *Am I a sea or a Whale*, he may be conceived to speak thus. *Lord thou seemest to deal with me in a way beyond all thy dealings with the children of men; Thou carriest thy self towards me, as if I were more proud, heady, hard to be reclaimed, than any man in the world; thou seemest to take such a course with me, as with the unruly sea, and with the boisterous whale, to keep me in compass.* He speaks as if God laid too heavy an affliction upon him, and took too strong a course to tame him or, as if he might be more gently dealt with, and that God needed not prepare such bonds and fetters for him, or lay such law upon him, as upon the mighty sea, and the monstrous whale.

But for the words in particular.

Am I a Sea or a Whale?

*Mare barb-
rum & indomi-
tum elemen-
tum est.*

There are three things in the Sea, specially considerable, at which Job might have an aime here.

*Visum est Deum
conjecisse mare
in carcere, atq;
illi pedes, ac
manus con-
stringisse
propter quam
exquisita*

First, the turbulency of the sea; the sea is stormy and turbulent, so stormy and turbulent, that it threatneth to over-whelm all, to over-whelm the ships, sailing upon it, to over-whelm the dry land encompassing it, and it would do both, if God did not bound it, if he had not said, *Hitherto shalt thou come, but no further, and here shall thy proud waves be stayed*; Did not God put an everlasting law upon it, it would be lawless, Gen. 1. 10. the text saith, *That the gathering together of waters, God called Seas;* God

God gathered them together, thrust them together into one place, and there set a watch upon them, put them in prison, bound them in chaines, for he saw what an unruly element it was, and how soon it would disturb all, if left to its own guidance. So Job 38. 10. *He hath set bounds to it, bars and doors to keep it in.* He locks and bolts it in by his mighty power. And then *Jobs* meaning may be this. Am I an overwhelming tyrant or oppressour, a swallower up of the poor, &c. that thou dost thus imprison and restrain me.

Secondly, There is a wonderful capaciousness in the Sea: the Sea is so big and broad, so extensive and vast, that it takes in all the waters that come off the land into its bosom, and yet feels no access. And then his meaning may be thus conceived, *Am I able to drink in all those floods of sorrows and rivers of affliction, which are let out and unburthen themselves upon me?*

Thirdly, The Sea is of mighty strength, though we say, *weak as water*; water is a weak element in one sense, yet in another, water is a strong element, so strong that it beares all down before it, and beares all the stormes that rage upon it. And so his meaning is, am I able to bear continual tempest, perpetual tossings and agitations. Wilt thou ever let loose the winds and gusts of trouble to blow thus furiously upon me?

Or (am I) a Whale?

The word signifies any great and terrible creature, any monster whether of sea or land, but frequently the *Whale* so Gen. 1. 21. *God created great Whales*; and Lam. 4. 3. *The Sea-monsters draw out their breasts*; which some interpret the *sea calfe*. It is taken also for the *Dragon*, which lives partly upon the earth and partly in the water (*Deut. 32. 3.*) *Their wine is the poison of Dragons*; and so *Jer. 51. 37.* But place it either at land or sea, it notes the most fierce, devouring and cruel of all living creatures. Our Translations understand it of that huge stupendious sea monster, the *Whale* or *Leviathan*. *Am I a Sea, or a Whale.*

That thou settest a watch (or a guard over) me?

The word signifies to watch a thing so narrowly, that it can neither escape, nor do hurt : for upon these two reasons, watches and guards are set, we are afraid some will run from us, that others will hurt us, therefore we set a guard upon them. In this last sense,

Job specially meaneth it; *Thou settest a watch over me, as thou dost over the Sea and the Whale.* Why doth God set a watch over these? It is that the Sea should not hurt the earth, that Whales and Sea-monsters should not hurt man, sailing upon the Sea, or destroy the lesser fishes swimming there.

In the 39th Psalm, verse 2. the word is used for setting a watch upon the tongue, *I have set a watch* (saith David) *upon my lips,* &c. A man sets a watch upon his lips, lest he should speak a miss, or lest he should do hurt or wrong in speaking, so (Ps 141. 3.) the Psalmist desireth God to *set a watch before his mouth, and keep the door of his lips.* The tongue is a hurtful instrument, as the Apostle James describes it, a little member which hath a world of iniquity in it: Therefore the tongue being so hurtful, it is a great part of Grace, to keep a watch over it, and a great part of our duty to beg of God to set a watch upon it, that it may do no hurt, that it may not as a Sea or a Whale, swallow up our neighbours good name. Nehemiah, (Chap. 4. 3.) made his prayer (a sweet conjunction) *and set a guard or a watch;* why was it? to keep off his wicked enemies from hurting him, and hindring the good work he had in hand.

Some translate it thus, *Am I a Sea or a Whale, that thou shouldst inclose me in prison?* it comes to the same sense, and the word signifies a prison in divers texts of Scripture: prisons are places of watch and guard, from whence there is no escape or getting loose. Job thought himself a man kept in prison, as offenders are. The Sea is a prisoner shut within banks and walls: as a man in prison cannot go where he will so neither can the Sea. And the Whale, of whom it is said, *He takes his pastime in the Sea,* is, yet God's prisoner there. And the truth is, all creatures are in the prison of providence, the limits whereof they can no more go beyond, then a man that is bound (as Peter) with two chains, and all the doors lockt upon him. Especially afflictions are imprisonments: sickness is an imprisonment. A disease is sent like a Sergeant to a tach a man: that shuts a man within his house, confines him his chamber, and then binds him upon his bed, not to stir till God give a release: sorrow is often called a Cord, Psal. 118. 4. *The sorrows of death* (the cords of death, as the Hebrew is) *compasseth me about* and Psal. 116. 3. *The sorrows of hell* (or the cords of hell) *were about me.* And in that sense Job speaks of himself, why dost thou arrest and cast me into prison, binding me with the cords of these sor-

משמר
Custodire, ser-
uare, significat
custodiam un-
diq; circum-
clusam, unde
nullum patet
effugium.

Circum dedisti
me carcere.
Vul.
Sicut carcer]
Laniis a coar-
cendo, sic
Hebraeis a
custodiendo.

הכלי
שאני

sorrowes and sicknesses. So he complains, Chap. 13. 27. *Thou puttest my feet also in the stocks, and lookest narrowly to all my pathes, thou settest a print upon the heeles of my feet.* It is said of the woman (Luke 13. 16.) *that Satan had bound her eighteen yeares*; she was bound with the cords of that infirmity, and kept as a poor prisoner those many yeares. From all we may collect the sense formerly hinted, that Job expostulates with God for using him after the manner of a whale or a sea, as if he were a man so unruly, that nothing could tame and quiet him but such a severe course, as is used with beasts, or, as if he were a vexer and a devourer of his brethren, a very enemy to mankind. Observe from hence,

First, in that Job saith, *Am I a sea, or a whale that thou settest a watch over me?*

The providence of God watches over all his creatures; All their motions are by his permission, or commission, they stir not but by his leave. The providence of God is his watch, and therefore it is called *the eye of Providence*; and providence hath such an eye as never sleeps nor slumbers; and therein lyeth our security, that we have a *providential eye* open for us, when ours are shut and we sleep.

Secondly, observe,

God expresses most care to keep those creatures from hurting man, which are most apt to hurt man. We see Job instances in these two by name, *the sea and the whale*, and tells us, that God puts a guard upon them, he watches the least creatures, but it speaks most security to man, to hear that these are under a watch. The Lord watches over all wicked men, that they should not hurt his people, but such of them as are most harmful, who are very *seas and whales*, men who would swallow and drown his people with a deluge of rage and malice, over these the Lord watches in a special manner. His eye of jealousy (which is alwayes awake) is surely wakeful upon these. As the Lord hath a special eye upon the Saints to do them good, so he hath a special eye upon the wicked, that they do no hurt, or no more, then shall turn to good. Hence the Psalmist admonishes all, and it may have a particular application to wicked men, Psal. 32. 9. *Be ye not as the horse, or as the mule which have no understanding, whose mouth must be held in with bit and bridle, lest they come near unto thee.* If the Lord sees men so brutish, that they will not be ruled by reason, he will rule them by rigour, *He hath a whip for the Horse, a bridle*

for the Ass, and a rod for the fools back, (Prov. 26. 3.) A rocky shore for the sea, and a prison for the whale, rather then they shall come near to hurt his beloved people.

Secondly, note, that

Man in the passion, and distempered sinfulness of his nature is like the Sea or the Whale. A cruel man is as hurtful, as the most hurtful creature. In the place before noted, while man is warned, *Not to be as the Horse, or Mule, which have no understanding.* It is intimated that many men are; and it is a truth, that all men left to themselves, would be like unto a Horse, or a Mule; yea like unto a Sea, or a Whale in doing mischief. The Prophet (Is. 57. 20.) compares wicked men *unto the troubled Sea that cannot rest.* There is not in the whole compass of nature, a clearer shadow of mans nature than the Sea.

First, The Sea is very vast, and would (if let alone) be boundless. Man is naturally vast and boundless in his desires, he is never satisfied.

Secondly, The Sea is unstable, alwayes fleeting and moving, Gen. 49. 3. Dying Jacob characters Reuben thus, *unstable as water*: The heart of man is a moveable thing, ebbing and flowing forward and backward, tumbling up and down as the vast Ocean.

Thirdly, The Sea is often provoked with storms and tempests, it is the great stage, where the winds act their parts, and strive, as it is exprest in the *Revelation*. There are many winds striving upon the Sea of mans heart continually, and therefore he is so boisterous, and so stormy; he hath winds within him, and winds from without him; the winds in his own bowels make the greatest commotions. The Apostle James questions (Chap. 4. 1.) *Whence comes contentions and wars, and fightings among you? Come they not hence, even of your lusts, that war in your members?* Lusts are boisterous winds in the soul, which make it unquiet and unruly; strong lusts and desires like strong winds; and contrary lusts and desires like contrary winds, contend upon this sea. Most men are (Tit. 3. 3.) *serving divers lusts and pleasures*, not only many, but divers, or divers not only in number, but in nature, one lust as a contrary wind, striving with another, and so making a storm in the heart. And this storminess is caused also by an outward blast; Satan blowes upon the heart, and the world blowes: so that, till the holy Ghost breaths heavenly gales to overcome and blow

blow down those stormes raised by the blast of strong lusts and temptations, the soul will be ever like a sea tumbled up and down or as the Apostle *Jude* speaks (verse 13) *like a raging wave of the sea, foaming out its own shame.*

And this is further considerable, that as the sea is most turbulent and tempestuous, most loud and roaring about the bankes, where it is restrained; so man is most boisterous: where he is kept in and stopt; if God do but set bounds to him by afflictions, he begins to rage at those bounds. It is that which *Job* (In a degree) complained of, he thought God would bind and bound him in by affliction, and he began to be somewhat unquiet in his shackles. But when God sets bounds to wicked men by afflictions, and hedges up their way with thornes, they are angry indeed, and their corruptions break forth the more, by how much the stronger banks are made against them. The great bank and bound, which God hath set up to keep the lusts of men from overflowing all, *his word and will, his laws and ordinances*, by which he speaks to men, as to the sea, *Hitherto shalt thou come but no further*; against these banks the hearts of men naturally rage most. How do their lusts roar and rise up against the holy and righteous will of God, there the foam of their corruptions is most wrought and cast up. As *Paul* himself acknowledged of his natural condition *Rom. 7. 8. Sin* (saith he) *takeing occasion by the law, wrought in me, all manner of concupiscence*, my lusts and corruptions were more mad, because they were more restrained, I was like the sea which makes most noise at, and most assaults the banks which stay it. So *vers. 13. Sin* that it might appear sin, wrought death in me by that which is good; there was a good, a holy and a righteous law set before me, but the baseness of my heart was such, that I was the worse, for that, which taught me what was good, and should have made me better.

Further man is as a sea in this, he ever casts up mire and dirt when he is moved, corruption moves, every stirring stirs up the puddle of his heart. As he is a sea for largeness, so he is a very sinke for filthiness, *Isa. 57. 20. The wicked are like the troubled sea, whose waters cast up mire and dirt.*

Lastly, Covetous oppressours have a nearer resemblance to the sea in three things. They (as the sea) suck in all the rivers and streames of profit, which flow into them, from any part of the world, and yet are not filled.

Secondly, They (as the sea) wrack and over-whelme thousands, and are not at all moved with their out cries.

Thirdly, They (as the sea) have huge treasures in their houses yet all satisfies not their desires, they are as greedy, as if they were not worth a groat.

Look upon man, in the other comparison, He is a whale, a devourer. In the worst of brutes, you may see the picture of mans nature. They who have power to do what they will, and will do (when their advantage is in it) to the utmost of their power; These are your Leviathans upon dry land. *Senacherib* was a mighty whale, gaping to swallow up the people of God, and therefore the Lord expresses his dealing with him in a word very futable to this sence (2 King. 19. 28.) *Because thy rage against me, and thy tumult is come up into mine eares, therefore I will put my hooke in thy nose, and my bridle in thy lips, &c.* See how God uses him, *Senacherib* came raging and threatning to swallow all up; God uses him like an unruly beast of the earth, or like a devouring fish of the sea, *He puts a hooke in his nose*, It is said of Leviathan, that he scorns the Hooke and the Angle, *Job 41. Canst thou draw out Leviathan with an hooke?* implying that no hooke, no tackle is strong enough to hold this Sea-monster, but God hath a hook can hold him. Some men are like this sea monster, no tackling of mans making will hold them, no power under heaven can stop them; then the Lord prepares his engines and instruments, he can make a hook will catch *Senacherib the great whale*; as if he were but a sprat, *I will put my hook into his nose, and turn him about or pull him up.*

What devouring enemies have come out against us, threatning to swallow, or, as the *Moabites* said of the children of Israel (Num. 22. 4) *to lick up all that were round about, as the Ox licketh up the grass of the field.* Yea, they thought as it is said of Leviathan) *that they could draw up Jordan into their mouths*, that is, remove the greatest difficulties, and overcome all opposition. But how often hath God put a bridle into the lip, of the horse, and a hook into the nose of these Whales?

Further, if we consider the words, as *Jobs* question in application unto himself, *Am I a Whale? Am I a Sea?* Observe,

Man is apt to have good thoughts of himself. *Job* would not be the Whale, or the Sea. Secondly note,

Man is apt to judge that God layes more upon him than there is need. Am I a Whale or a sea? as if Job had said, Lord thou needest not deal thus strictly and severely with me, or bestow so much care to watch me. I would have come in at a call thou needest not have bounded me with these afflictions, and put such a hooke in my nose, a nod, or beck would have fetched me in. Wise men suite their preparations to their occasion; we carry not out a piece of Ordinance to shoot at a fly, which we can kill with a phillip; so saith Job, Lord I need not all this, a little admonition, a little chastising, or a check should have reduced me, such are mans thoughts. But the most wise God, never layes more upon man, than he hath need of: When God streightens us with such afflictions, he seeth there is somewhat of the sea in us, he must bound us, somewhat of the whale in us, he must watch and bring us under. If we see God bestow more rods and blows upon us, we must conclude we could not be without them; some apprehend, that such is Jobs meaning in the sixteenth verse, *What is man that thou shouldest magnifie him?* as if he had said, it is too great an honour for man to be afflicted by thy hand. If we see a King make great provision for War, to goe out against an enemy, we say he magnifies the enemy, *It is an argument they have great strength, against whom we prepare great strength.* So Job, Lord thou magnifiest me, thou makest me to be lookt at as some powerful creature, a sea, a whale, against whom thou addest so much of thy power,

Job having, as he resolved, begun to complaine of his sorrows, now amplifies them,

Verse 13. *When I say my bed shall comfort me, my couch shall ease my complaint.*

14. *Then thou scarest me, &c.*

He amplifies his sorrows upon this general ground, because they were such, as he could not find any ease or abatement of, no not at any time, no not by any means; As if he had said, my grief and my pain is so remediless, that, neither artificial nor natural means give me any ease; those things which have the greatest probability of refreshing, yield me none. He instances in those ordinary wayes, which give sick and distempered bodies some abatement or intermission of their pains lying down upon their bed or couch; *when I say, my bed shall comfort me, my couch shall ease my complaint,* As if he had said, while I was wrest-

wrestling all day, and conflicting with my sorrowes, I yet had some hope to find comfort at night, and that I should meet with rest in my bed, but my hope failes me ever: or while in the day time my thoughts are overburdened, and my spirit overwhelmed within me, I think sometimes to deceive my paines a little, by taking a nap or slumber upon my couch; but alas my pains will not be deceived, *When I say, my bed shall comfort me, my couch shall ease my complaint* (I find instead of ease, further trouble, and instead of comfort, terrours. For then) thou skarest me with dreams.

When I say, my bed shall comfort me?

The word signifies to mourn and repent, as well as to comfort, because comfort usually followes holy mourning and repenting; Godly sorrow is the mother of spiritual joy.

In the words we have either that ordinary figure *Prosopopeia*, the fiction of a person, when acts of life and reason are ascribed to things without life; and so Job brings in his bed, as his friends speaking, *when I say my bed shall comfort me*, my bed and I will confer together, I am perswaded that will afford me a word of comfort: Or we may rather understand it by a *Metonymy* of the effect, *When I say my bed shall comfort me*; comfort is the common and usual effect or benefit of lying down upon the bed: the bed is said to comfort, because ordinarily we find comfort in resting upon the bed; that being a means or instrumental cause of comfort, is called a Comforter.

My couch shall ease my complaint

The words are indifferently translated in Scripture, either for a bed, or for a couch, but if we take them distinctly, then the bed is the place where we rest in the night, and the couch by day: when Job saith;

My couch shall ease my complaint; it notes his complaint or sorrow lay as a heavy burthen, or weight upon him; for the word signifies to ease, or to lift up, or to ease by lifting up; if a man have a burthen upon him, the way to ease him, is to lift it off from him; so Job here, *I lye down upon my couch, with a burthen of heavy sorrowes upon me, God knows*, hoping my couch will be a mean to take off that burthen a while, that I may have a little breathing, but (to my greif) I find, it doth not. The use of sleep is to unburthen then
spirit

וְיָ
Doluit, peni-
mit, per onti-
phrasin, dolere
desijt consola-
tionem invenit

וַיָּשָׁן
Levavit, e-
vexit, sustu-
lit.

spirit, and take off the load of cares; the word is used in that sense Gen. 4. 13. about the sin of Cain, which lay upon him as a heavy burthen, *My sin* (saith he) *is greater than can be forgiven* (so some translations) *or greater than I can bear*, word for word thus; *my sin is greater than can be taken off*; Forgiveness is the taking sin off from us, it is the word here used for *easing*; my sin is greater than I can be eased of; as if Cain thought his sin such a burthen which the arm of mercy could not lift from his shoulders: Pardon is the easing of the conscience, sin the burthening of it; sin is a burthen and so is sorrow. *My couch* (saith he) *shall ease my complaint*, by taking off, or at least intermitting the troubles, which cause me to complain: or my couch shall ease me in my complaint, when I am meditating, resolving and rowling my troubles up and down in my thoughts, then my couch and I am discoursing together, and reasoning out the matter, but no ease comes. We may observe from hence, first,

That a man in pain, expects ease from every change. My bed (saith Job) shall comfort me, my couch shall ease my complaint, every thing he sees raises his hope, every man that comes to him, he looks upon as a messenger of good news; I said, this shall help me, and that shall help me; surely if I had such a thing (saith a sick man) it would do me good, if I had such meat I could eat if I had such drink, my pallat would relish it, if I were in such an ayre, it would restore my health, and I should get up again. As a Bee goes from flower to flower, to suck out somewhat, so man from instrument to instrument, from means to meanes, from bed to couch, still hoping to find reliefe or mitigation at least for his troubled mind, or pained body. Secondly observe hence.

That the most probable or proper meanes, are unable of themselves to give any ease or comfort. What is fitter to give a man rest than a bed? what is more proper to give one refreshing than a couch? but Job goes to his bed in vaine, and goes, to his couch in vain, nor this, nor that, nor tother administred him any help. Creatures are not able of themselves to give out comforts committed to them: Their common nature must be assisted with a special word of blessing, or else they do us no good. If God will command a bed to comfort us, it shall comfort us, if he will say to a couch, ease such a mans complaint, it shall ease his complaint: Job saith it, and his saying could not effect it: Nay if God will say to a hard stone, give such a man rest, he shall rest and sleep sweetly upon it; when another shall not get a wink of sleep upon

Mignum est peccatum meum, præstolando vel majus, quam ut tolli possit. Sept. τὸ ἀφεῖναι μὲν quam ut regitur mīhi quam ut sustinere possim.
Jun.

*בְּיָדָאֵי
In rerradione
sive medita-
tione miserie
apud animam.
Loquimur cum*

a down pillow : If God say to a prison give such a man rest, he shall find rest there : If God speaks to bonds and fetters, give such a man content and pleasure, he shall find not only contentment, but pleasure in bonds and fetters : if God say to flames of fire, refresh such as are cast into your armes, the fire will obey him, and refresh them : the most probable means cannot help us of themselves, and a word from God will make the most improbable meanes helpful to us, yea that which is destructive shall save us. For as God can create that good for us, which is absent, so he can (as it were) uncreate the evil that is present ; Providence can take away or suspend that hurting and destroying power which creation gave : no creature is able to help or to hurt, if God forbid and lay his restraint upon it. Bread cannot nourish, or cloathes warme us, if he say they shall not ; poyson shall not kill or fire burn us, if he say they shall not. *Mans saying is but saying ; Gods saying is doing.* Man may say to his bed, comfort me ; to his riches and honours, content me ; to his wife and children, please me ; to wine and musick, make me merry ; he may lay his command, or send his desires to all creatures, and yet remain comfortless, contentless, mirthless. Pleasure it self will not please him, nor the having of his will, satisfie his mind at his own saying or bidding. Observe in the fourth place ;

That rest and sleep, are from the especial blessing of God. When I said to my bed, do it, the bed could not, sleep is not from a soft bed, or from an easie couch. *Psal. 122.* For he so giveth his beloved sleep ; that is, sleep with quietness, or extraordinary quiet refreshing sleep ; which some have noted in the Grammar of the text ; The Hebrew word *Shena*, for sleep, being with (*Aleph*) a quiet or resting letter, otherwise than is usual in that language. He giveth sleep to his *Jedidiabs*, as the word is there alluding to one of the names of Solomon, the Lord giveth sleep sometimes as a love token to his beloved : The connection is somewhat obscure, the words before run thus, *It is in vain for you to rise up early, to sit up late, to eat the bread of sorrow, for so he giveth his beloved sleep ;* how is sleep a consequent of fruitless labour, and eating the bread of sorrow, these rather hinder sleep. Some refer it to the word of the first verse, *Except the Lord build the house, they labour in vain that built it ; except the Lord keep the City, the watchmen waketh but in vain, for so he giveth his beloved sleep,* the Lord watches and takes a care of a City

^a City and family, and thus gives his people rest, and quiet sleep, they are not awakened with alarms or surprizes of the enemy: Others read it thus, for *surely he will give his, &c.* that is notwithstanding the ungodly are eaten up with cares to provide bread for themselves and families to eat, yet without faile the, Lord of his meere mercy will give food convenient to his people by their labours, and quiet sleep (which includes all inward contentments) with it. So Prov. 3 24. *Thou shalt lie downe, and thy sleep shall be sweet;* And Psal. 41.3 there is a special promise made to the sick, or to him, who hath been a comforter of the sick, *The Lord will make his bed in his sickness;* that is, God will make his bed easie and comfortable in his sickness, When we cannot sleep, we use to complaine of our servants, and say, sure this bed was not made, to night, or it was ill made; no man complains his bed was ill made, when he had sleep well: That his people in such a case may be sure of rest, the Lord condescends to that low office, the making of their beds, Therefore we are to receive sleep as a matter of special blessing, coming from the hand of God; he makes the bed in sickness, and in health too; then bless God for rest, and not your beds. Though we know sleep is the portion of mankind, and many times the worst of men have quiet and refreshing sleep; yet no wicked man ever sleep upon the pillow of this promise, nor will God make the bed of the greatest Prince in the world, as such, which yet, he is ready to do for his meanest servant; *common comforts are to some special mercies.* As some enjoy riches and honour by common providence, while others enjoy them by vertue of special promise, so it is with sleep, *He giveth his beloved sleep.*

But what found Job upon his bed? Instead of sleep and rest, he found skaring dreames and terrifying visions as it follows

Vers. 14. *Thou skarest me with dreames, and terrifiest me with visions.*

As if he had, said, I find my self altogether disappointed and deceived, instead of being comforted, I am skared, in stead of being eased, I am terrified, my bed is to me as a very rack, and my couch my torment, or a little ease.

Thou skarest me.) The word signifies to be cast down prostrate to the ground with feare, or to be ground to powder with fear; And it is often reudred by that word, *contrite*, which notes breaking

M m m m

king

תתן
Stratus pro
stratus, contri-
tus, per meta-
phoram, terri-
tas consterna-
tus, mente ja-
cuit, Et velut
animi deliqui-
um impetatur.

king of the heart by godly ſorrow ! ſuch a breaking is upon me, thorough the dreames which fall upon me, in, and break my ſleep ; If I have any ſleep, it is terrifying, and not refreshing ſleep.

לחל

*Spiffio, raffio
per me taleſſin
ſomniauit quia
ex vaporibus
crasſis pro ve-
nit ſomnia quæ
ſomnia conſe-
quuntur.*

*Viſiones iſte
quibus percelli-
batur Job erant
verriculomen-
ta, lemures ſpe-
cies umbræ,
ſpectra manes
ſimulacra &
alia huiusmodi
& demone pro-
curata, quam-
vis ipſe Job ſibi
& Deo inferri
offerit, Galia.
Col 7 c. 32.*

מיוג

*à radice חור
Hinc prophetæ
chozim viden-
tes dicti.*

Thou ſcareſt me with dreams. That word ſprings from a root ſignifying thick vapours ; becauſe ſleep is cauſed by thick vapours aſcending from the ſtomach to the braine, and cloſing up the ſences ; dreames uſually come in that ſleep, and the ſtronger and thicker the vapour is procuring ſleep, the more we are ſubject to dream.

And terrifieſt me thorough viſions. In the fourth Chapter I had occaſion to ſpeake at large concerning viſions, therefore I ſhall not here inſiſt upon that point, but referr the reader thither ; I ſhall onely ſay thus much, that theſe were not viſions as thoſe before treated of, for the revelation of any divine ſecrets, to enlighten the mind of man, but only viſions of helliſh horreur, to darken and vex the mind of man. The Hebrew word ſignifies to ſee, whence the ancient prophets were called. (*Chozim*) **Seers*. Our english word *Gaze* hath near affinity with it. And we call Star-prophets (who pretend ſkill in predictions, from the the viſions of the Heavens) *Star-gazers*.

Job had both dreames and viſions, for in every dreame there is ſomewhat of a viſion ; There are many viſions without a dreame, but there cannot be a dream without a viſion ; An image or ſimilitude, is alwaies repreſented to, or formed in the fancy, or elſe there can be no dreame. *Jacob* dreamed (*Gen. 28 12.*) *and be hold a ladder ſet upon the earth, and the top of it reached ſo Heaven.* The viſion here ſpoken of, was (I conceive) the viſion of his dream, though ſome underſtand it of day or waking viſion.

There is a two-fold cauſe of dreams ; There is an inward cauſe and an outward cauſe. And

The inward cauſe of dreams is two-fold:

1. The accidental motions of the fancie, of which a man can give no reaſon from any precedent agitations of mind or body.
2. The ſetled natural temperament and conſtitution of the body.

The external or outward cauſes, are uſually according to the objects with which, or about which we are converſant in the day time, the impreſſions of theſe kept in the fancy, are formed into.

into dreams at night; such as the desires or distempers of the mind are, such often are our dreams.

Or take it thus. Dreames may have a five fold cause.

First, The natural temper of the body, and so from the variety of constitutions, variety of dreames are shaped; Cholerick, or Melancholly, or Flegmaticque, or Sanguin, produce their special dreames.

Secondly, Dreames are caused by the distempers of the body, either from intemperate drinking, or eating any kind of meat, or from the very eating (though moderately) of some meats, or from the diseases and sicknesses of the body; from this latter *Jobs* dreames were much increased, and Satan took the advantage to raise fumes, and stir the puled humours of his body, up into his braine, out of which his fancie formed terrible representations to his mind. As Melancholy is said to be the *Devils bath*, so are other diseased sickly humours; in them he sports himself, and vexes man.

Thirdly, There is a morral cause of dreames; such as the studies and busineses, labours and imployments, cares and disquietments of a man are in the day, such often are his dreamings. As he works in the day, his fancie works in the night.

Fourthly, Dreames have a divine cause, and are immediately from God. The scriptures are full of instances, I need not stay upon them: *Jacob* had such a dream, *Gen.* 28. 16. and *Joseph* had many dreames from God: Hence his brethren called him in scorn, *The dreamer*, or a *Captain Dreamer*, *Gen.* 37. 19. And not only have godly men dreames from God, but heathens also, *Pharaoh* and *Nebucadnezzar*, men of the earth received dreames from Heaven, of high concernment, revealing the counsels of God, concerning their own kingdoms, and the latter about the state of all Kingdoms and Monarchies, till all the Kingdoms of the earth shall become the Kingdoms of that One, sole, Supream Monarch, the Lord *Jesus Christ*.

Fifthly, There are diabolical dreames, dreames which are from the Devil: Not that the Devil of himself is able to cause a dream, he cannot stir the fancie in the night, or tempt in the day, but as he hath a power given him; but permitted, he causes sometimes sinful and filthy dreames; as *Augustine* bewailes in the tenth book of his Confessions: sometimes terrible and troublesome dreames, sometimes treacherous and deluding dreames. It is by some conceived, that the dream of *Pilats* wife. *Mat.* 27. 19.

Quicquid, mentis agitat infestus vigor, exasperat quidem sacer & arcanus resert & eloquens, Sen. in Octa.

Aug confess. li. 10. Ca. 30.

was from the Devil: ſhe comes to *Pilat*, and deſires him to have nothing to doe with that Juſt man: for (ſaith ſhe) *I have ſuffered many things this night in a dream, becauſe of him.* The reaſon why ſome conceive that dream was from the devil, is this, becauſe thereby, Satan would have hindred the work of mans redemption if Chriſt had not died, and ſo by ſaving him, would have deſtroyed us all. I will not aſſert this; but it is clear from the point in hand, that there are dreames from the temptations, motions and ſuggeſtions of the Devil, who hath power over us, as God lengthens out his chain both day and night.

But, when it is ſaid, *Thou ſcareſt me with dreames*, what dreames were theſe, *divine or Diabolical*? *Job* ſpeaks unto God, *Thou ſcareſt me with dreames*: doubtleſs divine dreames had an influence upou his ſpirit, and left terrifying impreſſions there. But Satan having power to afflict *Job* which way he pleaſed, was inſtrumental here: and yet *Job* ſaith to God, *Thou ſcareſt me.* As before, when Satan by his inſtruments took away all from him, he ſaid, *The Lord hath taken*; ſo here, when Satan vexed him with viſions, repreſenting horrid and fearful ſpectacles, yet he ſaith; *Thou ſcareſt me with dreames, and terrifieſt me with viſions*, as pointing ſtill unto the power and providence of God, who hath all ſecond cauſes, Satan and all, at his own diſpoſe, Obſerve here, firſt,

That even our dreames be ordered by God. Though Satan be the inſtrument, yet we may ſay, *Thou ſcareſt me with dreames, and terrifieſt me with viſions.* *Job* was not ignorant that ſecond cauſes had great power upon the body, to procure dreames and nightly fancies; he was not ignorant that the ſtrength of a diſeaſe might doe very much in this, and that Satan his former enemy was buſie to improve the diſtempers of his body for the trouble of his mind: yet he overlookes all theſe (as he did before) and ſaith, *Lord thou ſcareſt me with dreames, and terrifieſt me with viſions*: Dreames are in the hand of God: As our waking times are in the hand of God, ſo are our ſleeping times: when we are ſleeping we are in the armes of an ever waking Father: Satan hath not power to touch us, ſleeping or waking, without leave.

Secondly, *God can make our ſleep an affliction.* *Jobs* were ſcaring and terrifying dreames. Some dreames are for warning and admonition; *The Lord warneth Joſeph in a dream*: Some are for counſel and inſtruction, he revealed great things in dreames:

Others

Others are for comfort and consolation. Many a soul hath tasted more of heaven in a nightdrame, than in many dayes attendance upon holy Ordinances. As the lusts of wicked men have dreames attending them, so also have the graces of the Saints. *Jobs* dreames were for terrour and afflictions. Observe secondly,

Satans desire of troubling poor souls, is restless. It is restless indeed, for he will not give him leave to rest, they shall not sleep in quiet, their very dreames shall be distractions, and their nightly representations, a vexation to them. Note further,

That (if God permit) Satan can make dreames very terrible to us. He can shew himself in a dreame, and offer ugly sights, extreemly perplexing to the Spirit. He is able to cast himself in to a thousand ill favour'd shapes, into horrid and dreadful shapes, he can cloath himself with what habit he pleases, if God give him a general Commission. And hence the Devil terrifies, not only by temptations to the mind, but by apparitions to the eye, and is seen, at least conceived to be seen (especially by such as labour under strong diseases) like a Lion, a Beare, a Dog, gaping, grinning, staring: whence we say of any terrifying sight, it looks like a devil. We depend upon God, as for sleep; so for the comfort of sleep. Many lie down to sleep and their sleep is their terrour. As that evil spirit (in the Gospel) *went about seeking rest, but found none*: So he hinders some, (and would more) from finding rest, when they seek it: Therefore bless God for any refreshing you have by sleep: Bless God when your dreames are not your skares, nor your beds your rack. See the effect, what deep impressions, dreadful dreames made in *Jobs* spirit, he was so affrighted with them, that he professes with his next breath.

Verse 15. *My soul chooseth strangling, and death rather then life I loath it, I would not live alwayes.*

So that my soul chooseth strangling.] He renews his former often repeated motion, but with a greater ardency; He not only prefers death before his troubled condition, but a violent death, and (in the opinion of some) the worst of a violent deaths, *strangling*, which though it be not the most painful of violent deaths, yet it is looked upon as the most ignominious of violent deaths.

Some refer these words to the terrour which *Job* had in his dreames and visions, as if they were so violent upon him, that they almost distracted him, and made him mad, that they even put

Ab hujusmodi
spectris multas
sejam strangu-
lasse, & prosi-
lige in puteos
asserit. Hippo.

him upon desperate thoughts of destroying himself: *My soul chooseth strangling*, that is, I am often tempted and almost prevailed with, to make my self away. The learned physicians tell us, that their patients have often attempted to destroy themselves thorough the terrours of dreames and visions.

Yet we may understand the word (*strangling*) only of natural and ordinary. Every death is a kind of strangling; and some diseases stop and choke a man even as strangling doth; so that, *My soule chooseth strangling*, may be taken in general, *My soule chooseth death rather than life.*

My soule chooseth.

He puts the soul (as it is often in Scripture) for the whole man and the sence of all is, as if he had said' If I might be my own chooser, if I might have my election, I would even take the worst of deaths rather than the life which now I live. *My soul chooseth strangling.*

And death rather than life.

If we take it strangling for a special death, then here *death* is put in general; As thus, if strangling be too easie a death, let me die any kind of death, *Death rather than life.*

וְאֵלֶּיךָ
וְאֵלֶּיךָ
O s a r o b o r e d i
D u m, n i h i l i n
i p s o t a m f o r t e
& f i r m u m, q u o d
v i d e l o r i u m n o n
d o b i l i t a r a t &
c o n s e g e r a t.
A q u i n.

The Hebrew in the letter is, *And death rather than my bones* which some render thus, *And death rather than to be with my bones.* To be with our bones is to live. Others make this choosing an act of his bones, *My soul chooseth strangling and my bones death*; that is, every part of me chooseth death, all vote for the grave, I have not a dissenting member, no nor a dissenting bone; when David prays Psal. 6. 2. *Heal me O Lord for my bones are vexed*; His meaning is, I am vexed quite through. And when he promiseth (Psal. 35. 10.) *All my bones shall say, who is like unto the Lord, &c.* his meaning is, that he will praise God quite thorow soul and body. Againe (Lam. 1. 13.) *from above hath he sent fire into my bones, and it prevaileth against me,* that is, he hath utterly consumed me. So here the whole man is expressed by parts Soul and bones, or body and soul, that is, whether I consider the anguish of my soul, or the pains of my body, I desire to die

Thirdly, [*Death rather than my bones*;] because he had such fore putrified and afflicted bones, painful bones: For when Satan desired

desired a Commission to afflict him, he words it thus, *Touch his flesh, and his bone and he will curse thee to thy face* : Doubtless Satan had gone as deep, as his commission ; he had liberty to touch his flesh and his bone, and he did it : *He vexed his very bones* (as we say) my bones are even rotted and consumed the sores and the putrification is sunk down into my marrow, *I had rather have death than my bones* ; that is then a body thus consumed and the putrified even to the very bones.

Yet further some of the Hebrew give it thus ; *Death rather than my bones*] because Job had nothing left him, but bones, he could not say my flesh, for his flesh was consumed : As we say, *Such a man is nothing but skin and bones, a very skelleton* ; I am nothing but bones, and I had rather die, - hen live such an Anatomie.

Verse 16. *I loath it, I would not live alway ; let me alone, for my dayes are vanity.*

He closeth up his complaint, as he had often done before, with the *tedium* that was upon him, and the nauseousness of his life : *I loath it, I am nothing but skin and bone, nothing but sores and boyles, my life is a burthen to me, I would not live alway*

I loath it

The word signifies the greatest averfation possible. God expresseth his greatest displicency of that, wherein the Jews were commanded to take their greatest pleasure, under this notion *Amos* 5. 6. *I despise your feasts* ; you think you keep solemn feasts, wherein I delight as much as your selves, but *I loath them*, my stomach turnes at every dish. The stomach closes with wholesome meat, and turns to it ; that which is unwholesome, the stomach turns against, the sight of it causes loathing. Their feasts were of Gods own appointment, and he used (in a sence) to feast with them, but their hypocrisie spoild the banquet. Job speaks of his own life, what the Lord speaks of their feasts. *I loath it* even as that meat which is most burdensome to the stomach. So *Psalm* 53. 5. *thou hast put them to shame, because God loathed them*, or, *because God despiseth them* : *They who are loathsome to God cannot long be honorable or acceptable among men.*

I would not live alway.

ראלעל

The word is, *I would not live unto eternity*; or, *I would not live for ever*. Why, who can, if he would? Why should Job deprecate that, which was not attainable? *I would not live alway*, he needed not trouble himself about that; (for he speaks of a natural life) it being impossible that he should. There is no fear of living alwaies in this world, nor is there any hope of avoiding it in the next. Why then doth Job say, *I would not live alway*. To live alway or for ever, is often used in Scripture, for a long time. The ceremonies and institutions of the Jewes were said to be for ever, because they were long-lived, yet we know they are vanished and gone, *That which continues as it should, continues alwayes*. So here, *I would not live alway*, that is, I would not live long or I would not live out my full time, I had rather be cut off in the midst of my daies, or in the midst of my yeares, than live to the end of them.

Let me alone for my dayes are vanity.

Let me alone.] Or cease from me; which is taken two wayes either, leave off to prolong and protract my daies, cease from me so, doe not stand by me, with thine assisting power to keep my life whole within me; I am ready to dye, give me no strong-water or cordial, rather pull away my pillow, let me goe: Or, *Cease from me*; that is, cease afflicting me, take of thine afflicting hand from me doe not any longer hold me in this woeful and sad condition. *Cease from me*. The world and time, while they continue are alwayes ceasing, and therefore have their denomination from this word, which signifies to cease.

חלל

חלל

Mundus, tempus hoc nomen non tam humanum vitæ terminum quam totum vitæ curriculum
Tempus humane vitæ præfinitum denotat quod cito deficit & cessat.

For my dayes are vanity.

Thats the ground of his prayer, why he requests God to cease from him, *My dayes are vanity*; why shouldest thou stay me longer in a vain shadow. If we take, *Cease from me*, or, *let me alone*, for the ending of his affliction, it is, as if he had said, my life is vanity, there is trouble enough in it; if thou givest me the greatest ease, that ordinary a life can have, yet it is but a vaine life, I need not have this super-addition or accumulation of sorrows upon me: Or, *let me alone my life is vanity*; why should I converse further and longer with vanity.

My

My dayes are vanity.

He saith not, *my dayes are vaine*, but they are *vanity*. *My dayes* are *Hebel*, which signifies a vaine, light thing, a bubble on the water, or a breath of the mouth, my dayes are but a breath, or a puffe. The root imports, vanishing or disappearing, the still almost unperceivable breath of a little infant, which will scarce move a feather. Alas my dayes are fleeting and vanishing, vain, yea vanity, they have no consistency in them, O then cease from me, and let me do what vanity must, vanish out of sight. Hence observe;

First, *That which a man loatheth, he longs to be rid of.* I loath it, *I would not live alway*. When a man loathes his sin, then he saith, *I would not sin alway*. I would be eased of this burden of corruption, *O wretched man that I am, who shall deliver me from this body of death*. When a man delights in sin, he would sin alway, he thinks he can never have enough of sinning: it is so in any other instance; where once affection is alienated, we would be estranged, and taken off from conversation: We care not to be with that from which our hearts are departed. As soon as ever Amnon had defiled, he loathes his sister, and as soon as he loathed her, he turned her out of doors, *And Amnon said unto her be gone*, 2 Sam. 13. 15. He that loathes his life, is glad when a door is open for its departure:

I loath it, I would not live alway. Secondly, observe,

Trouble makes a little time seem long. He had said before, that his *life was swifter than a Weavers shuttle*, now *I would not live alway*, O how long is my life, how tedious! He looks upon it, as if it were a kind of eternity, as if his life would never have an end, never be done, *I would not live alway*. Pain makes every hour a day, and every day a moneth, and every moneth a yeare, yea an age. *He thinks his life will never end, whose affliction doth not*; he thinks he shall never die, because his troubles live. Every man is ready to say, he lives too long when he lives not as he would: The souls under the Altar cryed out (Revel. 6. 10,) *How long Lord, how long Lord, wilt thou cease to avenge*, &c. of our good dayes we complain, *How short Lord, how short?* And of our evil dayes we cry out, *How long Lord, how long?* This is a long day, and this a long night indeed, this is a long fit, this is a long day, and this a long night indeed, this is a long fit, this is a last ing affliction. *As the eternity which we shall have in Hea-*

לחל
A verbo Habal
quod est va-
nescere. Rem
denotat quæ
non est quic-
quam, aut quæ
e. to defluit, aut
fluit, qui exit
abori, sic enim
halitum infan-
tum appellant.
Pa.

ven, is the longest, so it is the shortest ; Eternity is longest in regard of duration, but it is shortest in regard of apprehension ; The eternity of heaven shall be to us, no more tedious than a minute or a moment: Eternity is so full of pleasure and satisfaction, that it breeds no fulness of it self : living at the well head of comfort, in immediate communion with God by Jesus Christ, our comforts renew as much as they continue ; whence freshness of appetite, and fulness of satisfaction, are perpetually interchangeable. The joyes of that estate are so many, that the yeares seem but few. Eternal joy makes eternity, but as a moment, as eternal pain will make every moment an eternity.

Thirdly, Observe ; forasmuch as *Job* saith, *I would not live alwayes* ; he intimates that there is such a desire in some men ; for he speaks of a life in this world ;

There is a principle in man, drawing out his heart in desires, to live alway in the world. I (saith Job) would not live alway ; let others make that their choice, if they will, I will not. Most are very greedy of that commodity, and would not part with it upon any terms ; and no wonder, for (as the Psalmist describes them) *They have their portion in this life* ; He that hath his portion in this life, would ever have this life ; he that hath nothing beyond this world, would never go beyond the world. *Such must needs be all for life, all for the world, because these are their all.* You shall never come to a worldly man, and find him in a mind to die ; Let others take Heaven, he is contented with his Earth ; let others make their best of the next life, the present shall serve his turn.

From the reason of this request, *My dayes are vanity*, Observe ;

The life of man is a vain life. Vanity hath two things in it, whereof the one may seem quite contrary to the other ; it hath emptiness in it, and it hath fulness in it ; it hath emptiness of comfort, and fulness of vexation ; that's the right *vanity, Vanity with vexation of spirit ; My dayes are vanity*, they are empty of good and full of evil.

Four wayes, the vanity of mans dayes may be demonstrated.

First, they are vain comparatively : So our dayes are more then vain, or less then vanity, for they are nothing, *Psalm 39. 5. Mine age is nothing before thee.* As in comparison of God
Isa.

(Isa. 40. 15. 17.) *The Nations are as the drop of a bucket, &c. they are vanity, yea they are nothing, yea they are counted to him less then nothing; So our dayes are vain, they are nothing but vanity, they are less than vanity, or nothing; Nothingness is the substance of vanity, and all troublesomeness is the accident of it. We cannot forme up an apprehension of our life, so little as it is, we cannot reach so low in our thoughts, as the bottome of mans vanity, in either notion. As we are not able to raise our hearts so high, as the excellency of that estate which we have by Christ; no mans thoughts are big enough, or can be, to comprehend or to take in that: So we cannot little our thoughts enough to consider the estate sin hath brought us into, therefore it is said to be as nothing, and less then nothing, and how a little that is, which is less then nothing, no man can proportion.*

Secondly, our dayes are vanity, because they are so unconstant and changeable so subject to motion and alteration. That's a vain thing which is ever upon its change. That which sets the glory of God highest in opposition to the vanity of the creature, is, *That with him there is no variableness, nor shadow of turning,* Jam. 1. 17. or, *shadow by turning;* some translate it so, no shadow by turning, because the Tropick or turning of the Sun makes the shadow: While the Sun is in the *Zenith* that is, directly over heads in the highest point of the heavens, we cast no shadowes. Now the Lord never turneth, he is ever fixed at a point, and so makes no shadow; or thus, as we render it, *no shadow of turning;* that is, not only is there no turning in God, but there is not so much as a shadow of it, not so much as the least imagination of a shadow. This sets up the glory of God highest: And in opposition to this point of highest perfection in God, lies the lowest point of the creature vanity: that in them there is nothing but turning in them there is nothing but variableness, and the substance of turning. The fashion of the world passeth way it is ever passing, never standing at a stay. It is more then passing, it is posting from stage to stage, night and day. As the nature of man contains the seeds and principles of all things in the world (and is therefore called a *little world*.) So his nature contains the seeds and principles of all the changes in the world. Therefore his dayes are vain.

Sicut homo omnes in seipso res velut mundus quidam, ita omnium mutatorum semina continet.

Thirdly, the vanity of these dayes appeares in this, because they

are unsatisfying dayes. That's a vaine thing, which doth not satisfie; for vanity is emptiness, and emptiness can never fill: our dayes are but as a dream. And what is spoken in *Isaiab* (Chap. 29. 8) concerning the dreamer, is verified of a meer natural life, It is saith the Prophet, *As when an hungry man dreameth, and behold he eateth; but he awaketh and his soul is empty; or, as when a thirsty dreameth, and behold he drinketh; but he awaketh and behold he is faint;* neither hunger nor thirst can be appeased by dreams, satisfaction comes not in at the door of imagination. Our dayes of themselves can give us no more satisfaction, no better a break-fast, then a dream of meat and drink doth to a hungry, or a thirsty man. *All creatures are not able to fill one.* There is a satisfaction which comes to us thorough the creature, but the creature doth not satisfie: God can make any thing satisfie, the least of his creatures shall fill the greatest. He can give us as much, as we expect from them, that is, look what satisfaction a man would have from a creature, that God can give when he pleaseth: But the dayes of man are vanity in this, because we cannot take this satisfaction our selves from the creature, neither is any creature able to give it us. When creatures have done their best, we are hungry and restless still, empty and unsatisfied still. *There is no rest till we return to God, or till God turn his face to us.*

Fourthly, the vanity of our dayes appears in this, that they are *deceivable dayes*; that's very vain to us which deceives us. And in this great vanity the creature consists: it promiseteth much and performeth nothing. Great promises are made, and hopes are raised very high: Riches will tell us, what they will do for us; and honours will tell us, what they will do for us, and how happy they will make us; and the wine will tell us, O how that will refresh us, and the sweet and the fat will tell us, how they will fatten us. All these make golden promises, but leaden performances. They cannot make good what they promise, unless they can, with evil. As Satan said to Christ, when he had not so much as a *shoe-latchet* to dispose of, *All this will I give thee:* So the creature joyning with our hearts, makes wonderful promises of high content, and then leaves us most discontented, *This is vanity and vexation of mans spirit.* If the creature were not so free to enter bond and give us security, for the paiment of great good, it would not be so ill with us. If the creature would say directly to us, *It is*

not in me as Job brings in the creatures disclaiming wisdom (Chap. 28.) The sea saith, it is not in me; and the earth saith, it is not in me; So if creatures would speak plainly, comfort is not in us, help is not in us, satisfaction is not in us, and so tell us how vain they are, their vanity were less to us, though the same in it self. It is worse to be deceived of good then to want it.

Surely (saith David of this life) every man walketh in a vaine shew, Psal. 39. 6. there is a shew of this, and that, and the other thing a promise of it, but it is a vain shew, it is but like a Pageant which feeds the eye, and delights the fancy, or pleases the ear, but passeth away and leaveth you as empty as before: In the first verse of that Psalm, the inventory of mans temporal state is summed up, and the total amounts but to this, every man at his best estate is altogether vanity; and least any should think he hath miscounted, an affirmation is prefixt; Surely every man at his best estate is altogether vanity, Every man is vanity, and every man is vanity at his best estate: not only in his afflictions and in his losses, in his troubles and in his sorrewes, such as Job now was in; but take a man in the height, and perfection, and accomplishment of all creature comforts and accrements: take the cream, the pith, the marrow, the sweetness of all; extract a quintessence of all that can be had in creatures, all is vanity, Man at his best estate is vanity, yea altogether vanity.

When Cain was born, there was much adoe about his birth, I have got a man-child from God, saith his mother, she looked upon him as a great possession, and therefore called his name Cain, which signifies a possession; But the second man that was born into the world, bare the title of the world vanity; his name was Abel, which is the word here used; They called his name Abel, that is, vanity: a premonition was given in the name of the second man, what would or should be the condition of all men. Psal. 144. 4. there is an allusion unto those two names; we translate it, Man is like to vanity, the Hebrew is, Adam is as Abel, Adam (you know) was the name of the first man, the name of Abels father; but as Adam was the proper name of the first, so it is an appellative, or common to all men; now Adam, that is, man, or all men, are Abel, vain, and walking in a vain shadow.

And this word is by some translated, nothing, his dayes are nothing, Idols are nothing; time is but the Idol of eternity, and things temporal, but the Idol of things eternal. This word signifies

Quasi nihil habeat humana vita verum & solidum, sed apparens umbratile, imaginarium,

Abel vivendum omnium typum & representationem.

nifies in the Hebrew, an Idol and a vain thing: *Deut. 32. 31. Jer. 2. 5.* the word *Abel* is translated *Idol*; and the Apostle (*1 Cor. 8.*) tells us that an Idol is nothing in the world, that is, an Idol is the vainest thing in the world, or the greatest venity: So that upon the matter, our estate and our dayes here are but an Idol, that is, the representation of a thing which is not; so much vanity and folly, so much trouble and sorrow, so much affliction is mixed with the dayes and life we now lead, as *A nothing is all* it can be justly be called, or an Idol, a shew, of what is not.

And therefore we may well make it an argument (as *Job* here) to take us off from the world, and to chide worldlings with, as *David* did (*Psal. 4.*) *O ye sons of men how long will ye love vanity!* or as *Solomon* about that adored Idol of the world, riches, (*Prov. 23. 5.* *wilt thou set thine eyes* (or as the original) *wilt thou cause thine eyes to fly upon that, which is not.* An Eagle will not catch flies (that's no game for her) much less will she make a flight at nothing, when there is no game sprung at all. And wilt thou make a flight with thy heart (for the eye which *Solomon* chiefly intends, is the eye of the soul (when nothing springs before thee, but, *that which is not.*

To close this point, if the creature be so vain, and the dayes of man be vanity, let us set our eyes and hearts upon that which is something, upon that which is all, upon that which is lasting, upon that which is everlasting, upon that which is true, upon that which is truth, upon that which will not deceive, upon that which cannot deceive, upon that which will be more in fruition, then ever it was in expectation.

The excellency of that estate we have in spirituals, consists in this, that as it promisseth much, so it performeth much, and rather more then it promisseth; a beleiver finds himself satisfied in Christ, beyond expectation; the soul did not expect so much as it finds. As the Queen of *Sheba* coming to *Solomon*, had satisfaction beyond report and promise so shall all who come to Christ; he makes us large promises, and if we beleive, we shall find larger performances: we shall, at last, say, *that the half of those good things which we now enjoy, were not told us in the promises*: God hath layed up all good in his word, but our thoughts are not able to take out the extent of those good things; hence it is said, that when Christ appears, *He shall come to be admired in his Saints*; things shall be so far beyond their apprehension, that they shall be all in admiration.

J O B Chap. 7. Verse 17, 18, 19.

What is man that thou shouldest magnifie him? and that thou shouldest set thine heart upon him?

And that thou shouldest visit him every morning: and try him every moment?

How long wilt thou not depart from me, nor let me alone, till I may swallow down my spittle.

THese three verses contain a farther argument, whereby Job strengthens his complaint. The sum of the argument is taken from a comparison of the power, majesty and greatness of God, with the meanness and misery, with the lowness and poverty of man; *What is man that thou shouldest magnifie him, and that thou shouldest set thine heart upon him?* Why should the great, the wise, the powerful, the glorious God, contend or have to do with weak, miserable vaine man. How unequal is this match?

*Paria paribus
congaudent.*

What is man?] The word is, what is miserable man? Enosh, man encompassed about with sorrowes. What is this sorrowful miserable man? Job concluded in the former verse, *man is vanity*. And yet here he questions, *What is man?*

וְיִשְׁתַּחֲוֶה

The question relisheth of contempt, rather then of ignorance: and carries with it a low estimation of man, let him be what he will, not a want of information what man is: *What is man?* As we use to say to, or of those we slight, *who are you?* or *what's he?* It imports the vanity and deficiency of the creature. Or the words are a diminutive admiration: He admires the smallness, the littleness, the meanness, the nothingness of man. Questions in Scripture, often abate the sense, Zeck. 4. 7, *Who art thou O great mountain?* thou lookest very big and very great, but *who art thou?* tell we who thou art, or I will tell thee, thou art now but a molehill, thou shalt be a nothing shortly. Before Zerubbabel thou shalt become a plain: it is a contemptuous undervaluing question against the proud opposers of the Church. (*Who am I O Lord, and what is my house* (saith David, 2 Sam: 7. 18). His question extenuates. On the other side questions often increase the sense, and raise it to the highest. Exod. 15. 11. *Who is a God like unto thee?* where is there such a God as thou art? So

Micb.

Micb. 7. 18. Who is a God like unto thee, pardoning iniquity, transgression, and sin? The question puts the brightest glory upon God, in pardoning sin. Hence man is abased in a question, what is man? how low, how poor a creature is he?

Or take the question, barely for a desire of resolution; as if this were a piece of a Catechisme about mans frailty, *What is man?* He had told us in the words immediately foregoing the text; that *man is vanity*, why then doth he enquire in these words, *What is man?* it is not to learn what man is, but to teach us the wonder, that man being such, should be thus regarded: As if he had said, *Forasmuch as man is vanity, what is vanity that thou shouldest magnifie it?* will any one esteem vanity, and prize a thing of nought? *man is vanity*; that's the answer to the question.

The Scripture gives many answers to this question: Ask the Prophet *Isaiah*, what is man? and he answers (*Chap. 40 6.*) *Man is grass, All flesh is grass, and the goodliness thereof as the flower of the field.* Ask *David*, what is man? He answers (*Psal. 62. 9.*) *Man is a lye*, not a lyar only, or a deceiver, but a lye, and a deceit. All the answers the holy ghost gives concerning man, are to humble man: Man is ready to flatter himself, and one man to flatter another; but God tells us plainly what we are.

That thou shouldest magnifie him, or make him great: There is a threefold sence of that word [*magnifie*] used in Scripture.

תנלה
גדלו
Magnus quanta-
tatis, annis
honore existi-
matione, au-
thoritate. Shi-

1. It implies, only a manifestation or declaration of anothers greatness, or an opening of his intrinsecal worth and dignity; in which sence man is often said to magnifie God, he declares and publishes the infinite, eternal worth and dignity of God, *Luk. 1. 46.* The Virgin beginneth her Song thus, *my soul doth magnifie the Lord.* It is impossible we should give the least addition to the greatness of God: Then magnifying of God, is only a declaring that God is great: So *Psal. 34. 3.* *O magnifie the Lord with me*, that is, let us joyne our hearts and our tongues in this great work, to lift up the honour and Name of our God.

2. To magnifie, is to esteem or prize greatly: So the Apostle speaking of his office, shews how highly he priz'd it, by breaking forth into this holy boast, *Rom. 11. 13.* *I magnifie mine Office.* I esteem this as my greatest priviledge and honour, that God hath called me to be an Apostle; And *Act. 5. 19.* when the Pharisees were so angry with the Apostles, and many were afraid to joyne with

with them, the text saith, *the people magnified them*, that is, the people had high thoughts of them, and esteemed them greatly.

But thirdly (which is chiefly intended in this place) to magnifie, is, to make great, or to give some real addition of worth and respect. Thus the Lord magnifies man ; he magnifies him, by adding somewhat to him, by giving glory and lustre to man, who in himself is vile and mean, and contemptible. And thus God magnifies man foure wayes.

First, He magnifies man in the work of creation ; of that we reade, *Psalm. 8. 4.* where this question is put, *what is man that thou shouldst be so mindful of him, or the son of man that thou visitest him* ; The third verse shews us, what it was which raised the Psalmist to this admiration of the goodness of God to man ? *When I behold the heavens, the work of thy fingers, the Moone and the stars which thou hast made ; Lord what is man ?* God in the work of creation, made all these things serviceable and instrumental for the good of man. What is man, that he should have a Sun, a Moon and Stars planted in the firmament for him ? what creature is this ? when great preparations, are made in any place, much provisions layd in, and the house adorned with riches furnitures ; We say, *what is this man that comes to such a house ?* when such a goodly fabrick was raised up, the goodly house of the world adorned and furnished, we have reason, admiring to say ; what is this man that must be the tenant, or inhabitant of this house ? There is yet a higher exaltation of man in the creation, man was magnified with the stamp of Gods image ; one part whercof the Psalmist describes at the fift verse ; *Thou hast given him to have dominion over the works of thy hands ; Thou hast put all things under his feet, all sheep and oxen, yea, and the beasts of the field, the fowl of the aire, and the fish of the sea, &c.* Thus man was magnified in creation, What was man that he should have the rule of the world given him ? that he should be the Lord over the fish of the sea, & over the beasts of the field, and over the fowls of the aire. Again, man was magnified in creation in that God set him in the next degree to the Angels ; *Thou hast made him a little lower than the Angels* ; there is the first part of the answer to this question, man was magnified in being made so excellent a creature, and in having so many excellent creatures made for him. All which may be understood of man, as created in Gods image, and Lord of the world, but since

the tranſgreſſion, it is peculiar to Chriſt, As the Apoſtle applies it, (*Heb. 2. 6.*) and to thoſe who have their blood and dignity reſtored by the work of redemption, which is the next part of mans exaltation.

Secondly, Man is magnified or made great by the work of redemption. That exalts man indeed. Man was made low, and his honour in the duſt, notwithstanding all that greatneſs which he received in creation : Though Sun, and Moone, and Stars, the fiſh of the Sea, and the fouls of the ayre, &c. were made his ſervants, and himſelf a companion of Angels; yet by ſin he fell below all theſe priviledges, and was made a companion for Devils, a citizen of hell : Therefore the ſecond magnifying of man, was by the work of redemption. And, *what was man that thou ſhouldeſt redeem him*, when he was a captive ? *raiſe him* when he was downe, *build and repair him* when he was ruin'd, when he was loſt ſecke him, and when he was bankrupt and undone, give him a better ſtock and ſet him up again ? *What was man that thou ſhouldeſt doe all this for him ?* How did the mercy of God magnifie his ſervants, when he gave his Son to pay their debt to his own juſtice ? If man was magnified when the Sun, and Moone, and heavens were made for him ; how was he magnified, when God was made man for him ? how was he exalted, when the ſon of God was humbled for him !

Thirdly, Man is magnified or made great in the work of regeneration, wherein Gods re-ſtamps his Image upon him, in thoſe ſhining characters of holineſs and knowledge ; The firſt creation being ſpoiled, occaſion'd redemption, and redemption purchaſed a ſecond creation. *Every one that is in Chriſt is a new creature*, *2 Cor. 5. 17.* Our dignity is far greater in being new creatures, then in being creatures.

Laſtly, Man is magnified by thoſe ſeveral acts of favour and grace which God caſts upon him every day : ſmiling upon him, embracing him in his armes, admitting him to neer communion with himſelf, watching over him, tending him, guarding him with Angels, directing him, counſelling him, comforting him, upholding him by his ſpirit, till he bring him unto glory, which is the higheſt ſtep of preferment that mans nature is capable of. *What is man that thou ſhouldeſt magnifie him in all theſe ? Obſerve hence ; firſt, That,*

All the worth and dignity of man, is out of himſelf. What

is man? As if he had said, man hath nothing of his own, to commend him to, or to ingratiate himself with God. God hath put something upon him, he hath magnified man, and given him a real worth, because he would. Free grace exalts man. Hence (*Psal 90. 20.*) the Psalmist prays, *Let the heathen know themselves to be but men*: As if he had said, man, who is high in his own esteeme, conceits himselfe to be somewhat above man, he judges of himself beyond his own sphere and border: Therefore the Lord bring their thoughts within the compass of their own condition, *let them know that they are but men*; A man that is acquainted with himself, will be humble enough; *A meer man, is but meer earth.* The prophets tell him so, thrice over, with one breath (*Ier. 22. 29.*) *O earth, earth, earth hear the word of the Lord,* Man is earth, in the constitution of his body, that was framed out of the earth: he is earthly in the corruption of his mind, that mudds in the earth: The Apostles stile is, *earthly minded men*: And he will be earth in his dissolutions when he dies he returns *to his earth.* A natural man is earth all over, earth in his making, earthly in his mind, his spirit earthly, earth gets into this heaven his upper regions: and the body, his lower region, shall moulder to earth again: Then, *what is man?* Hence (*I say*) it is, that when man at any time will exalt and lift himself up, he thinks himself above man, he hath some notion or apprehension of an excellency, beyond the line of a creature: He conceits he hath or is a peece of adeity. The first ground of hope upon which man raised himself against god, was, that he might be a God; he was not satisfied in being made like unto God, he would be (*which was the highest robbery*) Gods equal and stand by himself: this thought was his fall. There is such a principle of pride in the hearts of all men by nature. They are not contented in the sphere of a creature they would be somewhat, beyond that, The truth is, all the true worth and dignity of man, is in what he hath beyond himself, his excellency is in Christ, and his glory, in being made partaker of the divine nature. It abased man, when he aspired to take a divine nature to himself, but it exalts man, when God inspires him with a participation of the divine nature. *What is man that thou doest thus magnifie him?* Christ makes us very great and glorious, by the dignity which he puts upon us: as he tells the Church (*Ezek. 16. 14*) *Thy beauty was perfect, through my comeliness which I had put upon thee; thou hadst no comeliness, no beauty of thine own*

but through my comeliness thou art very beautiful. The worth of man is out of himself: the Church shines by those rayes, by that lustre, which Christ casts upon her.

Secondly observe from this question, *What is man, &c.*

Man hath laid himselfe so low, that he is not worthy of one thought from God. What is man that thou shouldest magnifie him and set thy heart upon him? It is a wonder that God should vouchsafe a gracious looke upon such a creature as man; it is wonderful, considering the distance between God and man, as man is a creature, and God the creator; *What is man*: that God should take notice of him? is he not a clod of earth, a peece of clay? but consider him as a sinful and an unclean creature, and we may wonder to amazement; what is an unclean creature that God should magnifie him? will the Lord put value upon filthiness, and fix his approving eye upon an impure thing? One step further, what is rebellious man, man an enemy to God, that God should magnifie him! what admiration can answer this question? will God prefer his enemies, and magnifie those who will cast him downe? Will a Prince exalt a traytor, or give him honour, who attempts to take away his life? The sinful nature of man, is an enemy to the nature of God, and would pull God out of Heaven; yet God even at that time, is raising man to Heaven; *Sinners would lessen the great God and yet God greatens sinful man.* Thirdly observe;

Though man be low in himself, yet God bestows many thoughts and cares upon him. Though there be no reason at all in man, why God should magnifie him, yet God doth and will. Free grace overlooks all the distance that is between God and us, as we are creatures, and it overlooks that greater and vaster distance, which is between God and us, as we are sinful creatures; Many a man is ready to think of himself so good and so great, that his brother is not worthy one of his thoughts, or a cast of his eye; he thinks it too much to look towards a man, that is of the same make with himself, because he is a little lower statur'd in estate or degree. A great rich man thinks he doth a poor man a very great favour, if he turns about and speaks to him: We may well cry out with admiration, O the pride of man to man! and O the love of God to man! one man hath scarce humility enough to speake to another, who in nature is equal to him, and yet God (who is infinitely above us) hath love enough to magnifie and set his heart upon him.

The

The language of the holy Ghost, is very gradual about this point.

First, *What is man that thou art so mindful of him? and the sonne of man that thou visitest him?* Psal. 8. 4. To be mindful of a man, is not so much as to visit him, we may be mindful of those, whom we go not to see, or to whom we send no help.

Secondly, *What is man that thou takest knowledge of him, or the sonne of man, that thou makest an account of him,* Psal. 144. 3. It is much that God will take knowledg of a man, or cast an eye upon him, but it is a great deal more, that God will make account of him; but the third and highest step of favour, is this of the text, that the Lord will magnifie man and set his heart upon him, as if he could not be without him? Observe. Fourthly,

The true apprehension of the greatness of Gods mercy and goodness to us, makes us little in our own eyes. I ground it thus, when Job had considered how the Lord exalts and greatens man, he then abases and diminishes man, *what is man that thou shouldest magnifie him?* Nothing should draw man so low in himself, as to think how high God doth, and how much higher, yet, God intends to raise him. In the 1 Chron. 17. 16. When David enquired of God by Nathan, whether he should build him an house? God answered no, he should not, but his sonne after him should; But though the Lord would not have David build him an house, yet the Messenger, who was to carry this report, must tell David, *That the Lord will build him an house, and establish his sonne upon the throne of him,* vers. 10. 11. As soon as David had this answer brought him, of Gods wonderful goodness towards him, and of those large promises to his family, he breaks out into this diminutive admiration, *Who am I, O Lord God, and what is mine house, that thou hast brought me hitherto? And yet this is a small thing in thine eyes, O God: for thou hast also spoke of thy servants house for a greate while to come, and hast regarded me according to the estate of a man of high degree, O Lord God.* We hear not of such an humble speech falling from Davids lips, till God sent them a message of advancement. And so (2 Sam. 9. 8.) when David out of that abundant love he bare to Jonathan, enquired, *Is there any that is left of the house of Saul, that I may shew him kindness for Jonathans sake?* Mephibosheth was found; And when David told him, *I will take care for thee, Thou shalt eat*

eat bread at my table continually ; This favour aſtoniſheth *Mephibiſhet*, what is thy ſervant, that thou ſhouldeſt looke upon ſuch a dead dogg, as I am ? He ſpak of himſelf below men, when he heard *David* ſpeak highly of him. A living dogg is better then a dead Lion ; but what is worſe then a dead dogg ; The like impreſſion *David*s exceſſive kindneſs made upon the ſpirit of *Abigail* (*1 Sam* 25. 41.) when he ſent meſſengers to her, after the death of her husband *Nabal*, to aſſure her, that he would be her husband. This honour (that *David* anointed King over *Iſrael* ſhould deſire her to be his wife) abaſes *Abigail* in her own eyes, Let me (ſaith he) be a ſervant to waſh the feet of the ſervants of my Lord. *David*s wife ! (ſaid ſhe) it is to much preferment for me, to be *David*s ſervant ! I ſhall be honour'd enough to be his ſervants ſervant, and that in the loweſt ſervice, to waſh their feet. As the ingenuous ſpirits, when they hear meſſages of great favours tender'd them, fall low in their own thoughts ; So much more will gracious ſpirits. Thoſe magnifying offers of *Chriſt* and pardon of ſin by him, of a crown of life, and an exceeding weight of glory purchaſ'd by him ; Thoſe magnifying promiſes (I ſay) bring the ſoul upon the knee, upon the meditation and acknowledgment of it's own meanes and vilenes ; *What am I that the Lord ſhould reſpect me, that the Lord ſhould redeem me, that he ſhould regenerate me, then he ſhould ſet his love upon me, prepare heaven and glory, a crown and a Kingdom for me ? what am I ? There is nothing doth more emptie us of ſelf-conceit and high thoughts, than duly to conſider, what high thoughts God hath of us.*

Note one thing further from theſe words, what is man that thou ſhouldeſt magnifie him ?

*If God magnifie man, one man ſhould not vilifie and debaſe another ; one man ſhould not contemn and ſlight another. Who art thou that contemneſt thy brother ? Thou ceaſt not (really) magnifie thy brother and wilt thou debaſe him ? It is a moſt dangerous attempt to abaſe thoſe, whom God magnifies, to deſpiſe thoſe whom God honours. That on whom God ſets his heart, againſt him, man ſhould ſet his heart, or tongue, or pen. God ſeeks occaſion to magnifie us, though we give him advantages every day to caſt diſhonour upon us. Let man take heed how he diſhonours thoſe, whom the great God now doth, and intends to honour more. When *Pharoah* magnified *Joſeph*, he cauſed the people to cry *Abrech**

brech, that is, bow the knee before him, Gen. 41. 43. And when *Abasuerus* intened to a dvance *Mordecai*, He commanded him to be arrayed in royal apparrel, &c. and proclamation to be made, *Thus shall it be done to the man, whom the King delighteth to honour*, Elth. 6. 11. Princes expect that all should favour & honour those whom they honour and make their favourites. Surely then the great God will not bear it, that they should be despised, whom he delights in and casts honour upon.

But here a Question arises, How this is appliable unto *Job*? why doth *Job* who lay upon a dunghil, and was cast into so low a condition, speak of *magnifying*? Was *Job* magnified? Doth *Job* wonder at his preferment and exaltation, when he was brought down to the dust? Poor *Job*! Thou wast also nullified, and made no body, and dost thou speak, as if thy honour wert, to big for thee, *What is man that thou shouldst magnifie him* We may answer.

First, By connecting this word [*magnifie*] with the words that follow; *What is man that thou shouldst magnifie him, and that thou shouldst set thine heart upon him*? As if he had said, *What is man that thou shouldst magnifie him, by setting thine heart upon him*? And so setting the heart upon a man, is an explication of what is meant by magnifying man. And that's a cleare truth; when God sets his heart upon a man, he magnifies him sure enough; that act of God is the exaltation of the creature: Man needs no greater honour then this, that God sets his heart upon him; he that knows that, knowes himself high enough. Whatsoever man sets his heart upon, he (as man) exalts and magnifies it. If man sets his heart upon a beast or a stone, (he in a sence) deifies that beast, that stone. If he sets his heart upon any creature, he makes that creature a god to him; for nothing should have the heart, but God alone. And the reason is, because setting the heart upon any thing is the highest exaltation we can give it. Therefore nothing ought to have the heart set upon it, but God? for he is Lord over all. And the Lord calls us to set our hearts upon him, because this is the highest honour, creatures can give him. Now as our setting our hearts on God magnifies him, so the setting of his heart on us, doth wonderfully magnifie us. And he therefore sets his heart upon us, that we might once see and admire, how much he honours us. If a King set his heart upon a man, that man

is greatly ; magnified he is magnified in the opinion of others ; & not only in the bare opinion of others, but there is a real dignity put upon that man, on whom a King puts his heart. How much more if God sets his heart upon man, is man really magnified. That God sets his eye upon a man, is a magnifying of him. It was the privilege of *Solomons* Temple, that the Lord promised his eye would be upon that place ; and it was a high honour to the Temple, that God would look upon it continually, 1 *King*. 8. 29. If it be a condescension for God to eye the creature, *He humbleth himself to behold the things that are in heaven and in the earth*, *Psal.* 113. 6. How great is this condescension in setting his heart upon the creature. So there is a truth in this sence, and we may make a comfortable improvement of it, *What is man that thou shouldest magnifie him, by setting thine heart upon him ?*

*Quorsum in me
locupletando
tuam operam
posuisti, tuam
providentiam
ostendisti qua-
re me ad eum
statum everxisti
in qua parvisse-
re non poteram*

Secondly, *Job* may have respect to his former greatness, when God magnified him, and made him the greatest man in the East ; and is now be-moaning his own change, in the changeableness of mans condition ; who, when he is lifted up to the highest, farely built and adorned, yet in a moment may be cast down and ruin'd. Therefore *Job* comes with his wonder, *Lord, what is man !* What is the ordinary state of man, that thou shouldest take care to make him great ! As if he had said, why didst thou magnifie me, to make me the greatest man in the East ? Why didst thou set thine heart upon me, to bless my family, and provide for me, as if thou hadst none else to provide for ? Thou seest mans beauty is blasted in the twinkling of an eye, and then all thy work is lost. *It is not worth the while to doe that, which may be undone so soon.* Would any one be at cost to build a house, to bestow a great deal of charge & pains upon it, and it may be spend some years about the adorning and furnishing of it ; and when all's done, it is such a house, that the next breath of wind may level with the ground. What is such a house, that a man should build it ? When man is raised up and built, a puff of wind, a blast of affliction blowes him down, and brings him to the dust ; what is this man, that he should be magnified ? This is a good sence of the words that *Job* reflecting upon his former greatness, and honour, now defaced and overthrowne, breaks out into this expostulation ; what is man ? Why should God in his providence lay out so much to magnifie and set a man up, who may be so quickly down, as you see I am at this day.

But thirdly, rather take it thus. *What is man that thou shouldest magnifie him?* Namely, by dealing with him thus in chastnings and afflictions, by disciplining and tutoring him with the rods of thy correction.

But you will say, Is it a magnifying of a man to afflict a man?

Yes, it is a magnifying of man; man is magnified two wayes, by affliction.

First, in that, God who is great will descend to chastise and correct, or order the chastisements and corrections of man.

Man is magnified when God deales or contends with him. That, God wrestles and strives with man, is an honour to man. *David* (1 Sam. 24. 14.) seems to look upon it, as too great honour (though it were a burdensom one) that *Saul*, a King, one so much above him, would follow and pursue him, *Against whom is the King of Israel come out? against a dead dog, or against a flea?* *Indignus sum, quem vel percutias, contemptior sum quam ut adversus me manum extendas.*

Alas, I am no match for thee, thou puttest too much weight upon me, in that thou contendest with me; To make great preparations, and to send out a great army and skilful commanders against an enemy, magnifies that enemy, that is, it begets an opinion, that surely he is some great & potent enemy, against whom such great preparations are made. In this sense you may understand it, that affliction is a magnifying of a man, because the great God comes forth to battle against him, who is but dust and ashes, but as a dead dogg, or a flea. The Heathens had such a notion, they looked upon it, as no small priviledge for a man to be slain by some famous great Commander; Comfort thy self in this miserable death (said one) *thou fallest by the hand of great Aeneas*, thou art magnified enough in this, that thou hast such a man as *Aeneas* to fight with thee. And another, *to dye by the arme of Hercules*, a mighty favour, and alwayes to be remembred. Some kind of trouble is an honour, as well as a trouble: the magnifying of man, as well as an afflicting of him. Man is far from deserving any favour from God, that, as a creature. he is not worthy a blow, though as a sinner, he is most worthy of death from God. *Hoc tamen infelix miseram solabere morte. Et ei magni deus a cadis Virg. l. 10. Occumbens, et nunc Hercules armis. Donum ingens semper et tuum memorabile factum. Valet. Flac. l. 3.*

But secondly, we may answer it, that man is (not only thus notionally, but) really magnified by afflictions, and that two wayes,

First, in this life; the very humblings of the Saints are their exaltations: their afflictions are their glory. There was never any

famous for greatness, for riches, for honours, as some have been for sufferings. Who is there upon record throughout the whole book of God? who is there in any history of the world so famous for greatness and riches and high achievements, as *Job* a sufferer? All the victories of *Alexander* or *Cæsar*, yea of *Joshua* and *David*, have not rendered them so famous to posterity, as the conflicts of *Job*. His afflictions have magnified him more, then all his other greatness, or then the greatness of other men hath magnified them. If *Job* had only been the richest man in the East, I beleive we should never have had a word of any of his acts, or so much as mention of his name in Scripture. That which gave him the honour to have a whole book written of him alone by the pen of the holy Ghost, besides the often mention of his precious name in other books, is this, that he endured so much. *That man is magnified really who is thus afflicted, and comes off holily.*

Secondly afflictions have an influence upon the life to come. The Apostle is expresse in that, 2. Cor. 4. 17. where he exhorts, not to be troubled with our present afflictions, for they *work for us a far more exceeding weight of glory*. That which works for us an exceeding weight of glory, magnifies us. It is not said any where in the Scripture, that mans honours, or his riches, or his greatness in the world, work for him a far more exceeding weight of glory: There is no thing ascribed or attributed to outward comforts or priviledges; but our afflictions work for us a far more exceeding weight of glory. Not (as Papists abuse that Scripture) as if afflictions did merit glory: but as the way and course wherein God sets men, and through which he will exalt and lift them up to greatest glory. Glory is the purchase of Christ, and all the heaviest sufferings of the creatures are not able to purchase one grain of glory, not the least imaginable weight of glory, much less an exceeding weight of glory; but God, brings his people to glory, and makes them (as he did the Lord Christ) in their degree, perfect through sufferings. Hence observe;

That afflictions are (if rightly improved) the exaltations, and magnifyings of the Saints. The rod of discipline in Gods hand, becomes a Scepter of honour in ours. This crosses the common thoughts of the world. The truth is there is scarce a soul in the world under affliction, but he thinks him abased by it, and saith that God hath laid him low. Yet the right use and improvement of affliction, is the best preferment. The Apostle, *James 1.*

is

*Dunt dicit sig-
nificatur, quo
itinare ad glo-
riam perveni-
tur.*

is exprefs, *Let the brother of low degree rejoyce in that he is exalted.* The low have an exaltation; yea their lowness is their exaltation: yet, we are ready to have undervaluing thoughts of our selves, when the hand of God is upon us, when God takes away that, for which men set a price upon themselves; they scarce think themselves worth any thing. But this especially reaches that sinful contempt of others, a man afflicted is esteemed by most as a man abased. They who have prized a man, and had great thoughts of him, when he had a great estate, &c. let him once fall in temporals, though he continue the same in spirituals, yea, though he increases in them, and his grace shines, as much or more, then ever, yet he is dis-esteemed and laid low in their thoughts. So much for those words, *what it is to magnifie*; and likewise how they may have a sutableness with *Jobs* condition, he being so afflicted and emptied, when he spake them.

And that thou shouldest set thine heart upon him.

To set the heart notes four things in Scripture.

First, Great care and intention of spirit, Prov. 27. 23. *Be thou diligent to know the state of thy flocks, and look well to thy herds;* The Hebrew is, *set thine heart upon thy herds*: The heart is set upon the herds in providing and taking care of them, in looking to the welfare of the herds and of the flocks. *Samuel* uses that language to *Saul* (2 Sam. 9. 20.) when he came seeking his fathers asses, *As for the asses* (saith he) *set not thine heart upon them.* that is, take no care for them, never trouble thy self more about that business, that care is over, they are found. In this sence God sets his heart upon man; *What is man, that thou shouldest set thine heart upon him?* That is, that thou shouldest take so much care of him, and watch over him; as the Lord speaks of his vineyard (Isa. 27. 3.) *I the Lord will keep it, lest any hurt it, I will keep it night and day;* He set his heart upon the vineyard to watch it, lest any should, touching, hurt it. God in this sence takes so much care for man, that he seemeth (as it were) careless of all other creatures, 1. Cor. 9: 9. *Doth God take care for Oxen?* God doth take care for oxen: The Apostle having shewed the goodness of God to beasts, providing by a law, that they should not be muzzled, presently he questions, *Doth God take care for Oxen?* As if he had said, surely there is somewhat more in it, or, *saith he it altogether for our sakes;* Not altogether, doubtless

God had regard to Oxen, *But for our ſakes no doubt it was written, that is, chiefly for our ſakes, That he which ploweth ſhould plow in hope, and he that threſheth in hope, ſhould be partaker of his hope,* So, when Chriſt ſpeaketh of the Lillies, *Mat. 6. If God ſo cloath the Lillies of the field, how much more will he cloath you?* You ſhall have the ſtrength of his care to provide for you, to feed and cloath you, thus God ſets his heart upon man, he looks to his people, as to his houſhold, to his charges; he will ſee, they ſhall have all things needful for them. And ſo not laying to heart, (which is the contrary) ſignifies careleſneſs, *Iſa. 47. 7. It is reported of Babylon, Thou ſaidſt I ſhall be a Lady for ever, ſo that thou didſt not lay theſe things to thy heart;* that is, thou didſt not regard theſe things, to take care about them. And *Ezek. 40 4* the expreſſion is very full, where God calls the Prophet to attention, and he calleth him all over, *Behold (ſaith he) with thine eyes, and hear with thine eares, and ſet thine heart on all that I ſhall ſhew thee:* He wakens the whole man; ſee, and ſee with thine eyes; hear and hear with thine eares, and ſet thine heart upon it, the ſum of all is, be thou very intentive, and diligent about this buſineſs to the utmoſt.

Secondly, To ſet the heart notes an act of the affections and deſires, A man may ſet his love upon what he ſets his heart; that's the meaning of *Pſal. 62. 10. If riches increaſe, ſet not your heart upon them;* that is, let not your love, your affections, your deſires cloſe with theſe things: when riches abound, let not your deſires abound too. It is an admirable frame of heart to have a narrow, ſcant affections in a large plentiful eſtate, *He is the true rich man, who loves his riches poorly. Set your affections on things that are above, Col. 3. 2.*

Thirdly, To ſet the heart, notes high eſteem and account, this is more then bare love and affection, *2 Sam. 18. 3.* when a council of war was held by *Dauids* Commanders, about going out to Battel againſt *Absalom*, they all vote againſt *Dauids* perſon all undertaking, upon this ground, *they will not care for us, they will not ſet their hearts upon us, or value us,* their hearts are ſet upon thee, thou art the prize they look for, and therefore the heat of the battel will be againſt thee. Again, *1 Sam. 4. 20.* When the wife of *Phineas* was delivered of a ſon (a ſon is the womans joy and glory, yet) the text ſaith, when the women that ſtood by told her that a ſon was born, *ſhe answered not, neither did ſhe re-*
gard

Said it, she did not set her heart upon it, because the glory was departed from Israel.

In either of these senses, the Lord sets his heart upon man, he greatly loves man; the love of God to man, is the spring of mercy to man, yea love is the spring of love, love acted springs from a decree of love (*Deut. 7 7.*) *The Lord thy God did not set his love upon you, &c. because ye were more in numbers then any other people, but because the Lord loved you.* Love also led in that highest work of mercy, the giving of Christ: *God so loved the world, that he gave his only begotten Son. Joh. 3. 16.* As love is the spring and root of all the real duty, which man performes to God, and is therefore called *the fulfilling of the law*; our love filleth the will of God: so the love of God is the root of all that good we receive, his love filleth our will, that is, whatsoever we will or ask according to the will of God, the love of God fulfills it for us. Our love fulfils the law of Gods command, and Gods love fulfils the law of our wants and lawful desires. His heart is set upon us, and then his hand is open to us.

Further, God doth not only love man, but his love is great, and his esteem of man very high; and he realizes the greatest love, by bestowing the greatest mercy: *How did God set his heart upon us, when he gave his Son, who lay in his bosome for us, He set his bosome upon us, when he gave us his Son, who came out of his bosome.*

Hence let us see our duty. Should not we set our hearts upon God, when God sets his heart upon us? the sovereignty of God, calls for our hearts: he, as Lord may use all that we have, or are: And there is more than a law of sovereignty, why, we should give God our hearts; God hath given us his heart first: he who calleth for our hearts, hath first given us his. What are our hearts to his heart? the love of God infinitely exceeds the love and affection of the creature. What were it to God if he had none of our hearts? but woe to us, if we had not the heart of God. This phrase shews us the reason why God calls for our hearts, he give us his own; it is but equal among men, to love where we are loved, to give a heart where we have received one; how much more should we love God, and give him our hearts, when we hear he loves us and sets his heart upon us, whose love and heart alone, is infinitely better then all the loves and hearts of all men and Angels.

There is yet a fourth consideration about this expression, the setting

setting of the heart. Setting the heart, is applied to the anger and displeasure of God; so the phrase is used (*Job 34. 14.*) *If he set his heart upon man, all flesh shall perish together*: that is, if God be resolved to chastise man, to bring judgments upon him, all flesh shall perish together; none shall be able to oppose it. As it is the highest favour to have God set his heart upon us in mercy and love, so it is the highest judgment, to have God set his heart upon a man in anger and in wrath, to set his heart to afflict and punish. The Lord answers his own people, *Jer. 15. 1, 2, 3*, that notwithstanding all the prayers and motion, of his beloved favourites, in their behalf, *his heart could not be towards them*: Then his heart was strongly set against them, or upon them in extream anger; therefore he concludes, *they that are for the sword, to the sword, and they that are for destruction, to destruction, &c.* If God set his heart to afflict, he will afflict, and he can do it. And there may be such a sense of the text here. *What is man that thou shouldest set thine heart upon him?* that thou shouldest come so resolved, to contest and contend with man, who is but dust and ashes; the words following (though I adhere rather to the former interpretation) carry somewhat toward it.

Verse 18. *That thou shouldest visit him every morning, and try him every moment?*

Here are two acts about which the question is put. *What is man, that thou shouldest visit him every morning?* And *what is man, that thou shouldest try him every moment?*

That thou shouldest visit him every morning?

To visit, is taken three wayes, and they may all be applied to this text.

To visit is first to afflict, to chasten yea to punish; the highest judgements in Scripture, come under the notion of visitations. *Exod. 34. 7.* *Visiting the iniquity of the fathers upon the children*; that is, punishing them. And in the Prophet *Jer. 5. 9.* *Shall not I visit for this? shall not my soul be avenged on such a Nation as this?* *Jer. 48. 44.* when God came against Moab with those terrible judgements, it is called *the year of their visitation*. *I will bring upon it, even upon Moab, the year of their visitation.* And it is a common speech with us, when a house hath the plague, which is one of the highest strokes of temporal affliction,

we use to say, *such a house is visited*. Then observe,

Afflictions are visitations. They are called so, because then God comes to search our hearts and lives; *afflictions are Gods searchers and examiners*. *Jerusalem* is threatned to be searcht with candles, and that was the time of *Jerusalems* visitation. To search with a candle, notes the most accurate searching, as the woman when she had lost her groat, *lighted a candle, and sought diligently till she found it*; she visited every hole to find it out. When you see the Lord afflicting, then he is visiting, he lights a candle to search every corner of your lives.

And if afflictions be Gods visitations, it is time for man to visit himself, when he is afflicted. We should visit our souls when God visits our bodies, our estates, our families, or the Kindome where we live. Woe to those, who do not visit themselves, when God visits them. The Prophet calls to this duty in a time of saddest visitation, *Let us search and try our wayes*, Lam. 3.

Yet further, if God in afflictions visits us, let us visit God; let us answer his visitation of us, with our visitation of him. *Lord in trouble have they visited thee, they poured out a prayer when thy chastning was upon them*, Isa. 26. 16. Would you know what the visiting of God is? It is praying unto him, *They visited thee, they poured out a prayer when thy chastning was on them*. We visit heaven in our afflictions, when we pray much in our afflictions. When God visiteth us, let us visit him, and never give over visiting him, till he remove his visitation from, or sanctifie it to us. That's the first sense

Secondly, to visit, in a good sense signifies to shew mercy, and to refresh, to deliver and to bless, *Ruth* 1. 6. *Naomi heard how the Lord had visited his people, and given them bread*. Gen. 21. 2. *The Lord visited Sarah, and she conceived, &c.* Exod. 3. 16. *The Lord hath surely visited his people, when they were upon dawns of deliverance out of Egypt*: That greatest mercy and deliverance, that ever the children of men had, is thus expressed, *Luke* 1. 68. *The Lord hath visited, and redeemed his people*. Mercies are visitations, when God comes in kindness and love to do us good, he visiteth us. And these mercies are called visitations in two respects.

1. Because God comes near to us when he doth us good: mercy is a drawing near to a soul, drawing near to a place. As when God sends a judgment, or afflicts, he is said to depart and go away from that place so when he doth us good, he comes near, and as it were applies himself in favour to our persons and habitations, 2. They

2. They are called a visitation, because of the freeness of them. A visit is one of the freest things in the World. There is no obligation but that of love, to make a visit: because such a man is my friend, and I love him, therefore I visit him. Hence I say, that greatest act of free-grace in redeeming the world, is called a *visitation*, because it was freely done, as ever any friend made a visit to see his friend, and with infinite more freedom, there was no obligation on mans side at all, many unkindnesses and neglects there were, God in love came to redeem man.

Idiotismus est
elegans apud
Hebræos pro
eo quod est di-
ligentissime &
exodissime rem
investigare.
Bold.

לְבַקֵּר
Singularis man-
quodidie mane
ma-e autum fi-
eri dicitur
quod quodidie,
fi, ac diligen-
ter seduloq;
Druf.

a Latini vo-
cant diluculum,
quodsi diei lucu-
la, i. e. parva
lucum.
b Reliquum
diei tempus,
quasi ob maj-
orem lucum in-
tensionem
vordant.

חַיִּים
Ghaifem Ha-
jem, i. e. corpus
sive robur d. e.
Bold.

Thirdly, To visit, imports an act of care and inspection, of tuto-
rage and direction: The Pastors office over the flock is expressed
by this act, Zec 10. 13. *Ad: 15. 3 6.* And the care we ought to have
of the fatherless and widows, is express by visiting of them,
Pure Religion (saith the Apostle James) *is this, to visit the fatherless
and widows in their affliction, Jam. 1. 27 and Mat. 26. 34.* Christ
pronounceth the blessing on them, who, when he was in prison, vi-
sited him: which was not a bare seeing, or asking, how do you: but
it was care of Christ in his imprisonment, and helpfulness and pro-
vision for him in his afflicted members. That sense also agrees well
in this place, *What is man that thou shouldest visit him?* that is,
that thou shouldest take care, have such an inspection over him,
look so narrowly to, and provide for him.

That thou shouldest visit him every morning

Every morning. The Hebrew is, *in the mornings.* And the
word here used for morning, is considerable: There is a two-fold
morning, which the Jews distinguished exactly by their watch.
One morning was that, which they accounted from an hour before
Sun-rising, from the very first breaking of the day, till the Sun ap-
peared above the Horizon, which is about the space of an hour:
And the word which they use for it is, *Shachar*, which signifies
to be darkish or blackish, because that first morning is somewhat
dark: and so the a Latine word (*diluculum*) which is for the first
morning; is by Criticks called, *a little of the day*; but their other
morning, was the space of an hour after Sun-rising, and the root
of that word signifies to seek or to enquire, to enquire diligently.
And the reason why they express the second morning so, is, because
when the Sun is up, we may seek and search about our business, or
go on in our callings and affairs; the height of the day, they call
the *b* body or strength, we, the heat of the day; either morning
may

may be here meant, though the word bears the later properly: *Thou dost visit him every morning*: that is, as soon as the Sun is up, yeas soon as day brakes, or there is any light, thou art visiting. Man, visits are usually in the after noone, it is an extraordinary thing to visit one in the forenoon, more extraordinary to visit in a morning and most, early in a morning. Gods visits are extraordinary visits, they are visitings in the morning, and visitings every morning, as often as the morning returns, so often doth God come to visit: not a morning that we miss him.

To do a thing *every morning*, notes first the doing of it alwayes; or secondly the certaine doing of it; *Thou dost visit every morning*, that is, as surely and as certain as the Sun riseth, and the morning cometh, so certainly doth God visit man. Or thirdly, it notes the speed, the hast that God makes to visit; *He visits in the morning*, that is, betimes, God delays not until noone, much less stayes till it be night; but he cometh in the morning. *Psal. 46. 5. God shall hear her, and that right early*; the Hebrew si, God shall hear her in the morning, betimes, speedily. The late coming into work in the vineyard, is exprest by coming at the eleventh houre; they came speedily, who came in the morning at the first hour. And to shew that we ought not to continue in wrath, and keep up our anger, it is said, *let not the Sun go down upon your wrath*, that is, do not continue all day angry, let your anger goe down speedily, even before the Sun.

In this sence, *Job* saith, that God visits man every morning, as a shepherds flock, least any should be hurt or straid; we may apply it, as before in the several sences of visitations, either to Gods visiting of us in afflictions, or in mercies, he afflicts (if he pleases) continually, speedily, certainly. And as sure as the Sun riseth, and the morning cometh, so sure God visiteth his, with mercies, therefore his mercies are said to be renewed every morning. *Lam. 3. 23. or fresh every morning. Unless God brings new mercies every day the old would not serve: we cannot bring the mercies of one day, over to another: The mercies of a former day, will not support us the next, therefore they must come every morning, sufficient for the day, is the evil thereof. Mat. 6. and, but sufficient for the day, is the good therein. As we are therefore comanded to pray every day for our daily bread: the bread you had the last day, will not serve this day, you must pray for the bread of this day, and for a blessing upon it, that God would visit your bread and your store*

*Hic ad conser-
vationem &
generalem pro-
videntiam per-
tinet. Metabo-
ra a pastori.
but singulis ma-
rudinuo ves
suaree consenua
biu, Coc.*

in mercy. So if need require, God afflicts every day : And the hearts of some men, want as much of the rod every day, as bread every day ; they could not be without affliction every day, to keep them in order, & *God will be as careful to correct his children, as to feed them.* If a man be watchful over his own wayes, and the dealings of God with him, there is seldome a day, but he may find some rod of affliction upon him : But, as through want of care and watchfulness, we loose the sight of many mercies, so we doe of many afflictions. Though God doth not every day bring a man to his bed and breake his bones, yet we seldome, if at all, pass a day without some rebuke and chasting. *Psal. 73. 14. I have been chastened every morning,* saith the Psalmist : Our lives are full of afflictions ; and it is as great a part of a Christians skil, to know afflictions, as to know mercies ; to know when Gods smites, as to know when he gird us ; and it is our sin^{to} overlook afflictions, as well as to over look mercies.

Secondly, Take the word, as it imports care and inspection, Then observe ;

The care of God is renewed every morning : The eye of God is alway upon us ; *He visiteth so as he telleth all our steps, he tells our very wandrings :* He visiteth us so, that we can turn no way but he is with us ; his eye of inspection, as a Tutour, as a guide, is ever upon us ; he lookes to his people as ashepheard to his flock, who knowes their wandrings.

And trie him every moment.

It is of the same sence with the former. *Try him.* The word signifies an exact and through tryal : Some take it to be an illusion to the practise of those who set the watch in Armies or Garrison Townes ; who least their Centinels or Watchmen should sleep, use to come suddenly upon them (possibly) divers times in a night, to try whether they are faithfull and wakeful ; The Prophet *Isaiab* hints at such a custome (*Chap. 12.*) The watchman is set, *v. 6th.* *Goe set a watchman let him declare what he seeth :* The watchman is tried, *v. 11.* *He calleth to me out of Seir, watchman what of the night ? watchman ? what of the night ?* And it is observed in forraigne parts, that their watchmen in Frontier Towns are tired every hour of the night, the token being, their giving so many tolls with the Bell hanging in the Watch-tower, as the great City-clock strikes. This is a good sence of the place, the Lord visits

IN
Periculum se-
at, expertus
ast, tentavit.
eury ! neiter.
Sept.

us every morning, and tries us every moment, that is, very, very often, as often as may be, to see whether we keep our watches, and stand duely upon our guard.

But secondly, it may note a trial, as a Schollar istried, by examination: We call it *Probatione day*, when the proficiencie of Schollars is examined; God cometh to examine and make probation of mens proficiencie; what have you gotten? how have you improved such times, such opportunities for the gaining of spiritual knowledg? what have you learned, what know you more of your selves? what more of God and Jesus Christ, whom to know is eternal life?

Thirdly, It may note trial by affliction: There are three words <sup>1. *κρίμα*,
2. *πείρα*
3. *πειρασμός*.</sup> which signifie the troubles, which God brings upon man: They are First, strictly, Judgements, which he sends in wrath upon enemies: Secondly, Ghattisements and corrections: Thirdly, Temptations or trials, these are proper to his children. Hence observe;

Afflictions are trials. The Lord proves what grace there is in the heart, and he tries what corruption there is in the heart by affliction. There are many graces in the heart of man untried, and there are some that cannot be tried, till God bring him to an houre of trouble. There are many corruptions in the hart of man, which he takes no notice of, nor can, till he is afflicted; many a good soul would not beleve that thy had such an unbeleiving heart, such a proud heart, till God tryed him, & then corruption discovered it self. The reason why God brought his people such away about in the wilderness, was, (*Deut 8 2.*) *to prove them, to try them, to know what was in their heart.* God knowes what is in the heart of man intuitively, and he needs not goe about; he can goe the nearest way into every-mans heart; he proves only it only to make it known to others, and to make a man know himself. They could not thinke their hearts were so rebellious, so full of murmuring and unbeelesse, if God had not taken them about to prove and try them, those forty years.

Prosperity and comforts are trialls too: whatsoever God doth with a man, he some way or other tries him. Look not only upon your afflictions as trials, your mercies also are tryals: God gives you them to see what you will doe with them; he gives riches and honour and credit, to see how men will use and improve them: as by afflictions, so by outward comforts, he tries both what grace and what corruption it in our hearts. He gives comforts, to see

how we can live upon God in Christ, when we have the creature : and that we may shew, how much we make of him, without whom we cannot live, when we have all things beside him. prosperity tries corruption, then pride and creature-confidence breake forth, which before were undiscerned : We say, *Magistracy shews a man*, nature when it is exalted shews it selfe, as much as when it is vext.

לדנל
ad moments.

He trieth every moment : A moment is the least part and division of time : To try every moment, is to try not only frequently, but continually : Hence observe ;

The temper and state of mans heart is so various, that there needs new experiments of him every moment. Why doth God try us every moment ? Because we are one moment in one temper, and the next moment in another : The acting frame of a mans heart this houre, cannot be collected, from the frame it was in, an houre before ; therefore there is a continual trial. Some things if they be tried once, they are tried for ever ; if we try gold, it will ever be as good as we found it, unless we alter it : as we try it to be, so it continues to be ; But try the heart of man this day, and come againe the next, and you may find it in a different condition ; to day believing to morrow unbeleiving ; to day humble, to morrow proud ; to day meek, to morrow passionate ; to day lively and enlarged, to morrow dead and straitened : pure gold to day, and to morrow exceeding drossie. As it is with the pulse of a sick man, it varieth every quarter of an hour, therefore the Physitian tries his pulse every time he comes, because the disease alters the state of his body : so it is with the distempered condition of mans spirit, God having tried our pulse, the state of our spirit, by crosses, or by mercies this day, next day he tries us too, and the third day he tries us again, and so keeps us in continual trials, because we are in continual variations : That sickness, and disease within us, alters the state and condition of the soule every moment. Our comfort is, that God hath a time wherein he will set our souls up in such a frame, as he should need to try us but once. Having set us up in a frame of glory, he shall not need to try our hearts for us, or to put us to the trial of our selves any more, we shall stand, as he sets us up to all eternity.

I must yet come down from the thoughts of this blessed eternity, and shew you *Job* tried out with his time, and earnestly calling, but, for a minutes respite from his paines and sorrows, in the voice of the nineteenth vers.

Vers

Verse 9. *How long wilt thou not depart from me, nor let me alone till I may swallow down my spittle.*

In this verse *Job* makes application of the two former to himself; as if he had said, seeing man is a creature so weak and unworthy in himself, and I am such among the rest. why dost thou visit me, and try me every moment? *How long shall it be ere thou depart from me? or how long wilt thou not look away from me?*

The word under another construction, signifies to look upon a man with respect and complacency. So *Gen. 4. 5. The Lord had respect unto* or he looked graciously upon, *Abel and his offering.* But here to look away; and so *Isa. 22. 4. Look away from me, I will weep bitterly.* And because they who withdraw their eyes from us, are ready also to withdraw their presence from us, therefore it signifies to depart. *How long wilt thou not depart from me* &c.

Quando constituitur cum significat aspiciere, respicere cum detractione, Gen. 4. 5. sed cum significat converti, recedere.

But is this the voice of *Job*? Is he burthen'd with the presence of God? Or doth he think the time long, till God be gone from him, *The wicked say unto God, depart from us* (Chap. 21. 14.) And the Lord threatens this as the surest judgement against his owne people, *Jer. 6. 8. Be instructed O Jerusalem, lest my soul depart from thee?* And by the prophet *Hosea* (Chap. 9. 12.) *Woe also unto them when I depart from them.* The promise of strongest consolation to the Saints, is this, *I will never leave thee nor forsake thee*, *Heb. 13. 5.* And the very offer of a departure, did so afflict *Moses*, that he was ready to throw up all, *Lord, if thy presence go not along with us, carry us no further* (Exod. 33. 15.) How earnestly doe the servants of God deprecate the hiding of his face, how bitterly have they complained upon those hidings, how importunately have they prayed, that he would return, look on them, behold them, cause his face to shine, and lift up the light of his countenance upon them? And is *Job* so weary of Gods company that he begs of him to depart? Is this the voice of *Job*? Will a man that is in darkness, bid the Sun goe from him? Or will a man that is thirstie, say to a fountain, turn away from me?

I answer, the Lords presence may be considered to waies.

First, as his pleased comforting presence

Secondly; as his angry afflicting presence. When *Job* saith,

Q9993.

How

*Usque que non
parcu mihi.
Vulg.
Iram alio con-
uerse Jun.*

how long wilt thou not depart from me ? his meaning is, *How long wilt thou not with draw thine afflicting hand from me.* We may expound it by that of *David*, *Psal. 39. 10. Remove thy stroke away from me, I am consumed by the blow of thine band.* Hence some translate, *How long dost thou not spare me ?* And another glosses, *Turn thine anger away from me.* Or, as himself speaks of a third person (*Chap. 14. 6.*) *Turn from him, that he may rest, till he shall accomplish as a hireling his daies.* This sence is given as fully in the next clause of the verse.

Nor let me alone, till I may swallow down my spittle.

*Accinenda
fi
pro u dente,
curante.*

This is not a refusal support from God in the way of providence, by which he upholds every creature : For the truth is, if God should so let us alone, we of our selves are not able to swallow down our spittle. We are insufficient barely of our selves, not only for spiritual acts, but also for natural. We can, not only not pray, and heare and beleeve, and repent without the strength of Christ, but we cannot goe, nor walke, nor eat, nor drink, nor spit, nor swallow down our spittle without an assistance (*substant* to those acts from him,) for *in him we live, move, and have our being.* This letting alone, is like the departing before spoken, in the first clause of the verse. As we use to say to a man assaulting or smiting us, *Pray let me alone ;* Such is *Jobs* meaning, pray give over those bitter chastnings, leave off to wound or smite me any more.

*Dimittere illud
quod tenet liga
mentum ne do-
lores dissoluero
fui uios cru-
ciatum.*

*Si remissus fui
si die angu-
stie, angu-
ritudo tua*

The word signifies to loosen or untie that which is bound or straightened, and so to deal more gently and tenderly, then before. The word is used sometimes in a good sence, to note, that the Lord keeps close and straight to his people, as being knit and bound to them, by the tie and knot of his love and free-grace. (*Josh. 1. 5.*) *I will never leave thee*, or, let thee loose from me. And, as it is, applied in the negative to the close-keeping of God to us in love ; so in the affirmative, to our departure from God by unbeleif, *Prov. 24. 10. If thou faintest in the day of adversity, or art loosened from God, by fear and want of faith, thy strength is small.* If thou faintest thus in the time of straights and poverty, it argues, thou hast a very straight, narrow, poore spirit, That's the elegancy of the original.

When *Job* desires to be let alone or loosened, his meaning is, loosen the bonds of my affliction, take me off from the rack of these

these tortures and troubles. As we are girded with strength, so also we are girded with weakness *Job* speaks of God in this word (Chap. 12. 21.) *He weakneth the strength of the mighty*; The Hebrew is, He looseth the girdle of the strong. The same God, who looseth the girdle of our strength, looseth the bands of our infirmity: and therefore *Job* praies, *O depart from me, loosen me, let me alone, let me goe.* Hence observe;

First, *The Lord can make his own presence grievous to his own servants.* In his pres^{ence}ce, there is fulness of Joy, and at his right hand, there are pleasures for evermore (*Psal.* 16.) Yet he can make his presence to be the fullness of sorrow, and give us pines with his right hand. As he can be to his people like a Sun to warm, and comfort them, so like a fire to consume and burne them, as like a shield to defend, so like a sword to wound them. The Lord is a Sun and a sheild (*Psal.* 84. 16.) yea, and he is sometime as a fire and a sword, even to those, who walke uprightly. The sinners in *Zion* are afraid, fearfulness hath surpriz'd the hypocrites. Who among us shall dwell with devouring fire; who among us shall dwell with everlasting burnings; That is, who shall be able to bare the displeased presence of God, which makes him to sinners, as a devouring fire, *Isa.* 33. 14. And thus the Saints in *Sion* are sometimes afraid and fearefulness, surprizes the upright in heart: Even they cry out, how shall we well with this devouring fire, with this everlasting burning? They especially who have slighted the presence of God, may quickly feel the burthen of it. Not only do they so, who say formally and in plain termes, *depart from us*; but they also doe it, in a great measure, who doe not prize the presence of God, who doe not welcome and entertain him, in all his approaches to them. If a friend come to your house & you will not look upon him, or spake to him, you bid him be gone, and your silence interprets his non-acceptance with you. Then take heed of neglecting the comfortable and sanctifying presence of God, least you falls peedily into his afflicting presence. The angry presence of God is never so terrible to us, as it is, after our undervaluings of his gracious presence.

Secondly, note, if the presence of God chastning, tibe so grievous, what will his presence be punishing and tormen ng: If afflictions which are but for tryal, and are all steep'd in love be so grievous; what, will those terrours be which are steep in
pure

pure, everlasting wrath? If his chastnings be so intolerable to some of his dearest friends, what will his revenges be to all his professed enemies? Wicked men are now burden'd with the presence of God, because he is holy, they say depart, for we desire not the knowledg of thy law, but hereafter they shall find the presence of God burdensome to them, because he is so just; How will they cry out, *How long, shall not thy wrath depart from us! How long wilt thou be angry for ever, and shall thy jealousie burn like fire for evermore?* Yes, that it shall, They, who have so often said in their hearts to God, *depart from us*, shall hear his voice, saying unto them, *Depart from me ye cursed, &c.* Ye who have not loved my presence, shall be banished from it for ever. Thirdly, observe;

Troublesome times are very tedious times to us. How long? The Psalmist under some hidings and eclipses of divine favour; thought himselfe in an everlasting night, *Hath the Lord forgotten to be gracious, &c. Will the Lord cast off for ever?* Psalme 77. 8.

Fourthly, observe from the latter branch.

That afflictions are bonds,

First, They should bind and hold us fast from sin, and to our goodbehaviour. It is better to be bound fast with the cords of affliction, then to be loose and, at liberty in the wayes of sin,

Secondly, They will bind us from taking delight in our worldly comforts; and sometimes they do (which, they ought not) bind us from taking in our spiritual comforts.

Fifthly, observe,

That man cannot rescue himself out of the hands of affliction, till God please to loosen him. If he bind none can untie; if he imprison, none can set free; we cannot break his bands, nor cast away the cords of his afflictions from us. *He opens and no man shuts, he shuts and no man opens,* Revel. 3. 7. Be ye not mockers, saith the Prophet, *least your bands be made strong* (Isa. 28. 22.) that is stronger then they were. So I may say, be ye not strive rs or struglers with God, for your bands are made strong. It is said, *Exod. 4. 25, 26.* That the Lord met Moses in the Iune, and sought to kill him. The Lord is never to seek to doe what he pleases; but thus he speaks after the manner of men, who offer or assay at any business, *They seek to do it.* But Zipporah having circumcised her sonne, *He let Moses goe,* It is this word, *He*
loosed

slacked or loosened, having before, as it were arrested and attached him, or clapt him in prison for making that great default, the neglect of Circumcision.

Sometimes we find the Lord himself speaking, as if he were at the mercy, or under the power of man, and therefore calling (in this word) to be loosned or let alone, *Deut. 9. 14. Let me alone, that I may destroy them.* The prayer of faith is as a band upon Gods hand, holding him so fast, that he seems, as one that cannot strike or destroy till a *Moses* give him leave, by ceasing to pray unto him. To be sure we are at Gods mercy; and under his power so, that nothing but the prayer of faith can loosen us. And therefore *Job* doth not attempt to break the cords, or cut them asunder, nor seeks he to untie their knots, but desires God himself to do it, let me alone, loosen me: I will be thy prisoner, till thou openest the door for my deliverance.

As *Jephthahs* daughter said to him, (*Judg. 11. 37.*) when he had bound himself and her, in the bands of a rash vow, *Let me alone for two months*, or loosen me from the ingagement of my vow for two months, as if she had said, I will not loose my self by a wilful refusal, but do thou give me a willing dispensation. So a godly man bespeaks the Lord in his straights, *Loosen me Lord.* Unless God be pleased to loosen him, he will be contented, and (when in a good frame of heart, and freeness of spirit) well pleased with his bands. In some sence he speaks, as *Paul* and *Silas*, when they were in prison (*Acts 16. 37.*) *Let the Lord himself come and fetch us out.* That is, let us see such means of our enlargement and freedome from trouble, as may assure us, that the Lord hath loosned and enlarged us. A godly man had a thousand times rather be put into prison by God, than put himself into a paradise. He had rather be bound by Gods hand, than loosened by his own. That place toucht before, may reach this sence (*Prov. 24. 10.*) *if thou faintest* (so we) or loosnest thy self in the day of adversity, *Thy strength is small*; that is, the strength of thy faith and patience is small. There is nothing discovers our weakness more than striving to break the cords of our afflictions. The stronger we are in faith, in love, in humility, the more quietly we lye bound. Faith seeks ease and release only in God: to say Lord loosen me, is a duty, to loosen our selves, is both our sin and our punishment.

Till I may swallow down my spittle.

¶ Saliva, unde quidam per dicitur Raca
Mat. 5. 22. quod

interpretantur
i. e. conspuen-
dum vel dig-
num qui con-
spuatur. Alii o-
pion vacuum
quasi cerebro
vacuus & judi-
cio carens

Druf.

(a) Inter cetera
mala Synanben
habuisse se per
biber. Hieron.
(b) Dimmitte
me, angustia
aliquem hujus
vitae capim
Abert.

Sernaproverbi
talis est, neque
ad scolpendas
aures mihi
otium est.

No tantillum
quiddam tem-
poris est quo
non teneat a te
Coc.

Some conceive, that from this Hebrew word (*Rak*) which we translate spittle, *Raca* is derived (*Mat. 5. 22.*) as if to call a man *Raca*, were as much as to say, he is worthy to be spit upon, or, that one should spit in his face : though others spring that word from *Rik* which signifies empty, as if it were, as much as to call a man an empty fellow, without wit or brains or within one degree of a *fool*, which is the next word in *Matthew*

But what is *Jobs* intendment, in desiring God to let him alone, Till he might swallow down his spittle.

First, Some refer it to bodily distemper, as if *Job* were troubled with a (*a*) squinzie or sore throat, which hindred the swallowing of his spittle.

(*b*) Another takes it in a Philosophical notion ; as if *Job* had said, Lord, let me have some ease that I may, at least taste once more, what it is to live, or how sweet life is. For that sense of taste workes by the salival humour or spittle in the mouth, which mixing with the juce or sep that is in meates, affects and delights the palate
Thirdly, these words are taken, as the description of a man ready to dye, who is disabled, either to swallow his spittle, or to void it. As if he had said, I am even at the point of death, let me alone a little ; *Dauids* prayer comes near this sense, *Psal. 39. 13.* O spare me that I may recover strength, before I go hence, and be no more.

Fourthly, It may be taken proverbially and that two waies.

First, To note the shortest time, even so much as may serve a man to spit. As if he had said, O let me have a little intermission, a little respite ; such is the sense of that phrase, *Chap. 9. 18.* He will not suffer me to take my breath. And the like are those, used in some countries, I have not leisure or time to scratch my ear, or to pare my nails. My sorrows know no intermit : my feaver is one continued fit, I have no well daies, no nor a good hour ; therefore let me at least have some time of ease, as I may swallow my spittle, let me have the shortest time. That I may once more know (though but for a moment) what it is to be without pain. To which interpretation, that also subscribes, which make these words to be a circumlocution for silence. For while a man is swallowing his spittle, his speech stops : he cannot bring up his words, and let down the spittle at the same time ; so his meaning is

is, I am forced to complain continually, I would be silent, and forbear speaking, but my grief will not suffer me.

The second proverbial understanding of the word, is, that they import, a very strict watch held upon another, in all his motions: so that he cannot stir a finger, or move his tongue (silently) in his mouth unobserved. If I do but stir my tongue, to swallow my spittle (which is one of the unperceivable acts of man) thou takest notice. O do not hold so strict a hand, and so curious an eye upon me. Let me have little liberty, doe not examine every failing, do not question me upon the least infirmity.

*Elegans prover
ab alia quatio
denotandum
diigentem in
luminis in
buo minimas in
alio discernet
a ziones saliva
fere impercepti
bilem obser-
vitur.*

From the forme proverbial exposition. Observe, first,

Afflictions are continued upon some without any intermission. Job had not so much whole skin, as one might set a pin on, nor so much whole time, as a man might spit in. Every hour brought a wound with it, and the renewing of every moment, renewed his affliction. Observe secondly;

A short refreshing may be a great mercy. Dives in hell desires not a large draught, but a drop of water, which alas! could not have eased him so long, as a man is swallowing down his spittle. The eternity of pain in hell, shall not find so much a abatement as that either in time, or in degree. Every affliction in this life, by how much it is with less intermission, by so much the more like it is to hell, and every comfort by how much the more it is unbroken, and without stops, by so much it is the more like to Heaven. Consider then your mercies, who have un-interrupted mercies, dayes and years of ease, and not pained so long, as a man is swallowing down his spittle: your mercies are like the glory, and the joy of Heaven.

From the latter proverbial exposition. Note,

That God observes the least, the most secret motions of man He tels our steps, our wandrings; and those not only corporal, but moral and spiritual. He knowes how many steps our hearts fetch every day, and how far they travel, *Thou hast searched and known me,* (saith David, Psal. 139. 1. 2.) and this search is not made in the out-rooms onely, but in the inner parlour and closet closets, *Thou understandest my thoughts,* and those (not onely present, or produced, but to come and unborn) thou knowest them *a far off.* What can scape that eye, which a thought cannot? And he that sees man swallowing down his spittle how shall not he both here and see him, coughing up and

spitting out the rottenness and corruption, the filth and flegm of his sinful heart?

J O B Chap. 7. Verse 20, 21.

I have sinned, what shall I do unto thee, O thou preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself?

And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust, and thou shalt seek me in the morning, but I shall not be.

JOB having in the former part of this Chapter contested with his friends, and expostulated the matter with God: now turns himself into an other posture, even to humble his soul, and make confession of his sin. He had justified himself against the accusations of men, but now he accuses, and judges himself in the presence of his God. He will a while forget his sorrows, and bethink himself of his sins, *I have sinned, what shall I do unto thee, O thou preserver of men?*

The words may be taken two wayes.

1. As a confession or a prayer.

2. As a confession or a grant.

I shall first open them under the notion of a repenting prayer and confession of sin.

I have sinned.] As if he had said, Lord if thou holdest me thus long upon the rack of this affliction, to gain a confession of me, to make me confess, here I am ready to do it, I do it, *I have sinned.*

Non
significat terrare,
abberrare,
declinare, de-
flectere a via

The word signifieth to miss the mark we aim at, or the way wherein we would walk. And so it is put strictly, for sins of infirmity, when the purpose of mans heart is (like the Archers, when he drawes his bow) to hit the white, or (like the honest traveller in his journey) to keep the right way, and, he miscarries, and is drawn aside.

I have sinned.

But is this a sufficient confession? What! to say only in general; *I have sinned.* Did not hard-hearted Pharaoh (Exod. 9. 25.)

Falsely

False-hearted *Saul* (1 Sam. 15. 24.) and Traitor *Judas* (Matth. 27. 4.) make as good a confession as this. Every one of these said, *I have sinned*, and what doth *Job* say more? it is surely no great cost nor pain to sinful nature, to bring up such a confession as this.

I answer, First a general confession may be a sound confession; it is one thing not to express particular sins, with the circumstances of those sins, and another thing purposely to conceal them. I grant, *implicit confession may be as dangerous as implicit faith*. And to digg in the earth, and hide our sin in the Napkin of our excuses, is worse than to hide our Talents in the Napkin of our idleness. And as it is most dangerous, knowingly to conceal sin from God, so it is very dangerous to do it through ignorance or inadvertency; Some confess sin in general termes only, because they know not what their sins are, or have quite forgot them, As *Nebuchadnezzar* called the *Astrologers*, and *Sorceters*, and *Chaldeans*, and told them he had dreamed a dream, but he could not tell what it was, *For the thing was gone from him*, Dan. 2. 5. Some such there are, who can, or, will only say, *They have sinned, they have sinned*, but what, they cannot tell, or they do not remember, *Those things are gone from them*. That which is written of the learned *Bellarmino*, a great Cardinal and a Champion for *Auricular*, *particular confession of sin to man*, seems very strange, That when he lay upon his death-bed, and the Priest after the Popish manner, came to absolve him, he had nothing to confess: at last he thought of some sleight extravagancies of his youth, which was all he had to say of his own miscarriages. We see a man may be a Schollar in all the knowledge of the world, of Nature, and of Scripture, and yet not know his own heart, nor be studied or read in himself. He that is so in a spiritual notion, can never want particular matter in his most innocent dayes to confess before the Lord, and to shame himself for. What though he hath escaped the pollutions of the world, and is cleansed from the filthiness of the flesh? yet he knows that still in his flesh there dwells no good thing, and that in his spirit, there are, at least touches of, many spiritual filthinesses, as pride, unbelief, &c. besides his great deficiencies in every duty, and in his love to Jesus Christ, which is the ground of all. So then in any of these senses, to confess sin only in general, is a sinful confession. And yet *Job* made a holy confession here, and so did the Publican

lican(*Luk. 18.*)when he smote his breast and said onely thus,
God be merciful to me a sinner.

For secondly, though to speak a general confession be an easie matter, and every mans worke yet to make a general confession, is a hard matter a worke beyond man. As no man (in a spiritual sence) can say, *Iesus is the Lord, but by the Holy Ghost* ; (*1 Cor. 12. 3.*) so no man can say (in a Holy manner) *I have sinned, but by the Holy Ghost* ; Good and bad, belivers and unbelievers, speak often the same good words, but they cannot speak the same things, nor from the same principles ; nature speaks in the one, in the other, grace. The one may say, very passionately, he hath sinned and, sometimes almost drown his word in teares but the other saith, repentingly, *I have sinned*, and floods his hearts with Godly sorrowes.

Thirdly, to clear it yet more, the general confession of the Saints, have these four things in them.

First, Besides the fact, they acknowledge the blot, that there is much defilement and blackness in every sin ; that it is the onely pollution and abasement of the creature.

Secondly, They confess the fault, that they have done very ill in what they have done, and very foolishly, even like a beast that hath no understanding.

Thirdly, They confess a guilt contracted by what they have done, that their persons might be laid lyable to the sentence of the law for every such act, if Christ had not taken away the curse and condemning power of it. Confession of sin (in the strict nature of it) puts us into the hand of justice ; though through the grace of the new covenant, it puts us into the hand of mercy.

Fourthly, Hence the Saints confess all the punishments threatened in the Book of God to be due to sin ; and are ready to acquit God whatsoever he hath awarded against sinners : *O Lord righteousness belongeth unto thee, but unto us confusion of face, as at this day, to the men of Judah, and to the inhabitants of Jerusalem.* Dan. 6. 7.

And, as in this confession, for the matter, they acknowledge the blot, the fault, the guilt, the punishment of sin : so for the manner (which sets the difference yet wider between the general confessions of wicked and Godly men) they confess ;

First freely ; Acknowledgements of sin are not extorted by the pain and trouble which seazeth on them, as in *Pharaoh, Saul and Judas*

Indas. But when God gives them best dayes, they are ready to speak worst of themselves : And when they receive most mercies from God, then God receives most and deepest acknowledgements of sin from them. They are never so humble in the sight of sin, as when they are most exalted in seeing the salvation of the Lord. The goodness of God leads them to this repentance, they are not driven to it, by wrath and thunnder.

Secondly they confess, feelingly ; whe they say they have sinned they know what they say . They taste the bitterness of sin and groan under the burdensomeness of it as si passes out in confession. A natural mans confessions run through him, as water through a pipe, which leaves no impression or sent there, nor do they (upon the matter) any more tast what sin is, then the pipe doth of what relish water is. Or if a natural man feels any thing in confession it is the evil of punishment feared, not the evil of his sin committed.

Thirdly, they confess sincerely ; they mean what they say, & are in earnest both with God and their one Souls. *Blessed is the man in whose spirit there is no guile, Psal. 32. 2.* The natural man cast out his sins by confessions, as Sea-men cast their goods overboard in a storm, which in the calm they wish for again. They so cast out the evil spirit, that they are content to receive him again when he returns, though, it be with seven worse then, himself. Even while they confess sin with their lips, they keep it like a sweet bit, upon their tongues : And wish it well enough, while they speake it very ill.

Fourthly, they confess beleevingly ; while they have an eye of sorrow upon sin, they have an eye of Faith upon Christ : *Indas* said he had sinned in betrayng innocent blood (*Mat. 27. 4.*) but instead of washing in that blood he defiles himself with his own, he goes away and hangs himself. No wicked man in the world (continuing in that state) did ever mix Faith with his sorrowes, or beleiving, with confessing he had sinned. So much for the clearing of the words, and the sence of this general confession. Hence observe, first,

While a Godly man maintains his innocency, and justifies himself before men, he willingly acknowledges his infirmity, and Judges himself before God. *Iob* had spent much time in wiping off the aspersions cast upon him by his friends, but he charges himself with his fallings in the sight of God. Secondly observe,

God speaks better of his servants than they do of themselves.

When God speaks of *Job*, we find not one blot in all his character, all is commendation, nothing of reproof. He saith (*Ch. 1. v. 21.*) *In this Job sinned not*: But for all that, *Job* saith, *I have sinned*: A hypocrite hath good thoughts of himself, and speaks himself faire; He flatters himself in his own eyes, until his iniquity be found to be hateful, *Psal. 36. 2.* A godly man thinks and speaks low of himself, he accuses himself in his own eyes, though his integrity be found very acceptable with the Lord. Thirdly observe,

The holiest man on earth, hath cause to confess that he hath sinned. Confession is the duty of the best Christians. First, the highest form of believers in this life, is not above the actings of sin; though the lowest of believers, is not under the power of it. And if the line of sinning be as long as the line of living, then the line of confessing must be of the same length with both. While the Ship leaks, the pump must not stand still. And so long as we gather ill humours, there will be need of vomits and purgings.

Secondly, Confession is a soul-humbling duty, and the best have need of that, for they are in most danger of being lifted up above measure. To preserve us from those self-exaltations, the Lord sometimes sends the Messenger of Satan to buffet us by temptations and commands us to buffet our selves often by confession:

Thirdly, Confession affects the heart with sin, and engages the heart against it. Every confession of the evil we do, is a new obligation not to do it any more. The best in their worst part, have so much freedom to sin, that they have need enough to be bound from it in variety of bonds.

Fourthly, Confession of sin, shews us more clearly our need of mercy, and indears it more to us. How good and sweet is mercy to a soul, that hath tasted, how evil, and how bitter a thing is it to sin against the Lord. How welcome, how beautiful is a pardon, when we have been viewing the ugliness of our own guilt?

Fifthly, Confession of sin, advances Christ in our hearts, How doth it declare the riches of Christ, when we are not afraid to tell him, what infinite sums of debt we are in, which he only, and he easily can discharge? how doth it commend the healing vertue of his blood, when we open to him such mortal wounds and sicknesses, which he only, and he easily can cure? Wo be to those who commit sin abundantly, that grace may abound; but it is our duty

to confesse sinne abundantly, that grace may abound.

Lastly, Though we need not confesse sin at all to informe God : he knowes our sins, though we will not make them known ? and hath an eye to see, though we should not have a tongue to confesse. Though (I say) we confesse not to informe God what we are, or what we have done, yet, we must confesse to glorifie God. While we shame our selves, we honour him. *My son* (saith *Joshua* to *Achan*. c. 7. v. 19. *give I pray thee all glory to the Lord God, of Israel; and make confession unto him* : Every attribute of God, receives this gift of Glory by mans confession. Justice is glorified and mercy is glorified patience is glorified, and holiness is glorified. Holiness is glorified in oppoling sin, and patience in sparing the sinner; mercy is glorified in pardoning sin, and justice in receiving satisfaction at the hand of Christ for the pardon of it. Fourthly observe.

Holy confession of sin, leads the way to the gracious pardoning of sin. *Jobs* begins the next verse with a vehement prayer for pardon. *And why dost thou not pardon my transgression, and take away mine iniquity.* Sin concealed and kept close, growes upon us. And it growes three wayes ; First, in the strength of it ; Secondly in the guilt ; Thirdly, in the terrour and vexation of it, *Psal.* 32. 3, 4. *When I kept silence, my bones wax old, through my roaring. all the day long.* Confession is a meanes to obtain the abatement of sin, in all three. The strength of it is weakened, the guilt removed and the terrour overcome. Then hear the counsel of the Prophet (*Isa.* 43. 26.) *declar that thou mayest be justified*

Thus farre of the words as they are a confession of sin. I shall now handle them, as they are a confession or a grant that he haq sinned ? and so the sence may be given thus *I have sinned what shall I doe unto thee ?* As if he had said; *Let me be granted or suppose that I have sinned, and sinned as deeply as my friends have charged me ; suppose I have been as wicked as they imagin, what then ? if this were my case, what shall I doe unto thee O thou preserver of men :*

The latter words plainly import a question, *What shall I doe unto thee ?* But the sence of the question is not so plaine : The question may be taken two wayes : Either affirmatively, or negatively. Take it affirmatively ; and so the sence is ; *what shall I doe ?* that is, Lord direct, me, counsel me, order me, teach me what becomes me to doe in such a case, and in such a sinful condition as

S f f f

I, either

I, either, confess my self to be in, or, am supposed to be in. That's the affirmative sence.

What shall I doe?] The word which we translate [*doe*] signifies working or doing, under a two fold qualification.

לַיָּדָא
gradice pag-
nal, respondet
Graeco ἰππᾶ-
αυα, est agere
cum energia
Effecty,
Piscat

1. Working with great willingness and readiness of mind ; and hence it is applied to the workings of sin in natural men, who work with the greatest freedom that can be. Man sins naturally, and therefore freely : he is carried on with a full swing, with tide and wind he sins, nothing in himself contradicting or giving a contrary vote : He is a true worker of iniquity, *Psal.* 5. 5.

2. Working with energie and success, and the doing of a thing not only effectually, but willingly, *Numb* 23. 23. *What hath God wrought?* When God works he works thoroughly ; he doth not his business to halves. So *Isa.* 26. 12. *Thou hast wrought all our works in us ;* that is, thou hast brought, them to pass they have succeeded through thy help and the influences of thy blessing.

The word being taken in this height of sence, &c. the question for an affirmation *What shall I doe?* that is, shew me *Direct me* what to do ; we may observe from it. First, That,

What to do in case of sin, is a point of the highest consideration I have sinned, what shall I do? If ever we need to goe & ask counsel, to sit down and debate the matter with our selves or others, it is, when we have sinned. Such is the nature of sin, and such the consequences, that it calls us to highest consideration what to doe about it. Matters of great consequence, are matters of great consultation : Sin hath an influence upon an eternity. If any thing before worthy your thoughts, then that, let it have them.

Secondly, look upon the question as following *Jobs* confession Observe thence,

That sincere confession of sin, makes the soul very active and inquisitive about the remedies of sin. I have sinned ; the very next word is, *What shall I doe?* Many make confession of sin, who are never troubled about the cure and redress of sin ; *Lord what shall I doe?* is not the next question to, *Lord I have sinned.* Nay it may be the next action is, to sin over the same sin, they have confessed. As soon as those *Jews* heard of the foulness of their sin in crucifying Christ, and of the sadness of their condition ; their question is like this of *Job*, *What shall we doe? what shall we doe that we may be saved?* A Christ speaks to the woman of Samaria (*Job.* 4: 10 .) when he offered her the water of life, *If thou didst*

know

know the gift of God, and who it is that speaks unto thee, thou wouldest have asked, &c. That is, if thou wert sensible of the excellency and vertue of this water and thy need of it, thou wouldest be very inquisitive how to get it, how to have a taste of it. As in regard of Christ, and the benefits we have by him; so of sin, and the evils which come by it: When a man hath confest and acknowledged his sin, we may say to him, if thou didst but know what thou hast confest, if thou didst but know what thou hast acknowledged thou wouldest presently be asking, how shall I get free? how shall, get clear of these sins which are so deadly, poisonous, destroying & condemning? He that is but sensible what the wound of sin is, wil never be at rest, never give over enquiring, til he hath found a plaister or a medicine for it. He that knowes what he saith, when he saith I have sinned, will resolve as David in another case, that his eyes shall not have a wink of sleep, till he sees where to have help against it.

Thirdly, In that he saith, *what shall I doe?* Observe,

That a soul truly sensible of sin, is ready to submit to any termes which God shall put upon him. *What shall I doe unto thee, O thou preserver of men?* Put what termes thou wilt upon me, I am ready to accept them. That was the sence of their question (Acts 2. 32.) *what shall I doe?* shew we the way, let it be what it will, we will not stand making of conditions, we will not pike and chuse, this we will doe, and that we will not doe, this we will submit unto, and that we will refuse; no, let the Lord write what articles he pleases, we intend not to debate, but yield and subscribe unto them. When the Jaylor found himself in the bonds of his iniquity, he was ready to enter the bonds of duty, Acts 16. 30. *Sirs, what must I doe to be saved?*

Lastly, From the question in the affirmative, Observe,

That God is to be consulted and enquired after in all doubtful cases, especially in our sin cases. *I have sinned what shall I doe unto thee O thou preserver of men?* He calls upon God, to know what he should doe, and to learn what course he should take. Though, when we have opportunity to speake to men, that's good, and a duty; yet we must not rest in the counsels of men, what to doe in sin-cases: God must be consulted. After the people had committed idolatry in making the Calfe, *you have sinned* (saith Moses) *and now I will goe up unto the Lord, that I may make an atonement for you; I will go up to the Lord, that I may understand from him, what course to take for the removing of this sin,*

though we have not such a mount to goe unto, as *Moses* then had to speak to God; yet there are wayes for the soul in all sin-cases, to make addresses unto God; A sinner may say, I will go to the Lord, and make my attonement: whatsoever advice and direction we receive from men, we must enquire whether it be an advice and counsel established in Heaven. And the reason is cleare, God is the person offended in every sin and therefore he must be consulted about the remedy of sin. Again, God only can resolve us what will please him; we may pitch upon a wrong course, and take a wrong way; we instead of pacifying God, may provoke him; instead of satisfying, further displease him: Therefore we must say, when we have sinned, Lord what wilt thou have us to doe? his advice will lead us to Christ for ease and peace.

So farre for the question taken in the affirmative sence, *What shall I doe unto thee?* shew me what I shall doe, and I will readily submit unto it.

Secondly, Take the question negatively, *what shall I do unto thee?* And so I find two sences of it.

*Quid tibi nocu-
ant quid telasti,
Olymp.*

*Pecata nostra
depravam illam
naturam labo-
ratur non
possunt.*

First, Some render it thus, *what have I done against thee?* and then the meaning is this, I have done nothing against thee, or I have not hurt thee, by sinning: *What have I done against thee?* wherein have I injured thee, that thou layest thy hand thus severely upon me in these grievous afflictions, both upon my soule and body? I am hurt, what have I hurt thee? There is a truth in this: though I take it not for the truth of this place. A man may say when he hath sinned what hurt have I done unto God? and yet all the hurt and wrong which God receives, he receives by sin. Our sins are no hurt unto God, by abating any thing of his happiness or fullness, or intrinsicall essential honour; take it thus, and our, sins cannot hurt God: All the darts of our sins, fall infinitely short of God, they cannot reach him, so as to annoy him: And we have that language expressly in the 35. Chapter of this book of *Job*, ver 6. *If thou doest sin, what doest thou against him?* (that is, thou doest nothing against God, as a real dammage to him) or *if thy transgressions be multiplied, what doest thou unto him?* Sin as many sins as you can, you cannot impaire the happiness of God, or diminish his greatness: he is out of the reach of the creature in that sence. As on the other side, if a man be never so holy and good, or do never so many acts of righteousness, yet God hath no good or gain by it, we cannot advantage God by our holines
and

and that is the language of this Scripture too, Job 35. 7. *If thou be righteous, what givest thou him, or what receiveth he of thine hand?* We take no addition to the happiness of God by all our holiness, Job 22. 3. *Is it any pleasure to the Almighty, that thou art righteous? Or any gain unto him that thou makest thy waies perfect? That which is infinite cannot increase, neither can it be increased.* God is above all gaine and loss, above all accesses of pleasure or paine. When the Scripture saith, he is delighted in the services of the Saints, and takes pleasure in his people, we must understand them in the same sence, as those Scriptures, which describe him displeased with the sins of men, angry and grieved, because of their provocations. All the motions of Gods delight or grief, pleasedness or displeasure, are only expressions towards the creature, not any impressions upon himself. But I shall let that sence pass.

Secondly, in the negative, take the question thus, *What shall I doe unto thee?* Or as the Septuagint reads it, *What can I doe unto thee?* That is, I can doe nothing unto thee? Lord I have sinned, and if thou seekest for satisfaction at my hands, I am able to make none. And so he speaks like a poor, undone broken man, to his rich creditour arresting him for death, which he is unable to pay. The poor man falls down at his feet, and saith, Sir, I confess I owe you a greate summe, you have my bonds, I confess my hand and seale, but what shall I doe unto you? I cannot pay you a penny, I have nothing, I have lost all, I am not worth a groat, what will you have of me? This sounds such a kind of melting, pitiful language, *I have sinned, what shall I doe unto thee? O thou preserver of men?* Lord, when I look into my stock, into my treasure & revenues, I see I have nothing to satisfie this debt of sin I have run in, and stand engag'd to thy Majestie for; what can I pay thee. And so the word [*doe*] signifies a retribution or recompence; And so it is used in the second verse of this Chapter, where he that speaks of the hireling, waiting for his work, that is, for the reward of recompence of his worke, the paiement of his wages. *What shall I doe?* is as much, as, *what shall I pay, or what shall I render?* This is a due debt, but I have nothing to pay, no way of making satisfaction, for all the dammage I have put thy holy Majesty to, by my sins.

Or thus, there may be a three-fold negation in the Question, *what shall I doe unto thee?*

First, I can do nothing to escape thy power, I cannot get a way from thee, I cannot rescue my self from under thy hand.

Secondly, I can doe nothing to satisfie thy justice.

Thirdly, I can doe nothing, to pacifie thine anger: I cannot only not pay the debt, but I cannot appease thee, or turn away thy displeasure in the least degree.

From the Question taken in this sence, we may observe. First, That,

*The holiest man on the earth by all his sufferings and doings cannot satisfie the justice of God for one sin. I have sinned, what shall I doe unto thee? When the Angels had sinned, what could they doe unto God, in this respect? These three negations lay up on them, and do lye to this day, and shall to all eternity. They sinned but once, yet could they not escape out of the hand of God. Though spirits and powers, yet they could not maintaine their state against the power of God, and are therefore cast into prison, and reserved in chaines of darknes to the judgment of the great day. They could not pacifie the wrath of God towards them, God is highly displeased, and his wrath burnes as hot against them as ever. Now if sinning Angels could doe nothing to God, what can sinful man doe? The Question is put Micha 6. 6 *Wherewith shall I come before the Lord? And bow my selfe before the high God? Shall I come before him with burnt offerings? with calves of a yeare old? will the Lord be pleased with thousands of rams? or with ten thousand rivers of oyle? shall I give my first borne for my transgression? the fruit of my body for the sin of my soul? These Questions are denials; come not before God with any of these. Then what is it, that God doth require He hath shewed thee, what is good, to doe judgement and righteousness, to walk humble with thy God But why these things? What though I cannot make a price for my sin with calves and rams and rivers of oyl, though my children will not be accepted as a ranfome for my transgressions yet can I make a price for them, out of justice and righteousness and humble walking? No not out of these neither. The Lord doth not require these, for the paiments of our debt, as we are sinners, but for the paiments of duty, as we are creature. There is a double debt to God: a debt to the justice of God for sins committed, and a debt to the law of God for duties enjoined. The former no man is able pay, to but with eternal**

eternal sufferings. The latter, the Saints (through grace) do pay by their daily holy a^ctings.

There is a three-fold deficiency in all that man can doe to satisfie the justice of God.

First, all is imperfect and defiled, our servies smell of the vessell, thorough which they pass, and taste of the caske into which they are put. There is a stampe of our sinfulness even upon holy things. And can that which is sinfull satisfie for sin?

Secondly, whatsoever we doe is a debt, be fore we doe it. All our duties are owing before we perform them. And can we pay the debt of sin, by those duties which were due, though sin had never been committed?

Thirdly, The greatest deficiency as this,, our works want the stampe of Gods appointment for that purpose. *God hath nowhere set up mans righteousness, as satisfaction for mans unrighteousness.* Hence if it should be supposed, we had performed perfect righteousness according to the whole will of God commanded, yet we could not satisfie the justice God offended, unless God had said, that he would accept that way of satisfaction; it is, the appointment and institution of God, which renders what we doe acceptable unto himself. Surely all that Jesus Christ did, or suffered for us in the flesh, had not satisfied the justice of God if God had not appointed that Christ should come to doe and suffer those things for the satisfying of his justice. It was the compact between Christ and his Father, which made him a Saviour, *Sacrifice and offering thou didst not desire.* Sacrifices we refused by God, it being impossible, that they should purge sin (Heb. 10. 4.) *Then the ear of Christ was opened or bored;* as a servant, according to the law in that case, *Exod. 21. 6.* to receive and do the will of his Father. Or, as the *Seventy* interpret, which the Apostle follows, *God prepared him a body.* Then Christ undertakes the work, *And said loe I come to doe thy will O God. Why?* In the volume of the book it is written of me. That is, thou hast decreed and ordained from everlasting; The record is clear for it, that I am he, whom thou hast ordained to doe thy will: Hence the Apostle concludes at the 10th verse, *That we are sanctified* (that is saved) *by that will through the offering of the body of Jesus once for all:* as unstering, that the very offering of the body of Jesus Christ could not save us, but by the will and ordination of God. His hanging and dying on the cross had not delivered us from death

death, unless it had been written in *the volume of the Book*. There is nothing satisfactory, but what the law, or the will of the Law-giver makes, or agrees to accept, as satisfactorie. In the volume of the book, there is nothing written, which appoints man such a work, and therefore he cannot do it.

There is some what to be done by way of thankfulness, but nothing can be done by way of payment. That question (*Psal. 1. 16. 12.*) affirms as much, *What shall I render unto the Lord for all his benefits?* we must render unto the Lord for all his benefits; but we cannot render to the Lord for our sins. We ought to take up the Cup of Thanksgiving: but Christ hath, and he alone was able, and he alone was ordained to take and drink the Cup of Satisfying.

Secondly, observe (which depends upon the former.)

That pardon and forgiveness of sin, come in at the door of free-grace. Free grace doth all. *What can I do?* I can doe nothing, *O thou preserver of men;* I can only (nor that without thy help) acknowledge my sin: it must be thine infinite goodness to pardon it. When a man hath travel'd through all duties and doings, he must at last sit down at Gods love, and rest in this that God is merciful to poor sinners, *Isai. 55. 1. Come unto me, O all ye that are thirly, come without money or without price:* There is nothing in the creature that God requires as a price of his favor: his milk and his hony, his bread and his water are all gifts and bounties unto his people. He calls us to buy these because we shall have them as willingly from God, as any things from man, for our mony; & he calls it buying withuot mony, because no value can be set upon him high enough, nor any heart receive it freely enough. *To offer mony* that is, to think to obtain any of that favor, by what we do, is the most dangerous offer in the world. We read how dreadful the issue was to *Simon Magus*, when he offered mony, for the gifts of the holy Ghost, and yet those gifts were such, as a man may have, and go to hell with them, for they were but gifts of miracles and of healing, and the like: But this gift, of the favour and love of God and pardon of sin, is such a gift, as whosoever hath it, is sure and safe for ever: And therefore (the gift being much more precious than that of *Simon Magus*,) Take heed of offering this kind of mony for it, your works and doings. *To doe so is the worst Simyon in the world.* Better offer literal mony for those gifts of the holy Ghost, then this figurative money for the favour

your of God in the pardon of sin. What *Peter* threatned *Simon Magus*; may be affirmed of them. *Their money must perish with them*, That is, their Prayers and Tears, their Sorrows and their Humblings, their alms and their good Deeds, forasmuch as they have thought, that this gift of pardon may be obtained by such money. They have neither part nor lot in that mercy, for their hearts are not right in the sight of God. *A good work trusted to, is as mortal as a sin unrepented of.*

Again, There is somewhat to be done, when we have sinned but nothing to be paid. That's Gospel-language, when a man hath sinned, to say, *What shall I do?* Those converts in the *Acts* who enquired, *What shall we do?* were told by the Apostles of some what to be done, *Repent and be baptized, believe and thou shalt be saved.* These are wayes wherein Salvation is tendered, not works for which it is bestowed. It is a dangerous error, so to lift up the grace of God, as to deny the industry of man through grace, and because he can do nothing by way of satisfaction, that, therefore he must do nothing. The Apostles gave Gospel-counsel, yet when men asked them, *What shall we do to be saved?* They said not, ye must do nothing, God will save you by his free-grace: no, they called them to repent and believe, &c. Take heed when ye have sinned, to say we need not mourn for sin, we need not be humbled, we need not repent, for, Lord, what can we do unto thee, O thou Saviour of men? These are the inferences of our own spirits, not of the Spirit of Christ. They who lift up the grace of Christ, to lessen the necessity of gracious actings in themselves, shew they know not the meaning of his grace, and have not indeed tasted how gracious the Lord is. To deny our own righteousness, and to be very active in the wayes of righteousness is the due Gospel-temper. The Apostle *Phil. 3. 8.* counts all things but loss and dung; all duties and humblings, all legal righteousness and obedience, not that he refused righteousness, or neglected duties, but he would not mingle them with Christ, or bring them in as contributions to the purchase of blessedness. Our righteousness and holy duties are dung and dross in justification; but they are gold and precious things in sanctification: without these we cannot walk worthy of our holy calling, or, as it becomes the Gospel of Christ.

So much for these words, *What shall I do unto thee?*

O thou preserver of men.

נֹרְאָתוֹ
Narlarconfer-
vavit, observa-
vit, custodivit,
defendit, de
qualibet custo-
dia dicitur
Et significat
etiam seris]
vestibusq;
claudere, licet
proprie custos
דִּמְדִּי
dicitur, sed con-
fundi scias.
Druf.

ὁ ἐνσπικνῶν
τὸ ἴδιον πνεῦμα
αὐτοῦ πρὸς πάντας,
qui prespectum
habet mentem
hominum. Sep.

Custos homi-
num, qui ho-
minem et librum
malis quasi
quadam custo-
dia includit ut
non sit effugi-
um.

Here is the Compellation, or the title, under which Job be-
speaks the Lord (and it is a royal one) *The preserver of men.* The
words signifies, both to preserve and to observe; and hence it
is applyed to our keeping the Law of God, Psal. 119. 22. *I have
kept thy testimonies, I have kept them, by observation, that is, I
have obeyed thy Commandements.* The word is often applyed
to God, in reference to mans protection and preservation, Deut. 32.
10. *Moses describes the care of God over his people Israel, He
found them in the Wilderness (as a people wandering and going a-
stray) and he kept them as the apple of his eye; that is, he looked
to them and had a continual tender care over them. So Psal. 17.
8. Keep me as the apple of thine eye.*

The Septuagint render it, *O thou preserver of men; what shall
I do unto thee, O thou who art the observer and looker into the very
hearts of men?* Lord saith he, what wilt thou have me to do?
Thou lookest quite through me, and seest all that is in me, I
need not declare myself unto thee, thou knowest me altogether,
Thou who art the searcher of the Heart, and the trier of the Reins;
Thou who art a most vigilant watcher over all my wayes, what
have I done, or spoken, but thou knowest and canst easily observe.
Thus Job speaks at the 14th of this book, verse 16. *Thou numberest
my steps; a man observes another curiously, when he tells how
many steps he treads, it is an expression, noting the exactest ob-
servation.* Solomon joyns the act of keeping with observing,
Proverbs 24. 12. *If thou sayest, behold he knoweth it not (this is the
refutation of an Atheist) doth not he that pondereth the heart, con-
sider it, and he that keepeth the soul, doth not he know? He
that preserves us in our wayes, must needs see us in all our
wayes.*

Again, Preserving or keeping may be understood two wayes:
First, There is a preserving or keeping of man, that he shall
not escape. And

Secondly, A preserving or keeping of man, that he shall not
take hurt. Some understand it in the first sence, *O thou preserver
of men!* that is, *O thou, who art so strict a Keeper and Watcher
over men, that they cannot escape thine hand.* A man is said to
be in safe custody, when he is a Prisoner, and so the sence is thus
given, *Lord, thou hast me fast enough, I cannot break away
from*

from thee, I am lockt up within iron-gates and bars, what wouldest thou have me do unto thee? Thou mayest put what conditions thou pleasest upon me, I must submit. Such language we have, (*Lam. 3. 5, 7.*) which may illustrate this, *He hath builded against me, and compassed me with gall and travel, he hath bedged me about that I cannot get out, he hath made my chain heavy.* You see, he speaks of God (as we may speak with reverence) as of the Master of a Prison, who saith to his under-officers, there is such a one, look to him well, make his chain heavy, that he may not get away, put him in a place, where there is a strong wall, least he break prison. The sence of the word makes Job speaking like Jeremy, *He hath builded against me, he hath compassed me about, he hath made my chain heavy upon me.*

But the second sence, according to the letter of our Translation, is more clear and apt, *O thou preserver of men!* Thou, who keep'st man, least he take hurt or fall into danger; As if Job had bespoken God, thus, Thou art the Saviour and Protector of men, thou hast not only given man a being, but thou providest for his well-being: thou art a preserver of our outward estates, and a preserver of our spiritual estates; a God, in whom we live, move, and have our being, as well, as we receive being, life, and motion from thee; and therefore seeing such is thy nature, and this thy office, to be a preserver of men, what wouldst thou have me to do unto thee? Why dost thou thus destroy me, and break me in pieces? Why dost thou follow me with affliction upon affliction, till I am utterly ruin'd and undone. Thus Jacob (*Gen. 28. 15.* *If thou wilt keep me in the way that I shall go, he makes a vow to God, and indents or articles with God to be kept and preserved by him.* The word there is *Thomer*, but that and this are used promiscuously, as *Psal. 121. 4. The keeper of Israel*, In the word of the text, and *Psal. 31. 23. The Lord preserveth the faithful*; he preserveth them, from the reach of dangers and troubles incompassing them on every side.

So then in this title, we have the work and office of God held forth, the second act of his power. The first is the act of creation, the second is this act of preservation or providence. Preservation or providence is a continued Creation. Observe from this title; First.

Man wants a preserver. If God having made man, and set
T t t t 2 him

him in the world, had left him to his own keeping, what would become of him? When God trusted man to go a little alone, and did not hold a special hand of preservation over him, to keep him from or in temptation, how quickly did he fall and loose himself? Man like a little child (which if the mother or the nurse leaveth alone unwatched or uneyed) runs into dangers and deaths every moment. Man is a weak creature, therefore he needs a preserver. Again, man (as fallen especially) is a foolish creature, he hath no understanding to guide himself, he is as ignorant as a child (if God leave him) how to dispose of his own wayes, and order his goings; *The way of man is not in himself, neither is it in him that goeth to direct his steps.*

Lastly, Man walks in the midst of enemies. He is beset with dangers, therefore he needs a protectour; what would become of a man, living in a throng of adversaries, were it not that he hath a God, whose name is *the preserver of men?*

It is good for us to know God by this Name in every letter of it, in the full extent of it.

Mirum sane Dei
amor in popu-
lum suum, mira
providentia.
Sanct. in
Zech. 2.

First, Immediately, his own hand and out-stretched arm, is our safety, Zech. 2. 5. *I will be unto Jerusalem a wall of fire round about;* If you want a wall, I will be your wall, my immediate providence shall be your defence, rather then you shall not be defended. *Is my strength the strength of Stones, or is my flesh Brass?* was *Jobs* question, Chap. 6. 12. We may resolve it, the strength of God is more then the strength of stones, and he, *The Spirit* is more firm then Brass. The *Romans* in their wars used to call out the *Tutuler gods* of those Cities they besieged, &c. as believing them a stronger defence to those places, then Walls or Forts. And yet our God is more then a Wall of Stone or Brass, he promised to be a Wall of Fire. Now, who can batter down a fire, that is it's own fuel, or Who can set up Ladders to scale the flames?

And as the Lord is a wall of fire, so a wall of water for the safety of his people, Isa. 33. 21. *There will I be a place of broad Rivers, and of Streams;* that is, I will be their preservation; the broad river preserves a place from the evasion of enemies: waters are stronger then Bulwarks of stones. And least any should object, though broad Rivers keep off Foot or horse, yet they give advantage to ships; therefore it is added, *I will be such a river to thee, as wherein shall go no Galley with Oares, neither shall Gallant Ship pass thereby.* But if any shall venture their Natives upon these

these streams to thy annoyance, then know (as the 23. verse, intimates) *Their tacklings shall be loosed, they shall not well strengthen the r Masts, they shall not spread their Sails; They shall be ruffled and entangled, that the lame shall take the prey; that is, the weakest resistance shall subdue them and make prize of their whole fleet, even of their invincible Armado's. I love the Lord my strength, my rock, my tower, my fortress, my buckler; the horn of my salvation, : Psal. 18. 1, 2. all these titles meet in this one, The preserver of men.*

Secondly, God is a preserver of men mediately by instruments: he preserves man by man, and man sometimes by the beasts of the earth, and fowls of the Air, but chiefly he preserveth men by angels; *Are they not Ministering Spirits, sent out for the good of those that shall be Heirs of Salvation? (Psal. 91.) He shall give his Angels charge over thee, to keep thee in all thy wayes, they shall bear thee up in thy wayes, lest thou dash thy foot against a stone.* A promise so full of sweetness for faith to feed on, that the Devil hath no way to elude it, but by tempting us (as he did Christ) to over-act it, and surfeit faith into a presumption, by a wilful needles throwing our selves into danger.

And there is a necessity that God himself should thus take upon him the preservation of men: This necessity is three-fold.

1. None are strong enough to preserve us without him, our enemies would break thorough all strength below God: so that, if he were not our preserver, none could: *In vain is Salvation hoped for from Hills, and from the multitude of Mountains; truly in the Lord our God is the salvation of Israel. Jer. 2.*

2. None are wise enough to preserve us, except the Lord. As evil spirits are powers, for strength; so likewise Serpents, for policy and craft; this craft of hell cannot be discovered, much less disappointed, without wisdom from heaven.

3. None but God are patient enough to be the preservers of men, I believe if the angels left to their natural temper, were set to be keepers of men, they had all given over this charge long before this time, as it is supposed, they who fell, refused to undertake, or take it up, at first. Angels have not the patience to keep such a froward piece as man. It is a wonder God doth not give over that care, and instead of preserving dash him in pieces. When the Lord told Moses, *he would send an Angel before him, and drive out the Canaanite (Exod. 34. 2.) For I will not go up*

in the mid'st of thee, for thou art a stiff-necked people, least I consume thee in the way. The Text saith, when the people heard this evil tidings, they mourned, and no man did put upon him his ornaments. Why, what was it that troubled them? was it that the Angel is sent not to conduct them to Canaan? That was told them (Chap. 23. 20.) and they well satisfied with it, Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. I answer, The Angel in the 23. Chapter is by all (that I meet with) agreed to be the Lord Jesus Christ, the great Angel of the Covenant; but the Angel, Chap. 33. appears to be a created Angel and rather threatened them, then promised them. And though the Lord is pleased to signify a reason of sending this Angel in favour to them, namely, least he himself consume them in the way, for their stubbornness: Yet the people are not satisfied with this tidings; surely they thought if the Lord was not able to bear their provocations, much less could an Angel, and therefore if he should send an Angel, and withdraw his own presence from them, they must perish; A meer Angel could not have born their manners as the Lord did; receiving provocations from them, and continuing preservations over them those forty years.

It is yet further observable, that the Hebrew is not only singular, but a particular: *The preserver of Adam*, or, of *that man*, which hath some speciality in it, We translate ingeneral, *the preserver of men*, but the *preserver of man*, or of *that man*, is more emphatical. God preserveth all, but he hath a special eye of preservation upon some, *Thou preservest man and beast*, saith the Psalmist, the beasts of the earth are preserved, but man is preserved more: And among men, some are more preserved. It is a truth, the great God preserveth his greatest enemies; a wicked man were not able to lift up a hand or a tongue against him, if God did not uphold him: but God is the special preserver of *that man*, that is, the preserver of a *godly man*, or of *godly men*. As Christ is *the Saviour of all men*, but especially of *those that believe*; so *the preserver of all men*, but especially of *those that believe*; he hath a care of them, beyond the care he hath of the world. The care which God hath of the rest of the world, compared with that towards his own, is but carelesness, and he (as it were) neglects the whole World to look to his own people. As it was said *Constantine*, that for the love he bare to *Constantinople*, he undress'd and

and unadorn'd all the other Cities of the Empire, to beautifie and adorn that: God seems to take off from all men in the world, to lay it on, upon his people; The very gleanings of those mercies which his people have, are better then the whole vintage of the world: And the Lord is therefore a special Saviour to his people, because, First, They are more precious than the rest of the world, and that calls for most care, which hath most worth. A man takes more care of his Jewels, then of the lumber in his house; *These are my Jewels*, saith God (*Mal. 3.*) A man carries his Jewels about him, or keeps them in a safe Cabinet.

Secondly, Nearness of relations calls for that care; will not a man preserve his Wife, his Spouse? The Church is the Spouse of Christ. Will not a man preserve his children? if his house be on fire, bring my children out saith he: the heart of God is towards his children, he must provide them a portion. Yea they are his portion, he makes a renew of them (*Deut. 32. 9.*) A man will preserve his renew, that wherein his estate lies: All that God hath on earth (though he hath such a fulness in himself, that he needs nothing from his Church, yet all that he hath) he is pleased to say, he hath it from his Church: and therefore God is said to be *great in Zion*; He is the same great God all the world over, but it appears not so, what he is, to the men of the world, as to the Saints in *Zion* it doth: yea he is little in the eye of the world, in comparison of what he is in *Zion*, therefore he takes great care to preserve his *Zion*. Lastly observe.

The preserving care of God over man, especially over that man, over his own people, is a perpetual care. Preservation is a continued act, if God should leave us one moment, and stop Providence, Creation would be dissolved: This continuance of his care, is eminent toward his Church, *Isa. 27. 13. least any hurt it, I will keep it night and day.* Night and day divide all time between them: to do a thing night and day, is to do it continually, *Psal. 121. 4. He that keepeth Israel, neither slumbereth nor sleepeth.* A slumber is less then a sleep; but God will not so much as slumber in his thoughts towards us, all his, are waking thoughts. Further, his love is without intermission, that knows no stops nor breaches therefore his care is so too. His peoples dangers are without intermission, therefore his preservation is so too. Enemies oppose his people without intermission, therefore he protects them so too. *The Devil goeth about like a roaring Lion, he is ever in motion, he*
goeth

Certo scio me
plus vigilare
quam vos, ut
ipsi somnos
quietos capere
possint, Ariau.
l. 8.

goeth about as an Abaddon or Apollyon, the destroyer and devourer of men: The care of Christ prompts him to a like vigilancy, *He goeth about preserving*; his acts of preservation runs parallel with that of the enemies opposition: God watches that his people may have some quiet rest and and sleep. As the story reports of Alexander the Great, that he told his Souldiers, *I watch more than any of you all, that you may sometimes have quiet sleep*: his care dispensed with some of their carelessness. It is most true of God, he wakes for ever, and he watches for ever, to preserve us, that we may sleep in quietness and confidence. Solomon reproves some secure ones, who are as they, *who sleep on the top of the Mast* (Prov. 23.) But the Saints may sleep (in regard of fear, though not of endeavor) on the top of the mast, while they remember that both the Helm and the Winds are in Gods bands. As our spiritual estates, so our temporal are kept as with a garrison in their degree) by the power of God through faith unto salvation: So much for the Title, *O thou preserver of men.*

Why hast thou set me as a mark against thee; so that I am a burden to my self?

וַיִּפְגַּע
וַיִּפְגַּע
Occurrit ob-
viam factus
fuit.
Quare posuisti
me contrarium
tibi Vulg.
In occursum
tibi, Pagn.
Obiectum tibi;
Tygur.
Offendiculum
in quem sem-
per impingas,
Varab.

Why hast thou set me as a mark against thee?] The word signifies to meet one, to come the opposite way; Hence some translate this, *why hast thou set me contrary to thy self?* because he that meets another, comes the contrary way, the way opposite to him: *Why hast thou put me as an object against thee?* or, *as an enemy to thee?* the object stands directly before us, and we desire to have an enemy right before us. And the word may be taken simply for an enemy, or adversary, who stands opposite to us, both in his actions and designs, and against whom we direct both ours. We render, *Wherefore hast thou set me as a mark?* and that suits the sense of the word fully, because a mark at which a man aims, is set in direct opposition to him; we level our arrows or bullets at the mark right before us, Job thought himself thus placed; *Why hast thou set me as a mark to meet with, or intercept thy shot, thy arrows, thy bullets, thy blows upon my breast?* Wilt thou make the bosom of thy servants like the breast of an enemy, a *But* to receive all thy arrows? A mark is as a standing enemy; and an enemy is a moving mark to shoot at: a mark is a lifeless enemy, and an enemy is a living mark: his meaning then is; *Thou hast set me against thee, as if I were an enemy,*

as if I were one, against whom thou resolvest to direct all thine arrows, and aim every stroke: so the word is used, *Judg. 8. 21.* where Zeba and Zalmunna, two Kings taken captive by Gideon, said to him, *rise thou and fall upon us*; it is this word, set us before thee as a mark for thy victorious sword: So the Prophet (*Amos 5. 19.*) tells us that a man in hopes to escape the hand of God, *shall be as if a man did flee from a Lion, and a Bear meet him*, such a man is but a mark for a Bear, who thinks to out-run this Lion. That expression (*1 King. 5. 4.*) is very clear to this sense, where the peacefulness of Solomons reign is described, thus, *there was neither adversary nor evil occurrent*; the word we translate, *evil occurrent*, it is that in the Text, no evil met or befell them. So then the sum of all is, That Job expostulates or complains before God, that he was as it were the man chosen out amongst all the men in the world, to be as the mark and But against which God shot his afflictions, and level'd all his Arrows: As if he had said, There are many mo about me, and thou dost not so much as touch one of the hair of theirs heads: there are men that receive not so much as one shot from thee, but I am made thy standing mark, why is it thus Lord? So he expresseth himself, in other words, but to this very sense, *Chap. 19. 11. Chap. 13. 24. Wherefore holdest thou me for thine enemy?* or, (according to the Letter of the Hebrew) among those who straighten thee, as an enemy straightens a City, in the time of a siege: And this he doth to move God to pity and compassion; Lord, saith he, I am set as a mark against thee. You would be much moved (a tender heart would) to see a man bound fast to a post, and another standing off with is bow bent, and his arrow on the string, with his Gun or pistol cockt, aiming at his breast: Job presents himself in such a posture, as if the Lord had bound him fast to a post or to a tree, and were pouring volleys of shot, and sending showers of arrows upon him continually.

Observe, first the manner of the language, which is by way of a vehement question, or expostulation, *Why hast thou set me as a mark against thee?*

Man is very inquisitive to know the reasons of Gods dealings with him. That's one thing.

And secondly which is near the same,

It is some satisfaction and ease to the mind smitten by the hand of God, to know the reason why he wounds, why he smites. Why hast

haſt thou ſet me as a mark? as if he had ſaid; if I could but learn this, and ſee the reaſon of it, ſurely I ſhould receive thy wounds as kiſſes, and take thy ſtroakes as imbraces. When Gideon ſaw ſo many evils and troubles upon *Iſrael*, *Jud. 6.* and the Angel told him, *the Lord was with him*, Then, *why is it thus* (ſaith he) Can you give me a reaſon, why God being with us, it is thus with us? *To know the reaſon of our pain, is a great eaſe, and almoſt the cure of it.* If the people God did but know what infinite reaſon he hath (reaſon of the higheſt temperament of wiſdom and goodneſs) why he laies affliction upon them, and makes them as his marks, they would be abundantly ſatisfied with it. What is the reaſon why the Saints coming out of great affliction, are willing to confeſs, *it is good for us that we were afflicted, and bleſſed be God that we were chaſtened.* It is, becauſe then they ſee more clearly the reaſon why God afflicted them, and they then begin to taſt the fruit of thoſe afflictions. It while the afflictions is upon us, we knew what good God meaneth us, what honour he intendeth us, we ſhould bear it, not only with courage and with patience, but with joy. If *Job* had been but fully acquainted with this, that God therefore ſet him up as a mark to ſhoot at, that he might be to all the world a mirror of patience: that God intended him this honour, that his name ſhould be upon record in his book ſo long as there was a Church, ſurely he would have born all with more patience than he did; But he was groping in the dark, and therefore enquires, *wherefore haſt thou ſet me as a mark againſt thee?* The words are not only, or not ſo much, an expoſtulation, becauſe he was ſet as a mark, as an inquiſition, why he was ſet as a mark. Thirdly note,

God ſometimes ſeems an enemy to his faithful ſervants. For one to be before God as a But continually ſhot at, what other interpretation can ſenſe make of it, but this, that God looks upon him as an enemy? *Jacob* ſaith of *Joſeph* (*Gen. 49. 23.*) *the archers have ſorely grieved him, and ſhot at him.* *Joſeph* was as the common mark of his Brethrens envy. But in this caſe, as it is ſaid of *Joſeph* (*Gen. 42.*) when his brethren came to him, *he made himſelf ſtrange to them.* (*Joſeph* ſtrained himſelf, and uſed his art, to overcome his nature, he made himſelf ſtrange: *Joſeph* was of a meek and loving diſpoſition, and therefore like a Player upon a Stage, he only acted the part of a rigid maſter or governor.) Thus many times the Lord takes upon him the poſture

posture of an enemy, and forces a frown upon a poor Creature, whom he loves and delights in with all his heart; he makes him as his mark to shoot at; whom he layes next his own heart. Thus the Church speaks, *Lam. 3. 12. He hath bent his Bow, and set me as a mark for his arrows;* And (*Job 16. 13.*) that, you may see how his language agrees with other Scriptures; *His archers compass me round about, he cleaveth my reins asunder, and doth not spare. He poureth out my gall upon the ground.* How exactly he speaks! A man shoots at a hairs breadth that shoots thus; when God sends his archers, their bows shoot so true, that they cleave the reins asunder: the reins are in the midst of a man, and to cleave the reins, is to shoot level: as pouring out the gall, or boweling, imports to shoot dead.

Fourthly observe this, *Why hast thou set me as a mark?* God takes the most eminent and choicest of his servants, for the choicest and most eminent afflictions. He makes a Job the white. Why hast thou chosen me? There was great reason, God should choose him, he was the most eminent in holiness and grace of all about him: He was the most remarkable man for grace and goodness, therefore he must be the mark. They who have received most grace from God, and able to bear most affliction from God. God doth this in infinite wisdom: as the Apostle, *Rom. 14. 11.* gives an excellent advice in reference to weak brethren, *such as are weak receive, but not to doubtful disputations;* take heed how you ingage your weak brethren in doubtful disputes, you may lose them so; take those that are strong and able, such as have their senses exercised to discern both good and evil, such a are well ballasted for a storm, take these men, if you will, to doubtful disputations, but do not take weak brethren. If God will not have us take a weak Christian to a doubtful disputation; surely then he calls such to sufferings, of whose strength he is well assured; A man under great affliction, is brought to a very doubtful disputation; Therefore the Lord will not bring a weak one, one low in grace to it, but he takes out the strong. As the General of an army chooses out the valiantest and most experienced veterane souldiers, to put them upon hard adventures, it is not wisdom to venture a fresh-water Souldier upon difficult services. God will not put new Wine into old Bottles: as it is in acting duties, so in sufferings. And as Christ orders the word in such wisdom that he will have counsel given, to any soul, who is unprepared to

receive it, or unable to bear it. *John 16. 12. I have many things yet to say unto you, but you cannot bear them now, therefore I will defer, until you have got more strength: So God saith of a young Christian, one that is newly come in; thou hast great afflictions to undergo before thou diest, but thou art not fit to bear them yet, I will defer thy tryal till thou art grown more hardy, through more communion with me, to fit thee for that encounter. As our Lord Christ told Peter (John 21. 18. When thou wast young thou girdest thy self, and walkedst whether thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whether thou wouldest not. That is, when thou wast young and unexperienced, thou enjoyedst thy liberty; but when thou shalt be grown older in years, and stronger in grace, thou shalt willingly stretch forth thy hands, and quietly suffer thy self to be bound to the Cross (Peter was was not nailed as Christ, but tied to the Cross) and there die in witness of my truth, for this Christ spake, signifying by what death he should die and glorifie God, ver. 19.*

Fifthly, In that he saith, *Why hast thou set me as a mark against thee? Why dost thou run thus against me? Observe,*

Man in sinning, runneth contrary to God, and God in afflicting seemeth to run contrary to man. Every act of sin, is a direct opposition unto God: we set God as a mark, and shoot arrows of disobedience against him; sin is a missing the mark of duty, but it aimeth to hit the Lord, as a mark, who charges us with that duty. In affliction God runneth upon us, and makes the transgressor his mark. Moses (Levit. 26. 41.) speaks both wayes, if your uncircumcise hearts be humbled, and ye acknowledge that ye have walked contrary unto me, and that I have walked contrary unto you, that I have made you a mark, and shot at you by Judgements, and that you have made me a mark, shooting at me by your sins; then I will remember, &c. So that our sinning is a walking contrary unto God, and Gods corrections are his walking contrary to us: There is an excellent expression, noting how sin strikes, (and as it were) shoots at God (Job 15. 25, 26.) He stretcheth out his hand against God, (speaking of a wicked man) and strengtheneth himself against the Almighty; (here this word is used) he runneth upon him, even on his neck, upon the thick bosses of his bucklers. See how he describes a wicked man in his natural course; what doth he? he runs upon God, he runneth

runneth upon him, even upon his neck; as a man that encounters an enemy, runs upon him, and sets his feet upon his neck; he runneth upon the thick bosses of his bucklers, a warrior hath bosses upon his arms, both for beauty and defence. The enemy runs upon the very bosses and fears nothing: such is a wicked man, He runs against God; will not God run upon him? He will certainly be upon the bosses of their bucklers, and upon their necks too, one time or other, till they be forced to cry out, that as they have been burdens unto God, so now they are burdens to themselves. Thus Job concludes in his own case.

וְעָלָה עָלַי
וְעָלָה עָלַי

So that I am a burthen to my self.

The former words, are the cause, and these the effect: *Thou hast set me as a mark; what follows? I am a burthen to my self!* The Septuagint reads thus, *so that I am a burthen unto thee, or so, that I am burthenome to thee.* And then his meaning may be conceived thus, *Lord, thou settest me as a mark, so that I become burthenome unto thee; I have such a weight of afflictions upon me, that I am forced to complainings and expostulations wherein I am afraid, I am burthenome to thee: as poor Suters when they cry long in the ears of a Judge or Magistrate, he saith forbear, you are very troublesome, very burthenome to me.*

The Rabbins observe, that this was the ancient reading of the Text, *I am a burthen unto thee*, and that the Scribes, who wrote out the Bibles in Hebrew, made this alteration, *a burthen to my self*; because they conceived it was unbecoming the Majesty of God, that Job should say, he was a burthen to him. There is a general truth in that translation, *a burthen unto thee*; The sins of man are burthenome to God, the frowardness and impatience of men, are burthenome unto God: But I conceive our Translation carries the sense farer, in a reflection upon his own tired spirits, *So that I am made a burthen to my self*, that is, thou dost even throw me upon my self, whereas heretofore thou wast wont to hear me, and take my burthen upon thy self. Alas I faint, I cannot stand under my self, I am weary of my life, because I am left alone to bear it, I know not what to do with my self, I am so burthenome to my self. Hence observe. First,

Outward afflictions, Poverty, Sicknes, Want, &c. are burthens, and they make a man burthenome to himself. It is a great burthen to have our comforts taken away from us. The removing

Tulit onus a
tollendo ac fe-
rendo dictum.
Sum super te o-
nus, quod est
ventum quod est
x. onerosus,
molestus quo
alluditur ad
importunos
peccatores qui
auribus judi-
cum perstre-
punt.
וְעָלָה עָלַי
tibi, quod scri-
ba mutarunt in
וְעָלָה עָלַי
mibi, quod in-
dignum, divina
majestati arbi-
trarentur ut
homuncio & o-
neri esset.
Abc. Ezr. Dru.

of comforts lies like a heavy weight upon the spirit: the removing of health from the body is a weight upon the soul; fear is a burthen, care is a burthen, and so is pain. Therefore God calls us to cast all those burthens upon him, *Psal. 55. 22.* Secondly, observe.

Man left to himself, is not able to bear himself. Man is much born down by the weight of natural corruption. Hence the Apostle calls it, *A weight and the sin which doth so easily beset us* (*Heb. 12. 1.*) or dangle about our heels, to burden us, as long garments do a man that runneth. Our ordinary callings and affaires, left upon our own backs, press us to the earth, much more do our extraordinary troubles and afflictions. And therefore he adviseth, *Cast thy burthen upon the Lord* (he assures in the next words) *and he shall sustain thee.* As implying, that man cannot sustain or bear his own weight. And though, it should seem we have strength to spare for others, and are therefore commanded to bear one anothers burthens, (*Gal. 6.*) yet no man of himself, no not the holiest *Atlas*, nor the spirituellest Porter on earth, is able to bear his own self, unless Christ be his supporter, who is also, therefore, said to *uphold all things by the word of his power*, *Hebr. 1. 3.* Because no creature in a natural, or man in a spiritual capacity can bear his own weight.

Thirdly. From the connexion between these two phrases, *Thou hast set me as a mark against thee, so that I am a burthen to my self*; what is it that makes my life to be so burthensome to me? It is this, because I am set as a mark before thee, that is, because thou seemest to be an enemy to me: And so the note from the connexion of this.

That which presses and burthens the soul above all, is the apprehension that God is against us. Job in many things looked unto God under these temptations, with sad thoughts, as if he were his enemy: So he express'd himself in the sixth Chapter, *The poyson of his arrows drinks up my spirits, he setteth himself in battel array against me.* In these temptations and desertions, this was the burthen of his spirit, that God appeared as an adversary, *Why dost thou set me as a mark against thee?* Let the Sabians and the Chaldeans shoot at me as much as they will, let fire and Winds contend with me, and make me the mark of their utmost fury; I can bear all these. Job was light hearted enough, when he thought he contended only with Creatures, and that Creatures only contended

contended with him; but in the progress of this trial he finds God against him, withdrawing comforts from, and shooting terrors at him; now he is a burthen to himself, he can bear this no longer. As *Cæsar* said in the Senate (when he had many wounds given him, yet this wounded him most, that he was wounded by the hand of his son) *What thou my son?* So when a Believer looks this way and that way, and sees many enemies, Satan and the Creatures, all in arms against him; he can bear all their charges and assaults, but if he apprehend God opposing and wounding him, he weeps out this mournful complaint, *What thou my Father? What thou my God?* Thou who hast so often shined upon me, dost thou darken thy face towards me, and appear mine enemy! These apprehensions of God, will make the strongest Saint on earth, a burthen too heavy for himself to bear. That which causeth the most burthenfom thoughts in the Saints, is the inevidence of their pardon; Sin unpardon'd is in it self a burden: and our not knowing sin to be pardon'd, is a greater burden: but our jealousies and fears, that it is not pardon'd, is the greatest burden of all, and that which adds weight, yea an intollerableness to all other burdens. Hence *Job* in the next verse, and with the last breath of his answer, points directly at that which pincht him.

Verse 21: *And why dost thou not pardon my transgression, and take away mine iniquity? For now shall I sleep in the dust, and thou shalt seek me in the morning, but I shall not be.*

In the former verse we found *Job* humbly confessing his sin, and earnestly enquiring of the Lord a reason of his sorrows, why he had shot him so full of arrows, that now he was not so much wounded as loaded, *And become a burthen to himself.*

In this verse he sues for the pardon of those sins, and so for the removal of those sorrows. That the bow might speedily be unbended, and not a shot more made at his bleeding breast. In the answer of which suite, he desires speed and expedition, lest help being retarded, come too late: for he professeth that he cannot hold out his siege long, he must needs make his bed in the grave, and then being sought for, he shall not be found.

And why dost thou not pardon my transgressions?

We may consider the words two ways.

1. In

1. } In the { Form } of them.
2. } Matter }

In the form, they are a vehement expostulation. *Jobs* spirit hath been heated along with the fire of his sufferings, and here he speaks in the heat of his spirit, and with fiery desires after mercy: He keeps up his heart to the same height and tenour still, There it was, *Why hast thou set me as a mark against thee?* Here's another *Why*, and *why dost thou not pardon my transgression?* As before he was grieved to be set up as a mark for afflictions to aim at; so now he desires to be made a mark for mercy to aim at.

I shall note one thing from hence, before I come to open the words; *They who are sensible of the evil of their sin, will pray heartily for the pardon of sin.* Expostulation is earnest Prayer; expostulation is a vehement postulation, a vehement enquiring after or desiring of a thing, *Why dost thou not pardon my sin?* may be resolved into this, *O that thou wouldst pardon my sin!* Or, *Wilt thou not pardon my sin?* The manner of this Prayer requires such a form, such a vehemency of spirit in him that prays. If there be any petition in the world about which the spirit should be fired, it is in this, when we pray for pardon of sin.

Will not a man whose body is defiled by falling into the mire, call hastily for some to cleanse and wash him? Will he not say, if it come not speedily, why do ye not bring away the water there, sin is the defiling and bemiring of the soul, and pardon is the cleansing of it.

If a man be deeply and deadly wounded, will he have only some feeble desires, or make cold requests for a Chyrurgion. Will he not call and call aloud? call and call again for help and healing? Sins are the wounds of the Soul, and pardon is the only cure of it.

If a man hath broken his bones, will he not be very earnest to have them set again? Sin is the breaking of the bones, and pardon is their setting. How doth *David* cry to the Lord (Psalm 51. 8.) *That the bones which he hath broken might rejoyce;* Sin had broken his bones first, and the hiding of Gods favour from him, was a second breaking.

If a mans peace, or the peace of a Nation be disturbed, is there not earnest crying (as at this day) to have it repaired and re-established

blished? Sin troubles our peace, the peace of the soul, and the peace of Kingdomes, *Sin is the great make-bate*, and pardon is the returning of our peace, and quieteth all again, and therefore no marvel, if we cry out, *Why dost thou not pardon our sins?*

He that is greatly in debt, and feares every hour to be arrested and cast in prison, is trying all friends to get security, and protection. Sinning is a running in debt with God, and it brings us under the danger of his arrest every moment: Forgiveness cancels the bond, when the sin is pardoned, the debt is paid, and the soul discharged; and therefore no wonder if in this case, we hear, or make strong cries, *Why dost thou not pardon our sins.* My Son (saith Solomon, Prov. 6. 4. speaking about suretyship) *if thou be surety for thy friend (if thou hast ingaged thy self for another) Give not sleep to thine eyes, nor slumber to thine eye-lids, deliver thy self as a Roe from the hand of the hunter, and as a bird from the hand of the fowler.* Not to give rest to the eye, nor slumber to the eye-lids, notes the hottest pursuit and greatest intention of spirit about business; Thus bulie Solomon advises a man to be, who becommeth surety for another. Then what should we do, who have contracted huge debts our selves? How should we in this sense, give our eyes no rest, and our eye-lids no slumber, till our souls be delivered, as a Roe from the hand of the hunter, and as a bird from the hand of the fowler; that is, from all the power and challenge, which the Law without us, Conscience within us, Satan pursuing us, and the justice of God threatning us, can any way make or have against the peace of our souls. That's the first thing from the manner or form in which Job sues for the pardon of sin. His spirit doth not fall, he growes not flat upon this point, but is as high and earnest here, for the pardon of sin as in any of his requests for the ease of his pained body, or the dissolution of it.

Why dost thou not pardon my sin, and take away mine iniquity? I shall first shew what is meant by pardoning and taking away; and then, what by transgression and iniquity, and so put the sense of all together.

Why dost thou not pardon my transgression.

The * Septuagint reads it, *Why dost thou not forget my transgression?* Or bury it in the grave of oblivion and the word may

X x x x

* *Να τι ε-
ποισω ληθην
της ανομιης μου
accipiunt.*

*Να τι
tanganquam a
oblitus suis.*

fig-

signifie to forget, as well, as to take away. But generally it imports the *lifting up*, or *taking away* of that which lies heavy upon us, either in a moral or in a natural notion, *Hos. 11. 4. I was to them, as they that take off the yoke*; and because pardon is the taking away or lifting off of sin, therefore it is often put for the act of pardoning.

NOW
Tollere, levare;
per Metaphorā
donare, ed quodd
munera & do
raria in alium
elevari sole-
rent, sicut sa-
crificia cum
Deo offerrebantur.

Hence also it is applied to that gesture of the Priests, when they received gifts and sacrifices, because they were wont to elevate and lift them up. Hence Christ the substance of all the Sacrifices, is said to be lifted up, himself saith, *As Moses lifted up the Serpent in the Wilderness, so must the son of man be lifted up*, (*Joh. 3. 14.*) we may say, as *Aaron* lifted up the Sacrifices at the Altar, so the Son of man was lifted up. This lifting up, noted also the acceptance of those Sacrifices, and the favour of God to those who brought them. When *Pharaoh* bestowed a great favour upon his chief Butler, *Ge. 43. 30.* according to his dream he lifted up his head: *Joseph* expounded so, *After three dayes Pharaoh shall lift thine head*; that is, *he shall freely pardon thy offence*, and bestow some great honour, gift or reward upon thee. And in this sence it is proper to the text, when sin is pardoned, a mans head is lifted up, himself is advanced indeed.

The Lord proclaims his name in this tenor, (*Exod. 34. 7. The Lord, the Lord, forgiving, (or lifting up) iniquity*; and *Psal. 32. 1. Blessed is the man whose transgression is forgiven, or lifted up*.

Further, this word signifies not only to take or lift off a burthen from another, and lay it down: but so to lift it off from another, as for a man to take it upon himself, and bear it in his stead, from whose shoulders it was taken. And in this strict sence, we are especially to understand it in the point of pardon; for pardon is not the taking away of sin from a man, and laying it, none knowes where: but sin being taken off from man, some other shoulders are prepared to bear it, even the shoulders of our Lord Christ, on him our sin is laid, *All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all*, *Isa. 53. 6.* when the burthen of debt was taken off from us it was charged on Christ. He did not take or lift the burthen of sin from us, and throw it by, but he bare it himself; nothing but this could compleat the work of pardon: therefore it was also prophesied, *Isa. 53. 4. Surely he hath born our griefs and carried our sorrows*, And (*1 Pet. 2. 22.*) *who his own self bare our sins in his body on the*

the tree; that is in, his humanity or humane nature, while he dwelt with us in the body. Body is not here opposed to Soul, but includes it; as sometime the whole work is laid upon the soul of Christ, not excluding his body, *Isa. 53. 10. When thou shalt make his soul an offering for sin.* By the whole man this offering was made, and the whole man bare our sins on the tree. That passage, *Mat. 8. 17* (where the first prophesie of *Isaiah* is quoted, is very emphatical) when Christ had healed many of their outward distempers, this reason is added, *That it might be fulfilled, which is written* (sc. *Isa. 53. 9.*) *himself took our infirmities, and bare our sicknesses.* Now Christ took our infirmities, and bare our sicknesses, when he took and bare our sins: when he took sin, he took that which was the necessary fruit of sin, our sicknesses and our sorrowes; For as in Scripture Christ is said to be made sin for us, that is, with the sin he bare those afflictions and sorrowes, which are the consequents of sin; so here, when it is said, *He bare our sorrowes and our sicknesses*, it takes in the bearing of those sins, which procured and produced those sorrowes.

The Greek words used by the Evangelist are full with this sense, *Tais di'tevnais elabe x̄ tais v̄s eisēkatasen* *assumpsit secū, atque recepit* *quasi ad se. transtulit.* *He took them to him*, he received them upon himself; he (as it were) translated them from poor sinful man, to his own body.

The word also imports his taking our sins and sicknesses upon him, as a vesture or a garment, and so wrapping himself in them. We know our sins by nature cloath us a garment, ours is not only a burden, but a cloathing of sin and filthiness, *Take away his filthy garments* (saith the Lord concerning *Joshua* the high Priest) then followes, *and unto him I said, I have caused thine iniquity to passe from thee, and I will cloath thee with change of rayment. Man saw not his own nakedness, till he was cloathed with sin, Gen. 2.* Christ to answer, that, cloaths and wraps himself with our sins. As we our selves were wrapped about and cloathed with them; he cloaths himself with our sorrowes, as we our selves were cloathed with sorrow. In which sence among others Christ may be called a man of sorrowes; as we may call a man cloathed with rags, a man of rags; and a man cloathed with silk, a man of silk.

The second word of the Evangelist, *Mat. 18. 17*, signifies to bear as a Porter bears a great burden; Christ took up that burthen under which all the Angels in Heaven would have sunk; he took

it up like a mighty *Sampson*, and carried it out for us. The *scape-Goate* was a type of this, *Levit. 6. 22. And the Goate shall bear upon him all their iniquities into a land not inhabited; or a land cut off and separated from other lands and people, figuring hereby the total abolishing of our sins, which being carried into a land, where no man dwells, shall be as lost and gone for ever, not to be found when they shall be sought for: who can find that, which is where no man ever was; pardon'd sin is carried and (as it were) hid out of the sight both of God and man, for it is not; and that which is not, is not (according to man) to be seen. In allusion to all which, Christ (Jo. 1. 29.) is pointed at by the Baptist, with, Behold the Lamb of God that taketh away the sins of the world; he takes sin off from the world, upon himself, and carries it away no man knowes whither. That for the first word, pardon, why dost thou not pardon my sin.*

אִשְׁפָּא.

עבר
Est, 1. simpli-
ter p. erire,
2. interire, peri-
re, vane scere,
morì.

The second word is rendred by our Translatours, *Take away, why dost thou not take away mine iniquity? Others thus, Why dost thou not cause mine iniquity to pass away? Or, why dost thou not put away mine iniquity? So we translate, 2 Sam. 12. 13 where as soon as David confest his sin, saying, I have sinned, Nathan answers, and the Lord hath put away thy sin, he hath made it to pass away.*

The word signifies, first, simply, to pass away or to pass by.

Secondly, to dye, perish or vanish away, that which passes by us is vanished, as to us: So the word is taken, *Psal. 37. 36. where David speaking of the flourishing estate of wicked men, saith, I have seen the wicked in great prosperity, flourishing as a green bay tree, yet he past away and loe he was not: A man unpardoned, sees, or should see, his sins growing up as a mighty tree: sin unpardon- ed, flourishes like a green bay-tree, it roots in the soul, and guilt nourishes it; but when pardon comes, sin passes away, and it is not, because that which gave it sap, is not.*

Quando dicitur
de mand. 100,
pado, juramen-
to, significat
transgredi, vio-
lare, peccare,

Further, this word (which is very considerable) is applied to the committing of sin, as well as to the pardoning of sin: For when it is joyned with those words, *The Commandments of God, the Statutes of God, the Word of God*, or the like it signifies to violate, to break the bounds, to transgress: for in sinning a man passes by the Word and Commandment of God, the precepts which God hath given, and the charge God hath laid upon him, he goeth away from all; when man sins he passes by the

Com-

Commandment of God, and when God pardons; he passeth by the sin of man, or he causeth his sins to pass away.

So that this word; *Take away, put away, or cause to pass*, notes the removing of sin, both in the guilt and punishment; When sin is past by, all the punishments due to sin are passed by, the sinner shall never be toucht, or feel the weight of Gods little finger in judgment; when God comes with his revenges, he passes such by, as in that plague of Egypt, the slaying of the first born, which was therefore called the Lords Passeover, in memorial whereof, that great ordinance was appointed the Jews, of keeping the Passeover, and eating the Pascall Lambe, Exod. 12. 13, 14. In this sence the word is used, Amos 7. 8. when God was resolved to punish and charge the sins of that people upon them, he saith, *Behold I will set a plumbe line in the midst of my people Israel, and what followes? I will not again pass by them any more.* God came before, once, and again, armed to destroy them, but when he came, he past by them, he put up his sword, he unbent his bow, he stopped up the vials of his wrath, when a cloud of blood and judgements hung over their heads, he sent a breath of mercy, and caused it to pass over them, but now (saith he) *I will no tagain pass by them any more*; that is, I will surely punish them, so the next words interpret, *the highest places of Isaac shall be desolate, and the sanctuary of Israel shall be laid wast.*

Some translate that in Amos, *I will not any more dissemble your wickedness or your sin*; and that carries a fair sence, for when a man pardons, or will not punish an offence, he seems to take no notice of it, for that (properly) is to dissemble a thing; (as simulation is to pretend that which is not, so dissimulation is to take no notice, or not to hold forth that which is;) God passeth by and dissembles the sins of men, in a gracious way, when he will not observe or look upon them to question or punish them.

The Greek word (Matt. 26. 39.) answereth this Hebrew, where our Lord Christ prayeth earnestly about the removal of the cup, *Father (saith he) if it be possible, let this cup pass away from me*; In the same sence that sin is said to pass away, the cup of Gods displeasure and wrath passes also away, when sin is pardoned: therefore, Christ prayed thrice, that *the cup might pass away from him*, that he might not be dealt with as a sinner, but that there might be a course found out to spare him, and save the glory of his fathers justice: Yet (he submits) *not my will but thy will be done*.

Transire facis,
i.e. *impunitum*
relinquis con-
nas.

Verbum Ebra-
cum העביר
quies in-
scripturis
sanctis, ex
persona Dei
ponitur pro
pena accipien-
dum est, ut ne-
quaquam apud
eos maneat sed
pētranseat,
Hieron. in
Amos 5.
Nos ultra dis-
simulabo ei sce-
lra tua Ping.
Merc.

done

done, if it must not pass away, I am contented it should not pass. Thus far we have seen, what is meant by pardoning and taking away.

A word upon those two terms, *transgression*, and *iniquity* (which are the objects on which pardoning mercy workes) *Why dost thou not pardon my transgression, and put away mine iniquity?* *Transgression* and *iniquity*, are words of great significancy: for in them all manner of sins, especially sins of a greater stature are comprehended.

וְשָׁד
Proprie rebel-
lio, peccatum
exsuperbia.
Non sim, lex
& qualiscunq;
sed matris
& temeraria
transgressio.

וְיָ
Incurvationem
declinationem
rasta' via & ad
animum in tran-
sita, significat
peruersitatem
& malitiam.
curvi moes..

Peccata denolat
que sunt ex
concupiscentiis,
& destinata
malitia seu
propositio, cum
sc. mens videt
quod æquum est
& tamen in-
dulgent cupi-
diuibus, se-
quitur deteriora
Moller in Pl.
Job. 6.

The former *transgression*, notes a violation of the commands of God with a high hand, or a rebellion of the mind, when pride of spirit shews it self very much. There is a spice of pride in every sin: *Because of pride* (saith *Solomon*) *cometh contention*; all the contentions we maintain against the word and will of God, rise from the pride of our own hearts, because we cannot submit to the will of God; but in some sins pride holds up her head more proudly. Such sins this words notes, it is not (simply) any sin, but sin very proudly and rebelliously committed.

The latter word *Iniquity*, imports the crookedness and inequality of a thing; when it turns this way or that way, and extends not in a straight and right line. Hence it is applyed to the viciosity and perverseness, to the crookedness and inequality of mans nature. *Our nature is a crooked piece*, and that makes all the crookedness in our lives. The Latines speak so in a moral sense, they call ill manners and ill manner'd men, *crooked men*, and *crooked manners*. *David Psal. 51. 5.* bewaileth his birth sin under this notion; *I was born in iniquity*: And he that was first born in the world applyed this word to himself, saynig; *my iniquity* (the perverseness, the crookedness of my wayes) *is greater than can be forgiven*, or made straight, *Gen. 4. 13.* So that this word also (take it strictly) implies more than a bare act of sin; arising from infirmity, weakness, or inanimadvertency; it rather notes those sins which are committed from a crooked purpose, from an ill or false bent of the heart: when the mind sees that which is right and good, just and straight, and yet turns to crooked paths, and followes that which is pervers and worse.

Take one thing further. This word in Scripture signifies not only the act of such sins, but secondly the punishment of them, *Psal. 31. 10. Gen. 19. 15.* And thirdly, it is put for the means of expiation or pardon, *Hos. 4. 8. They eat up the sin of my people, and they set*

set their heart on their iniquity. But how did the Priests eat up the sin, and set their hearts on the iniquity of the people? Sin can make us but a hungry banquet. The text bears variety of interpretations. But to the point in hand, sin is here put for the Sacrifices offered up for sin, out of divers of which, the Priests had a portion for themselves to eat; so that the Prophet here describes the horrible prophaneſs of those degenerate Priests, who set their hearts upon the sacrifices, because themselves were fed by them, not because the people came to seek the favour of God, and make their peace by them, when they had sinned. As Physicians may be said to eat the diseases of the people, and set their hearts upon their sicknesses, when they (because their own gain is in it) are pleased to hear of spreading sicknesses, &c. Or as Lawyers, eat the contentions and quarrels of the people, when they are glad to hear of Suits, &c. because they grow rich by it. So those base-spirited Priests were said to eat the sins of the people, and set their hearts on their iniquities, because they were glad to have of a multitude of sacrifices, their provisions being enlarged by them. So that then, iniquity is the sacrifice for iniquity, in which sense also Christ is said to be made sin for us, namely, a sacrifice for sin, 1 Cor. 5. 21.

From the words thus opened, we may observe;

First, to whom *Job* addresseth himself for pardon: is it not unto God? *And why dost thou not pardon my transgression?*

God only can pardon sin. Pardon is his act, his proper and peculiar act, he can do it, and none can, but he. We read it among his royal Titles (*Exod. 34. 7.*) the Name of God is proclaimed in this stile, *The Lord, the Lord God merciful and gracious, long suffering, and abundant in goodness and in truth, keeping mercy for thousands, forgiving iniquity, transgression and sin.* Pardoning sin, is put the last of those seven attributes, in which the Lord manifested himself to *Moses*, as being that, wherein all the former are summ'd up, and into which they conveigh their several blessings, to make man compleatly blessed; or to shew that none can be a pardoner of sin, but he who is vested with all those foregoing glorious titles, and therefore none, but God alone. Hence the Prophet *Micah* (chap. 7. ver. 18.) puts the question, and challenges all the world; *Who is a God like unto thee, pardoning iniquity?* Shew me one if you can, there is no sin-pardoning God besides thee. *Who is a God like unto thee, pardoning?* As if the Prophet had said, some will be, or have been offering at this work, but they all have been;

or will be found meer bunglers at this work. None can pardon as thou dost. None can pardon, 1. So freely. 2. None so fully. 3. None so continually. 4. None eternally. 5. None so indifferently, whether in respect of sinners or sins, as thou dost. It is all one to thee, what the sins are, and all one to thee, whose the sins are, so they come to ask thy pardon. And that which is a disadvantage to ask pardon of man, is an encouragement to ask it of God, the greatness of our sins. The Psalmist did, and any man may make that his plea. *Lord pardon my sin, for it is great.* Dare any be a competitor with God in this work? The Pharisees put the question right, if they had not mistook the person to whom they put it, *Mark 2. 7. Who is this that forgiveth sin? none can forgive sin but God alone.* Again sin (in one sense) is committed only against God, and for that reason also, God only is the pardoner of it: *Psal. 51. Against thee only have I sinned.* Only the creditor can remit the debt; and he the offence, to whom we have done the wrong. God is wrong'd in all sins chiefly, and the wrong is so much his, that it may well be called only his, therefore without him no pardon.

But man is charged to forgive his brother: *Luke 17. 4. Forgive thy brother seven times; and Christ hath taught us to pray for the forgiveness of our trespasses, as we forgive those that trespass against us, Mat. 6. 12.*

I answer, there are two things in all secondable sins; First disobedience against God; Secondly injury to man; that which man can, or is required to forgive, and be a pardoner of, is only the injury done unto himself, so as not to revenge it; he cannot take off the sin against God, or stay him from taking vengeance.

But other Scriptures speak of a power committed to man, to remit and forgive sin, *John 20. 23. Whose sins ye remit are remitted, and whosesoever sins ye retain they are retained.*

I answer, This power is not authoritative and magisterial, but ministerial and declarative: God hath set up such an institution, that man should pardon man, because many men, yea most men are not competent judges of their own estates, whether they be fit for pardon or no: Many wicked men, would remit and loosen themselves when as their sins are to be retained; they see not their sins, as another man may and doth see them: The Apostle Peter could say to Simon Magus, *Acts 8. 23. I perceive that thou art in the gall of bitterness, and in the bond of iniquity; Simon Magus*

Magnus did not perceive it, he did not know his own condition, he flatter'd himself, and thought all well, because lately sprinkled with the water of Baptisme; therefore some must declare these men bound, and hold them still under sin.

Again, There are others, whose hearts are upright and sincere such as are indeed reconciled to God, and all whose sins are pardoned but, they are not able to make it out, and they cannot clear up this thing from the word to their own hearts: therefore they need a helper, to declare them pardoned, for they cannot speake or declare it to their own souls: in such cases, both for the conviction of presuming sinners, and the help of upright harted, yet weak and doubting Christians, God hath left this power with his Ministers, *whose sins ye remit they are remitted, and whose sins ye retain are retained.* As in the case of Leprosie, Lev. 15. The Leper was brought to the Priests, and set before him as a Judge in that point; many were not competent Judges of there one diseases, they could not resolve it, whether they had the leprosie or no, some perceiving a scab or a fore rising upon them, thought presently it was the leprosie, when indeed it was not, and so wronged themselves; Others who were indeed infected, would not be perswaded that they were, therefore the Priests office was, to determine these cases, to bind and restrain, to loosen and let them go, as he saw cause: In which ceremonial practice, we have the shadow of this Gospel practise, in the power of remitting or retaining, of binding or of loosing sin, according to the various conditions of men. Yet all this while God keepeth the great work in his own hand, he is *the pardoner*, and therefore *Job* (as the whole tenour of the Scripture rules it) made his address to him, *why dost not thou pardon my transgression, and take away mine iniquity?*

Secondly, From these expressions about the pardon of sin, we may learn what the pardon of sin is; *Pardon of sin, is the removing or the lifting off, the passing away the sin from the sinner*; that properly is pardon of sin. Scripture language is very various and copious about this thing, and yet all runs into this general; I shall instance some of them.

First, Pardon is often expressed by a Metaphor from paying of a debt, *John. 2. 12. I write unto you, little Children, because your sins are forgiven you* the word notes, your sins are paid, your debts are satisfied; the same word the Apostle useth, *Rom. 8. 32* in reference to the suffering of Christ, *God spared not*

his Son ; He did not spare him the debt ; that is , he neither forgave the whole, nor compounded with him to take half, or a part, and remit the rest ; no, he made him pay all fully down. So to be pardoned, notes the sparing of the debt, letting the debt pass, without calling us to account about it.

Secondly, Pardon of sin, is the removing it out of sight (*Isa. 38. 7.*) *Thou hast cast all my sins behind thy back*, saith Hezekiah, that is, thou hast put them out of thy sight. As when man is said, *to cast the Word of God behind him*, *Psal. 50 17.* or *behind his back*, *Neh. 9 26.* The meaning is, he regards it not, at all to obey it, so when God casts the sin of man behind his back, the meaning is, he will not regard or see it all, to punish it. That phrase used by the Prophet Micah, is of the same importance, though of a deeper sense, *chap. 7. 19.* *Thou wilt cast all their sins into the depths of the sea.* Who can dive thither to fetch them up? But, may they not rise up or swim, out of themselves? Surely no; our sins are not cork or wood but they are iron or lead they are like stone, or like a mil-stone. To shew how irrecoverable the Egyptians were destroyed in the red-Sea, it is said, they *sank like lead in those mighty waters* (*Exod. 15. 10.*) and to shew how irrecoverable Babylon shall be destroyed, the holy Ghost saith, that, *Babylon shall be like a great mil stone cast into the Sea like a mighty Angel* (*Rev. 18. 21.*) The casting of a stone, into, or lead into the sea, was anciently the Emblem of everlasting forgetfulness, or of a resolution, never to recal that which was resolved. A learned Hebrician observes, that it was a custome among the *Jewes*, to take those things which they abominated as filthy and unclean, and cast them into the sea ; which act noted either the purging of them, or the over whelming them out of sight for ever : And a like usage is noted by a reporter of the manners of the *Americans*, that those barbarous people either deciphering some wicked thing upon a stone, or making a symbole or figure of it, used to throw it into a river which should carry it down into the sea, never to be remembered.

Thirdly, Pardon of sin, is noted by washing and purging, to shew that the filthiness of it, is removed from us, *Psal. 51. 2.*

Fourthly, By covering, *Psal. 32. 1.* and by not imputing, *ver. 2.* Fifthly, By blotting out, *Isa. 43. 35.* and blotting out as a thick cloud, *Isa. 44. 22* All these notions of pardon concur in this one that sins passes away, is lifted up and taken off from the Conscience of the sinner, when it is pardoned : The sum of all, which is read.

*Phoenestfer-
ream missam
in mare demer-
serunt, & jura-
runt non prius
se in Phœam
reversure,
quam hæc mas-
sa de fundo ma-
ris emergerit,
atq; in summa
aqua extaret,
Herod. l. 1.
b) Manianus ex-
ib. Nis. a cap-
do phase.
* Josephus
Accosta, l. 5. de
Historia Natu-
e Moral Ne-
vabit.

read in that one text, *Jer. 50. 20. In those dayes, and in that time saith the Lord, the iniquity of Israel shall be sought for, and there shall be none, &c. (why ?) For I will pardon them whom I receive.* So that pardoned sin, in Gods account is no sin, and the pardoned sinner is, as if he had never sinned: Forgiveness destroyes sin, as forgiving a debt destroyes the debt, and cancelling a Bond, destroyes the Bond. Thirdly observe,

When sin is pardoned, the punishment of sin is pardoned. Both words signifie both the punishment and the sin; and *Job* having complain'd that he was set up as a mark, and wounded by sharp afflictions, now seeks ease in the surest and speediest way, the pardon of sin, *why dost thou not pardon my transgression, &c.*

There are three things in sin; the inward matter, the foul-evil, the stock, the root of sin which is natural corruption dwelling in us, and flowing out by actions. Secondly the defilement and pollution of sin: Thirdly, the guilt; when we say sin is pardoned or taken away, it is not in the former (though in pardoned persons corruption is mortified, and the actings of it abated) but in the latter the guilt is taken away, which is the obligation to punishment, and so the punishment is taken away too; nothing vindictive or satisfactory to the justice of God, shall ever be laid upon that soul, whose sin is pardoned: Hence *Isa. 33. 24.* the Prophet fore shewing how happy a pardoned people shall be, assures them; *The inhabitants shall not say, I am sick, the people that dwell therein shall be forgiven their iniquity;* When iniquity is forgiven, our infirmity is cured: When the soul is healed, the body shall be recovered, both the body natural and the body politick. Plague, and Sword, and Famine, and Death, all these evils go away when sin goes; Judgments are nothing else but unpardoned sins; sin unpardoned is the root which giveth sap and life to all all the troubles which are upon man or Nation: And as sin committed, is every judgment radically, that is, there is a fitness in sin to produce and bring forth any evil upon man; so pardon of sin is every Mercy radically; when you have pardon, from thence every other particular Mercy springs; yon may cut out any blessing, any comfort out of the pardon of sin, particular Mercies are but pardon of sin (specified or individuated, brought in to this or that particular Mercy, of all blessings you may say, *this is pardon of sin, that's pardon of sin, and t'other is pardon of sin.* Forgiveness destroyeth that wherein the strength of sin lies, it

destroyeth our guilt, and to us abolisheth the condemning power of the Law: in these the strength of sin lies. Hence when the people of *Israel* had committed that great sin in making the golden Calf, the first thing *Moses* did, was, to pray for the pardon of sin, and he did it with a strange kind of *Rhetorick*, *Exod. 32. 32.* *Oh, this people have sinned a great sin, and have made them gods of Gold. And now if thou wilt forgive their sin; what then Moses?* There's no more said; *Moses* is silent in the rest, it is an imperfect speech: a pause made by holy passion, not the fulness of the Sentence. Such are often used in Scripture, as *Luk. 13. 9.* *And if it bear fruit,* what then Our own thoughts are left to supply the event: Our translators add, *well.* The Greek translators supply that in *Exodus*, thus; *If thou wilt forgive them their sin, forgive them:* We may supply it with the word in *Luke*, *I if thou wilt forgive them well,* As if *Moses* had said, Lord forgive them, and then though they have done *very ill*, yet, I know it will be *very well* with them? God cannot withhold ~~and~~ mercy, where he hath granted pardon, for that with the antecedents and requisites of it is every mercy. *Moses* knew what would follow well enough if they were pardoned, and what if they were not: therefore he adds; *And if not, blot me I pray thee out of thy book which thou hast written:* If their sins must stand upon record, *Moses* would not; he knew, if they were an unpardoned people, they were an undone people, all miseries would quickly brake in upon, yea, overwhelm them, and he desired not to out-live the prosperity of that people. If *Israel* must bear their sins, they must also beare the wrath of God, and if their sin be but taken off, then his love is settled on them, *God gives quailles sometime, but he never gives pardons in anger.* Fourthly observe,

The greatest sins fall within the compass of God's pardoning mercy: The words in the text are of the highest signification. *Job* speaks not in a diminutive language, he is willing to lay load upon himself; they whose heart are upright will not stand mincing the matter, and say they have sins, but theirs are small ones, sins not grown to the stature of other mens. As the sins of a godly man, may be very great sins, so (when they are) he acknowledges that they are. I know not where to set the bonds, in regard of the nature or quantity of sin what sin is there which wicked man commits, but a godly man (possibly) may commit it, excepting that against the *holy Ghost*? These *Job*, and the Saints may but to God

in confession : and as he did not, so they need not be discouraged to ask pardon for them, because they are great. *The grace of the Gospel is as large as any evil of sin, the Law can charge us with.* The grace of the Gospel is as large as the curse of the Law ; whatsoever the Law can call or shew to be a sin, the Gospel can shew a pardon for it ; whatever the Law can bind us with, the Gospel can unloose. *The Mercy-seat covered the whole Ark ;* The Mercy-seat noted the forgiveness of sin ; and if you read the description of it (*Exod. 25.*) you shall find that it was exactly, to a hairs breadth of the same dimensions with the Ark, wherein the Law was put : intimating, that there was mercy and pardon for sin, let it come out of any part of the Law, laid up in that Ark, *As the least must of necessity have a pardon, so the greatest sins are in a possibility of pardon :* And the truth is, there is no sin, as it is an Anomy, a transgression of the law, without the compass of pardon. It is not the malignity of the sin, but the malignity of the sinner, that makes it incurable ; the sin against the *holy Ghost* is not unpardonable, because there wants mercy large enough to pardon it, but because he refuseth the mercy, which should pardon it, and the medicine, that should heal it.

Fifthly, Observe, who it is that here presseth thus for pardon ; it is *Job*, and was *Job* never pardoned till now ? Or was this, (think you) the first time that ever *Job* prayed for pardon ? Had not *Job* thought of this business before ? Without question he had ; he was one of whom God gave his testimony, that he was *a just and an upright man, one that feared God and eschewed evil ;* He that did all this, and was all this, must first be in favour with God and yet *Job* cryeth out, *Why dost thou not pardon my transgression ?* Whence observe,

They whose sins are pardoned, must yet pray for the pardon of sin : Yea, they who, upon good grounds have assurance, that their sins are pardoned, must yet pray for the pardon of their sin 2 Sam. 12. 13. When *Nathan* told *David* God hath put away thy sin ; he assured him that he was pardoned, and doubtless the heart of *David* opened by faith to let in that gracious Message ; he was not faithless but believing. Yet *David* in his penitential Psalm penned afterward, prays, (O how earnestly !) for pardon, again and again ? That which a man, is assured he hath, he may pray to have and enjoy : mak it so high, which some make the grand objection against this point. Why should we pray (say they) for that which

which we have already : I say a man may pray for that, which he hath already, and is assured he hath. Christ himself was assured of the love of his Father, and that his Father would stick to him for ever, and he knew God was near unto him, yet he cries (*Mat. 27. 46.*) *My God, my God, why hast thou forsaken me?* Which question may be resolved into this Petition, *My God, my God, do not forsake me.* When David had received a Message by the Prophet concerning a great temporal Mercy, the establishing of his house, that God would settle him and his posterity in the Throne for ever; the text saith (*2 Sam. 7. 15.*) he presently went in and sat before the Lord, and there makes a most earnest prayer; and what is it about? he prayeth that God would settle and establish his Kingdome, verse 25, 26. *And now, O Lord God, The thing which thou hast spoken concerning thy Servant and concerning his house, establish it for ever, and do as thou said, &c. and let the house of thy Servant David be established before thee.*

Might not the Lord answer (according to this Objection) why doest thou trouble me about this? Did not I send thee a Message even now, that I would establish thy Kingdome? Dost thou think I have forgotten my promise, or will be unfaithful to it? We find not David thus chidden for praying thus. Nay at v. 27. you shall see how David makes this the very ground of his prayer, Lord (saith he) *thou hast revealed to thy Servant, saying, I will build thee an house, therefore hath thy Servant found in his heart to pray this prayer unto thee, &c.* Even because thou hast revealed this unto me, that thou wilt build me an house, therefore upon this very ground I make this prayer, that thou wouldst build it. And to shew that he was full of Faith, the thing should be done, before he prayed it might be done, he adds, v. 28. *Thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant. Now therefore let it please thee, to bless the house of thy servant.* No man could be fuller of assurance, or fuller of prayer than David was. Likewise Christ knew and was assured, that his sheep, his elect people, should continue for ever, and that none should be able to take them out of his hand, yet how abundantly doth he pour forth his spirit in prayer about these things, *Joh. 17.* Again, Christ was assured he should be delivered and upheld in death, Yet in the dayes of his flesh he offered up prayer and supplications with strong cries and teares to him that was able to save him

him from death, and he was heard in what he feared Heb. 5 9. He was not afraid of the event, whether he should hold out and prevail or no, whether he should conquer and obtain the victory or no, he doubted not the success of this war, though it were with principalities and powers; His fear was only a natural passion, which he took upon him, when he took our nature upon him. He was certain of the issue and knew he should carry the work through a gainst all the armies of hell, he should never have undertaken it else: yet he prayeth with strong cries, that he might be strengthened. So then, it is no argument, because a Believer knoweth his sin is pardoned, that therefore he should not; pray for pardon; for many things, of which there was clear and certain evidence, that they were, or should be, have been prayed about; it is our duty, for it hath been the practice, both of Christ, and of his people to pray in such a state.

Further we may Answer: Matters of faith are of two sorts.

First such as are fully accomplished, acted and compleated in all the parts and circumstances of them; for, and about such things, we are not to pray. No man is to pray for the redemption of the World, for that is a thing past, and yet it is a matter of faith: But the pardon of sin, though it be compleat in it self, and a matter of faith to us, yet it is compleating and perfecting every day more and more. Pardon is given us, yet we feel not all which pardon gives. It is a select act on Gods part, yet it is in motion ours; that is, in a perfective motion. Therefore though we are assured that our sins are pardoned, and shall stand pardoned for ever, yet we may pray about the pardon of them.

Thirdly, Suppose a man know his sins are pardoned, yet he may pray to know it more, and that his evidences may be made yet clearer to him; for though sin cannot be more pardoned in respect of God at one time, than at another; yet in regard of man it may. He apprehends the pardon of his sin more now, than before, and may hereafter apprehend it more, than now: And it is worth the while to bestow pains in prayer for pardon, to have the pardon a little more inlightned: the degrees of any grace or favour, as well as the matter and substance of them, are worthy all our seekings and most serious enquiries at the throne of Grace.

Fourthly, He that hath assurance of the pardon of sin, is to pray for the pardon of sin, because he continueth still to sin: And though

it be a truth, that sin committed is pardoned in the decree and purpose of God, yet we must not walk by the decrees of God, but by his commandments and rules. His decree pardons sin from all eternity; but his rule is, that we should pray for pardon every day, as we pray for bread we eat every day, *Math. 6. 11, 12.* We must not say, God hath pardoned all sin at once, therefore no matter to ask it again; or I have had once the sight of pardon, and therefore the sight of sin, shall never trouble me; seeing we are directed to search our hearts for sin, and to seek to God for pardon continually. So long as we sin it becomes us to be suitors for the pardon of sin. He that hath ceased to sin, may cease to ask the forgiveness of sin, till then, I know neither rule nor promise, that gives a dispensation for this duty.

To close this point, there are two Cases wherein believers are especially to renew their suits about the pardon of sin.

First (which though it be lamentable, yet it is possible) in the case of falling into scandalous and gross sins, These not only weaken assurance, and be-night the soul, but exceedingly dishonour God and grieve the holy Ghost. This caused *David* to pray and cry for the pardon and purging of his sin, as freshly and as strongly, as if he had never received a pardon, or any evidence of Gods love (of which yet he had great store) before that day, *Pf. 51.*

Secondly In times of great troubles and trials, whether personal or National, the Saints re-inforce prayer about pardon, This was *Jobs* case, his personal afflictions occasion'd him to beg the remissions of sins; and not only remission for sins, then committed, but for all the sins, he had committed either before or after Conversion. Even our formerly pardon'd sins need pardon, when we loose the sight of pardon, and when the soul hath no visions, but vision of terrour, it must seek visions of peace, in the free-grace of God, renewing and sealing pardon in the blood of Jesus Christ:

Job having thus breathed his spirit in arguings, complaints, and prayers, moves the Lord, for a speedy end and gracious answer: otherwise he sees no way, but he must breath back his spirit into the hands of the Lord who gave it and lay his body in the dust from whence it was taken.

For now ſhall I ſleep in the duſt, and thou ſhalt ſeek me in the morning,, but I ſhall not be.

Now ſhall I ſleep in the duſt.

What he means by this ſleep, hath been handled, (*Chap. 3.* 13.) where it was ſhewed that death is called a ſleep, why, and in what manner, death is a ſleep. The word here tranſlated, *to ſleep*, ſignifies properly to lye down : but the ſence is the ſame because men lye down, when they compoſe and fit themſelves to ſleep. And the dead are called *down-lyers*, as well as *ſleepers* in the Hebrew. The Septuagint reads it, *now ſhall I go to the earth.* David ſpeaks near this language, *Pſal. 22. 15. Thou haſt brought me to the duſt of death,*

Obſerve hence, whither we are travelling, and where we muſt take up a lodging for our bodies, ere long. They whoſe heads are higheſt, they who lye in beds of Ivory, muſt lye down in a bed of earth, and reſt their heads upon a *pillow of duſt*. Moſt ſleep in the duſt, while they live, but all muſt ſleep in the duſt, when they dye, earthly men have earthly minds, and they cannot reſt, but in earth, for it is their Center. Only he who hath laid up his heart in Heaven, can comfortably think of laying down his head in the duſt.

Further it is remarkable in how pleaſing a notion Job ſpeaks of death, when his life was moſt unpleaſant to him. He complained of reſtleſs nights in the third, fourth, thirteenth, and fourteenth verſes of this Chapter : yet he could think of a time, when he ſhould lye quietly in his bed, and not have ſo much as a waking moment, or a diſtracting dream. And when he was once gone to *this bed*, the curtains of darkneſs being cloſe drawn about him, he ſhould open his eyes no more, till the eye-lids of that eternity-morning opened, therefore he concludes ;

Thou ſhalt ſeek me in the morning, (ſc. of time) but I ſhall not be.

In the Hebrew, *Thou ſhalt ſeek me in the morning*, is but one word. And ſome cut out a latine word fit to ſerve it. We may Engliſh it ſtrictly to the letter, *If thou morning me*, that is, if thou comeſt to ſeek me (as the force of this word hath been formerly given) with never ſo much diligence and care, I ſhall not be found, thou wilt not have Job alive upon the earth to beſtow thy mercies upon 'For

I shall not be.

The Hebrew is, *And not I*, that is, *I shall not be alive*, *I shall not be to be had*, he means a *non-existence*, not a *non-essence*: a being he should have, but he should not appear to be. It is as if he had said, *Lord, I shall not be a Subject capable of outward deliverances and bodily comforts, unless they come speedily*, *Lord, if thou wilt give me any help, give it, for death hastens upon me, as if it hoped, to be too nimble for, or to out-run thy succours.*

Mr Broughtons translation seems to intend another sense, which others of the learned Hebricians favour too. He renders the latter part of the verse thus, *Whereas I lye now in the dust* (referring it to his present condition; *I am now lying in the dust, to be pittied of the keeper of men*, so himself expounds, *Lord I lye in the dust, a pittiful object, then*) *Why dost thou not quickly seek me out, that I should no more be*, which he interprets, *I would by a quick death be rid from these pains.* As if in these words Job had again renewed his former desire of death; concerning which many things have been spoken from preceding passages of his reply and I will not double upon them here.

But I take the former reading and meaning of the words, as most proper to the coherence, and conclusion of Jobs discourse: and so they are but a repetition or re-inforcement of what he spake at the 7. and 8. verses: There he said, *O remember that my life is wind, mine eye shall no more see good, the eye of him that hath seen me shall see me no more, Thine eyes are upon me, and I am not.* Here he speaks the same thing in some variety of words, *Thou shalt seek me in the morning, and I shall not be.* The severity of my sickness threatens to prevent thy earliest preparations for my relief.

Thus (through the strength of Christ) some discoveries have been made about this first congress, or charge between Eliphaz and Job. But Job hath not yet done; behold a second and a third Combatant, ready to enter the list against him; And when these three have once tryed their skill and strength upon him, they all three charge him afresh, a second time, and two of them a third: *Was ever poor soul held so hard to it, as he!* How much doth the life of grace make him exceed man, when he (as a man) could scarce be reckon'd among the living? Truth and Grace will triumph and prevail, notwithstanding all the disadvantages of flesh and nature. Is it not strange that a man should not be weary with


with arguing, while he often professes he was wearied with living? That while he could scarce fetch his breath for pain, he should do so much work (in manner) without a breathing. For as the Messengers of his troubles gave him no rest; *But while one was yet speaking, there came another also and said, &c. And while a second was yet speaking, a third came and said, &c.* So neither did these disputants about his troubles. While *Eliphaz* and *Job* were yet speaking, *Bildad* answered and said, &c. While *Eliphaz* and *Job* were yet speaking, *Zophar* answered and said, &c. What *Eliphaz* said, and *Job* answered in this first undertaking, you have heard: the opening of what *Bildad* had to say, and *Job* to answer, waits (till the Lord shall be pleased to vouchsafe it) a further opportunity. What is now (as himself hath pleased to enable his unworthy instrument) offered, waits upon him for his blessing. To him all blessing is for ever due; on him let praises ever wait, for all his blessings. *Amen.*

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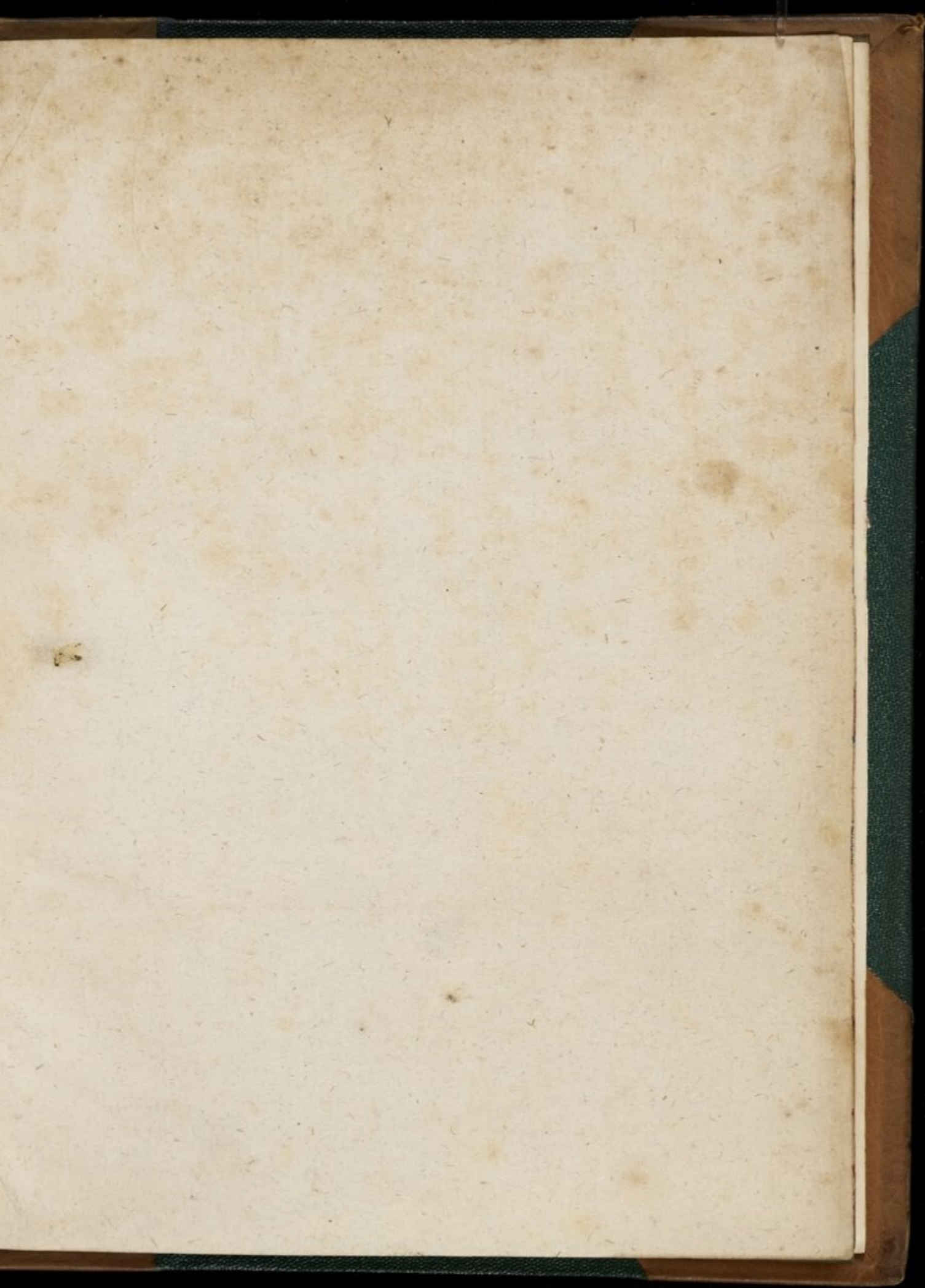
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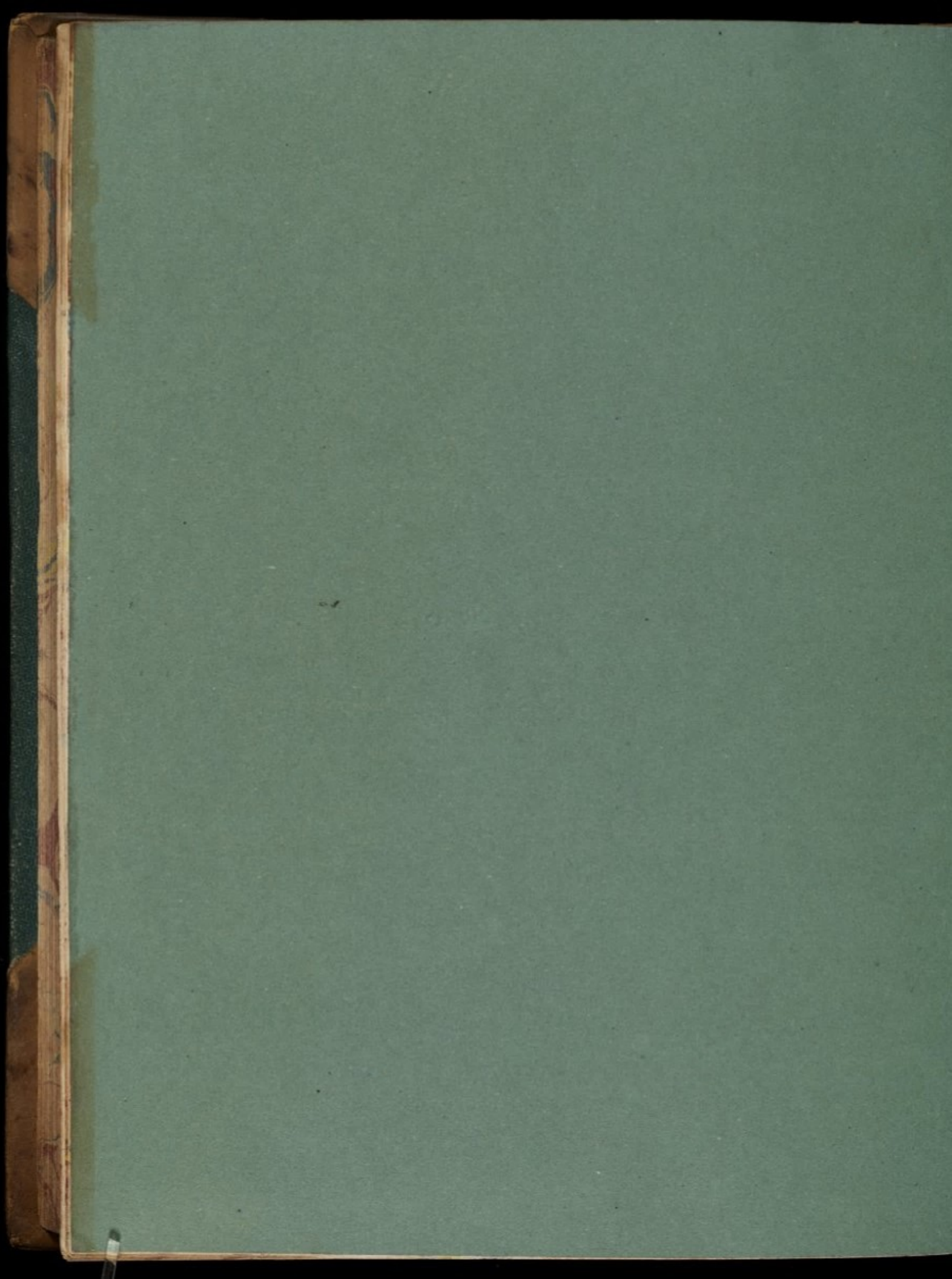
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